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A

ZULU-KAFIR DICTIONARY

ETYMOLOGICALLY EXPLAINED,

WITH

COPIOUS ILLUSTRATIONS AND EXAMPLES,

PRECEDED BY

AN INTRODUCTION ON THE ZULU-KAFIR LANGUAGE.

BY

THE REV. J. L. DÖHNE,

MISSIONARY TO THE AMERICAN BOARD C. F. M.

CAPE TOWN:

1857.

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TO

HIS EXCELLENCY SIR GEORGE GREY, K.C.B.,

GOVERNOR OF THE COLONY OF THE CAPE OF GOOD HOPE, &c., &c., &c.,

THIS DICTIONARY

IS (BY PERMISSION) DEDICATED AS A TESTIMONY OF SINCERE RESPECT

AND

OF GRATITUDE FOR THE INTEREST TAKEN BY HIS EXCELLENCY IN THIS WORK,

BY HIS EXCELLENCY'S

MOST OBEDIENT HUMBLE SERVANT,

J. L. DÖHNE.

PREFACE.

A proper dictionary of the Zulu-Kafir language is greatly required. A proper one, I say, because no other can expect to meet the wants of those who desire to use this language for some good purpose. Why a work of the kind has not been furnished long since, is a question usually put by many who have arrived in the colony of Natal, or in South Africa, and found that it was not so easy to make themselves understood by the natives with whom they had to work. The answer is simply found in the very difficulty which they experienced, and to obviate which they wished to possess and to consult a dictionary.

It is true that lexicography may be dealt with in different ways, but if it is to be treated philosophically its task is to set forth the nature of every single word of a language,—or, in other words, it must give the history of every single word. This is at once very easy and most difficult. It is very easy to show that *bonakala* comes from *bona* and *kala*, and it is also soon found that *bona* means, to see, to look. But to discover the origin of *bona* itself is quite another problem. It has occurred that individuals, who have hardly put their feet on the shores of this land, think themselves able in a short time to publish a grammar or a dictionary of the native language. But every experienced man, and particularly every Missionary among the Kafirs, will agree with me that we have a far more difficult task to perform than is usually admitted, or believed. It has often been remarked reproachfully that other people, and even children, had picked up the language soon, while Missionaries seemed to require many years before they could master it. I forbear to say more upon these remarks than that those who made them plainly show how little they understood the subject of which they speak; because if they were able to understand the language spoken by those whom they admire, they would soon discover the error of their judgment. Our experience has taught us otherwise; for it makes us to look upon translations and books so soon produced as unripe fruits, which soon must fall to the ground. Many, however, seem to be as fond of such productions as children are of dressing a fancy doll.

About twenty years have now elapsed since I commenced the compilation of a Kafir dictionary. In this pursuit I found almost insurmountable difficulties from the want of persons who were qualified to give me satisfactory explanations on the language. During ten years which I spent among the Eastern Frontier Kafirs, the Xosa, I endeavoured to make use of all the sources that were accessible; and although the circumstance that one dialect is prevalent and spoken there, makes the study of the language comparatively easy, the result of all my enquiries, with civilized men as well as with natives, was not satisfactory to me, because there

remained on my mind some unpleasant obscurity respecting many points. This has been experienced by all whose imperative duty it was to study the language, and to start a literature in it; for vain, indeed, is the attempt to speak of a language being mastered while so much uncertainty and obscurity rests on its literary productions. Until a student has analyzed the language, and compared its single parts with all combinations in which they occur, and has closely observed and learned from the general "usus loquendi" that such and such is the meaning of a root, or a part of a root, he cannot say that he has mastered it.

When I came to Natal in 1847, new difficulties presented themselves to me, arising from the different dialects. At first I did not think so much of them, believing the Xosa dialect to be far superior to the Zulu, or at least to the dialects generally spoken in the colony of Natal. But my opinion changed when, after some time, I was called upon by the American Mission to prepare a dictionary for the press, and I compared the materials which I collected from the vocabularies of different Missionaries with those in my possession. In pursuing this object I afterwards discovered that I had to unlearn many things which others and myself had taken much trouble in learning, and that it was necessary for me to adopt quite another course in order to work my way through the confusion of dialects prevailing in Natal.

While spending my time upon the study of dialects, comparing words and searching for their root, I was called upon by the Government of Natal to compile a dictionary for publication. And then again carefully surveying the extent of all information in my possession, the obscurity and uncertainty formerly experienced was, in a great measure, still the same. In one word, I felt the absence of a fixed principle upon which I might with safety construct my work, viz., that of a rigid analysis in order to find the primitive meaning of words. My mind had for many years been impressed with a peculiarity of the roots whose import is observable in all compounds. I found that it was necessary for me to go back to the rudiments, and form a kind of synopsis of all roots which I could imagine to exist in the language, and to define their meaning. But I had to fight many a battle with all the objections raised in my own mind before I could come to a conclusion; because the undertaking to analyze the language thoroughly seemed to involve a total overthrow of many theories which, I knew, had already been fixed and laid down in the literary productions of others as well as of my own. Regard, therefore, for that which might be called old, made me hesitating for some time. Seeing, however, no chance of obtaining the object desired, I commenced the work, and although it has been a most laborious and hard task, yet I am perfectly satisfied with the result, which has been to open what are to me new views of language, and to explain what I am quite sure to be the genuine principle on which the African languages are constructed.

Several friends of literature, residing at Cape Town, seeing that the plan of the Natal Government seemed to have been given up, interested themselves in the work I was preparing, and requested of me to send

them a specimen of it, which was complied with. But I was greatly taken by surprise when I, some time afterwards, was informed by them, that Sir GEORGE GREY had consented to patronise its immediate publication. When it was found desirable that I should come to Cape Town, in order to superintend the publication, I obtained leave from the American Board of Missionaries in Natal for that purpose.

My sincerest thanks are due to all who have interested themselves in the publication of this work, and specially to those who have given me their personal aid.

In conclusion, I would present my most humble and grateful acknowledgment to a kind Providence for the manifold mercy and grace from time to time bestowed upon me during the preparation of the present work. I have always been blessed with the necessary health and strength, and have enjoyed that share of patience and perseverance without which it was impossible for a human being to complete so laborious a task as this has been. And may God mercifully forgive me if I have been negligent in giving thanks to Him, or if I have failed to rely upon His aid alone, in the application of the talent committed to my use. To Him I commend this work: may He bless it and direct the use of it to the glory and honour of His great name.

J. L. DÖHNE.

Cape Town, 16th November, 1857.

INTRODUCTION.

I.—STUDY OF LANGUAGES.

In the study of languages in general, and of barbarian language in particular, two objects are to be aimed at,—a philosophical and a practical. The philosophical object is the attainment of an insight into the character of a people, by means of an accurate acquaintance with the form into which its thoughts are moulded,—and which is invariably the true expression of the national spirit. As regards savages this is in an especial degree the fact. The investigation of the language discloses the secrets of national character, otherwise impenetrable, and reveals the origin of customs long since forgotten. The spirit of the nation is exhibited to our minds in the living words which have conveyed its ideas for ages, as clearly as its physical appearance is presented to our eyes. Thus the national language is the only safe exponent of the national character.

The immediate practical object, as far as barbarous tribes are concerned, is that a literature should be created for the propagation of Christian truth and the extension of civilization.

Christian Missionary enterprise has both of these objects in view,—but the practical end demands its direct attention more prominently than the scientific investigation: its chief aim is a written language for the purposes of the truth. It would be unreasonable, therefore, to demand of Missionary Societies that they should prosecute the philosophic object with the same zeal as the practical; this should be left rather to the free choice of individuals who are led, under Providence, to devote their time to such enquiries.

For my part, I believe that in the divine plan of the redemption of a fallen world, one link of the chain of instrumentalities which tends to the great end, is the spread of scientific investigation of every kind; and that while the Christian Missionary always devotes the first place in his zeal and labours to the Gospel, he should, in as far as in him lies, likewise endeavour to enlarge the sphere of human knowledge by such additions as it may be peculiarly in his power to give. The interest at present taken in philological studies is very great; the enquiry which embraces all the languages of the earth is perhaps the most important of scientific investigations; and it is right that the Missionary, with his opportunities, should furnish all the aid in his power in order to render this investigation as complete as possible.

The results of modern geology have rendered plain the Mosaic account of the creation, long a stumbling-block to the anxious enquirer after truth, and are an additional testimony to the accuracy of Holy Writ. Is it too much to indulge in the thought that the time may soon arrive, when the development of the sciences of ethnology and comparative philology shall dispel vague fancies entertained on slight foundations respecting the origin of particular nations and languages,—and that the greater knowledge may make clear what the less knowledge has covered with doubt? Languages most remote from each other, nations most alien in customs, government, and general condition, have already been shown to be in near relationship. The marvellous geographical researches of Dr. Livingston in the interior of Africa,—the valuable services of two German Missionaries, Dr. Krapf, in his various works on the languages of the Coast of Africa from Abyssinia to Mozambique, and Dr. Kölle in his Polyglotta Africana of the Western part of the Continent, are indications of the

activity devoted to these subjects. In this view the study of every living language, however isolated it may appear, is of great importance: lost affinities may be traced from this record, which is earlier than any history can be,—and the only safe source of history among nations so destitute of traditions as the savage tribes of Southern Africa.

It cannot be uninteresting to philologists to learn that the African languages in general and the Kafir in particular, are largely indebted to the ancient tongues: nor can it be unprofitable to investigate the extent of this connection, or to ascertain the modifications of meaning undergone by the ancient words, or of the ancient words themselves, which are preserved in that branch of African language offered to the public in the present work.

It is not my design, however, to enter largely into the subject of the affinity of all the African languages. I have not had the advantage of possessing the several works which are indispensable for such a purpose, and feel my incompetency to institute the comprehensive examination which I should desire. But while I endeavour to supply a practical want by the publication of this Zulu-Kafir Dictionary, I hope that an experience of twenty years among different Kafir tribes, will enable me, in imparting the observations which during that period I have made, to contribute in some degree to a scientific understanding of the particular language of which this work treats and to the philosophy of the African languages generally.

II.—GENERAL CHARACTER OF THE ZULU-KAFIR.

Whatever may have been the origin of the word Kafir, it is sufficient for our purpose to know that it is of Arabic extraction, and generally received in the signification of an infidel—one who rejects the Mahommedan religion. The fact is sufficiently established that the Arabs gave this name to the natives of Southern Africa, at a time probably when they were connected with them both for the purposes of trade and the extension of their religion. It would appear that the words "anana," to purchase, to barter, and "nana, nanela," to speak to,—both of which appear to be Arabic,—are referable to this early connection.

The term Kafir at present includes all the tribes to the Eastward of the Cape Colony, along the coast as far as Delagoa,—and the Kafir language denotes the different dialects spoken by the inhabitants of this tract of country, and by those who have emigrated from it.

Almost every one who has acquired any acquaintance with the language in its present state, has been struck with its minute accuracy and fulness of expression, and its copiousness of form. And if we consider that the people who speak it, are, with slight exception, living in a state of barbarism, a strong impression is created that it once was the language of a race possessed of far higher cultivation than the Kafirs at present,—all traces of whose existence is lost in remote antiquity. This is certainly the case, and to this is due the completeness of its construction:—but it would be wrong to look at it in this point of view only.

On nearer examination the language bears plainly the stamp of the people who now use it. Outwardly it presents a massiveness and bulkiness of form as well as of idea,—it is coarse, clumsy, and unrefined as the barbarians themselves. The words expressive of their rank and classes in society are derived from the comparative qualities of animals (*see* Inkunzi—Induna); the names of their progenitors, which afterwards became national and tribal, are frequently taken from wild animals or from massive objects, like large herds of cattle:—from violent actions such as striking, strife, battle, &c. It is bulky also in this respect, that they usually contract many ideas into one word, forming a clumsy compound, as ingonyama, gologoqa, boboka, &c., where a dissyllabic stem would be more impressive than the repetition or transposition

of roots, and would ensure greater fluency. In the expression of the better feelings, too, it is rude and clumsy; for the savage custom of going naked has denuded the mind, and destroyed all decorum in the language.

Some have expected to find much poetry among the Zulu-Kafirs, but there is, in fact, none. Poetical language is extremely rare, and we meet with only a few pieces of prose. The Zulu nation is more fond of ukuhlabelela, i.e.: singing, and engages more in "ukuvuma amagama ezinkosi," i.e.: singing the praises of the chiefs, than any other Kafir tribe. But their capabilities in this respect are very limited. The highest song of praise for their king is composed entirely of a few hyperbolical expressions (*see* uku-kuleka, 3). Other specimens consist of the frequent repetition of one sentence, like the following, which was always heard with delight by the Zulu King Chaka:—

Wa qedaqeda izizwe,
U ya kuhlasela pi na?
E, u ya kuhlasela pi na?
W'ahlula amakosi,
Wa qedaqeda izizwe,
U hlasela pi na?
E, E, E,
U hlasela pi na?

i.e.:

Thou didst finish, finish nations,
Whither wilt thou send to battle?
Yea, whither wilt thou send to battle?
Thou didst conquer Kings.
Whither wilt thou send to battle?
Thou didst finish, finish nations,
Whither wilt thou send to battle?
Yea! Yea! Yea!
Whither wilt thou send to battle?

All the others are even inferior, containing only a simple sentence regarding some object, such as a cow, a dog, a dance, a girl, &c., which is repeated in a singing voice,—or they are a mere imitation of a roaring war noise, that of wild and savage animals, of the clashing of shields, or spears. But nothing like poetry or song exists —no metre, no rhyme, nothing that interests or soothes the feelings or arrests the passions,—no admiration of the heavenly bodies, or taste for the beauties of creation. We miss the cultivated mind which delights in seizing on these subjects and embodying them in suitable language.

Yet this bulkiness and massiveness of form which is the truest representation of the spirit of the people, may not be improperly called the beauty of their language. It has a peculiar flexibility in the formation of compound words,—while its tendency to euphony in cases of inflection, avoids all discord in vowels and changes inharmonious consonants into others nearly allied to them,—as may be observed in the passive verbs, the locative case, &c. This power of forming compound words must in some respect excite our surprise, for the massiveness of idea thus obtained in one word must obstruct the flow of thought;—and indeed cause a stagnation of thought. Take for instance the word 'opelekezelayo,' i.e.: 'one who accompanies another for some distance,' which is expressed in English by seven words:—it is easy to conceive that the mind, after having formed this compound word, needs rest, or some time for collecting strength, in order to proceed with another proposition. These effects are particularly to be observed in the application of the auxiliary verbs (*see* under *verb* hereafter), and it seems to me that they are in themselves the reason for the existence of so many words of this kind. Take the instance

under B. 2. b. 'ubuso a ba bi bu sa ba nje ngobomuntu,' i.e.: 'the face did not continue in form like that of a man,' in which it is plain that the Native mind labours in the production of the expression. And this characteristic explains the colossal paradigm of the Kafir verb in general, which could, however, in my opinion, be reduced from its huge shape in the grammar to a smaller size, if properly analysed.

Close observation for many years has convinced me that the massiveness of the language has caused some weakness in the intellect of the nation. It is a fact that the older people possess greater mental powers than the younger generation. There being no literature to assist in the cultivation of the mind, great mental strength is requisite in order to preserve the language in a proper state,—but the struggle for its preservation is no longer so energetic as to build up a dyke against the impending decline; and hence it is that we already observe confusion. The historical tendency towards abbreviation general in other languages, seems, in Zulu-Kafir, to have abated at a very early period,—from which the process of repetition and composition in the formation of words seems to have commenced. It is on these grounds that I believe the repetition of the substituted pronoun in a sentence,—as *ngi* yekeni *ngi* ze *ngi* ye *ngi* fike kule 'ndau, for which the English and other languages employ the pronoun *I* only twice,—to be of later date, when the mind was, to a certain degree, affected with weakness, and needed some mechanical link as a guide from one word to another. That this was not the original method of forming sentences is evident from many simple expressions which still exist, and from the usual mode of address of the natives to the white man and foreigners, in which the pronoun is not frequently used, and verbs are connected without it. They do this from a desire of being more perfectly understood,—but as they cannot do it in imitation of the mode of speaking adopted by others, which they do not know, it follows that this habit of expression, though unusual, is rooted in their own language. And this mode being the more simple, although more difficult to be understood, bears every indication of being the primitive usage, indicating the true philosophical construction of the language, which the savages who retain the words could not utterly destroy by the present bulky and massive form, which they have substituted.

III.—PECULIAR CHARACTER OF THIS LANGUAGE.

There are many words in this language which have not only a peculiar significance, but also a peculiar historical value, bringing these nations in a nearer connexion with those of the old world. Such have engaged my closest attention, and I have endeavoured to mark them in the regular course of the work. It will, therefore, not be necessary here to do more than briefly to quote the most peculiar. The nouns implying family connexion are of a remarkable signification, such as ubaba, my father; umame, my mother; umune, my brother; udade, joint-sister; umkwe, my brother-in-law; umkwenyana (which see); ukugana, to marry, &c. The name un-kulunkulu refers, originally, to the first progenitor of all mankind, and evidently contains a portion of the history of creation, although it has met with the usual fate which historical fragments experience, sinking, in course of time, into deeper oblivion, and turning at last to a mere fable. The names u-Ntulo and u-Nwaba bear some kind of record of the fall of man, sharing, however, nearly the same fate as the preceding word. The name um-kovu, which is a clear transposition of vuka, to rise from sleep or from death, alludes to the resurrection of the dead. The words i-Langa and i-Nyanga, present a conflict between princes who have their dominion in the air. The nouns i-Tongo and imi-Lwane, bring a host of Hades, or of invisible ghosts, to our presence. The words i-Hloze and isi-Tuta express a direct idea of the transmigration of souls. The words in-Kosi and ukwetyama, denoting the keeping of a great

feast,—represent a fragment of an old idea of atonement. The words Qunga and Banga, &c., explain the system of heathenish superstition. The class ukuhlonipa-words in general shows the great sagacity of the native mind, which is illustrated by u-Nxayibo, a substitute for impande, i.e. a root, signifying not only that um-Pande, the present Zulu king, is of royal extraction, but also that he is of a separate house, not of that which is *the* royal by eminence, and including at the same time a flattering sense, as if Pande had extracted himself from that connection, and established his house as a separate stock.

If we compare the external form of the Zulu-Kafir with other languages of Western or Northern Africa, or with those of other parts of the world, we find that it is peculiarly characterized by a set of forms, which by former writers have been called *prefixes*, or *euphonic concord*. But this term does not give their proper signification, because it expresses only the one side of those forms, viz., as regards their use, and their true nature remains unexplained. Properly speaking, they are *primitive words*, pronouns, in the present state of the language, used as *nominal forms* compounded with other words. The Zulu-Kafir is, therefore, to be distinguished as a *pronominal language*, a name which, at once, is sufficient to remove the erroneous idea in accordance with which it has been thought to be a language quite distinct from all others. But although the name 'prefixes' was properly significant, it does not require much examination to find that there are more living languages which have prefixes of the same kind, and the Zulu-Kafir is not absolutely exceptional in this respect.

As a nominal language, it is of common descent with those of the remotest Northern tribes, from the Suaheli down the coast, to immediately south of the Equator,—which have the bulk of their several languages in common. This is quite evident from the general use of the same roots; and though the identity may be often obscured by a change of letters of the same or of different organs, the signification is obviously deducible from the same sense. The languages of Western and Northern Africa, and of other countries even, may appear to be altogether of a different construction, grammatically and lexicographically, which renders it difficult to discover their common source, and perhaps leads to the conclusion that there is no relationship traceable between them. Yet, though there are many natural causes which may have destroyed, or may be still obscuring the identity of languages which are of common descent, it will be seen by the nearer demonstration which is to follow below (Chap. vi, ix,) that the Kafir language is not isolated, or without a common bond. Although its origin is not yet definitely decided,* and its relation is only partially known, it will be seen from this Dictionary that its peculiar character does not constitute it a positively distinct class.

And some agreement having already been discovered between languages entirely disconnected, is it not reasonable to expect that, if analogy be carried a step further, and new materials be collected in those fields which have not yet been thoroughly searched, the affinity of the Kafir language will be discovered, and light thrown on many other branches? Proper attention given to such comparative research will wonderfully advance philological knowledge, and impart interest and value to many of the driest details. The discovery and demonstration that the same root is common to all languages of one family,—the tracing of this root through all the changes which it has undergone,—the development of each particular language by careful induction from the law of inflection or phonetic changes,—these can change the dead bones into a living body, and render the study of a language truly a delight.

* This question, we hope, will be soon settled by a gentleman quite competent for the task, Dr. W. Bleek, the learned ethnologist, who is at present engaged in preparing an important Work, containing a classification of the African Languages.

By this means the Zulu-Kafir may be brought into nearer connection with other languages, and even its original parentage discovered. But for this purpose we have to solve a great difficulty. We must search what was the primitive language of the Kafirs. Before doing this, let me speak particularly of the Kafir nation.

IV.—ORIGIN OF THE ZULU-KAFIR OR ZULU AND XOSA.

It is generally admitted that the several Kafir nations are, in fact, so many tribes descended from an original stock,—a separate condition having been assumed by each according to the custom of succession to the Chieftainship, and many think that this rule of succession is a determined law, which operates by a constant division and subdivision or splitting up of tribes. But this law does not apply to all the tribes, nor is it the only cause of separation, which has indeed more frequently taken place by force during revolution, or by the usurpation of single individuals,—as is more particularly the case with the Xosa and the Zulu. The Xosa, as a distinct tribe, cannot be traced back more than ten or twelve generations. The name appears, on the best authority, and by tradition, to be an epithet merely, and not a national designation,—meaning "one who sets up a kingdom for himself." When travelling in 1852, in the southern district of Natal, between the Umtwalume and Umzumbe, I was surprised to find that the small tribe called Amambombo, of which Umtukuteli is Chief, spoke the Amaxosa dialect,—and putting together all the historical facts I could trace, I was persuaded that they were a fragment of the Xosa. Report states* "That this small tribe separated from the Amadunge before the Zulu invasion, and occupied the country inland between the Umgeni and the Umvoti,—that the first Chief was Umbito, who was succeeded by his son Umanyongo, who was slain by Chaka. They were much dispersed and many destroyed. When the country became an English colony, the remnants were gathered together by Umtukuteli, son of Umanyongo, who is the present Chief."

This report is in some degree deficient, because it does not state the nature of this separation, which it was not the writer's object to elucidate. The fact of separation is, however, sufficient to infer that the Amambombo separated from the Amadunge, because they were the remnant of a distinct tribe, who had only temporarily dwelt together with the Amadunge. The latter do not speak the Xosa dialect, and hence it is clear that the two tribes are distinct. The Chief mentioned as the first, is the one still held in remembrance by the people, although not absolutely the first, whose name was Ubombo. (This name is derived from Umbombo, i.e.: an arch on the nose, a border, stripe, or scar on the nose,—and is of great historical importance.) The separation of this tribe from the Amadunge shows clearly that it was a wandering tribe from the North, moving towards the South of Natal, but the time of its arrival and settlement with the Amadunge is unknown. Probably Ubombo came as a fugitive and with the few people who accompanied him took up his abode among the Amadunge; after one or more generations the increasing number of the tribe made it necessary to seek another place: this being the most usual cause of emigration and separation among the North-Eastern tribes. The name Ubombo was probably given to the Chief by the Amadunge, to signify his descent from the Zena's or Koninukwe's, who are distinguished by a scar lengthway down the nose and by tattooing.

There is every reason to conclude from the circumstances just detailed, that the Amambombo are, originally, a branch of the Amaxosa, and that at some time unknown

* See Proceedings of the Commission appointed to inquire into the state of Kafirs, &c. Pt. 4. Natal. Evidence of the Rev. L. Grout.

to us an eruption or revolution took place, in consequence of which the former were scattered as far as the Amadunge, while the latter emigrated to their present abode,—and this conclusion is strongly supported by the fact of the Abatembu emigration.

In 1840 a statement was made to me by two of the oldest Xosa Kafirs, to the effect that the Tembu had come down at a later date (than the Xosa) to settle at the Bashee River. The account of the Tembu tribe, given by the Rev. Mr. Grout in the Natal Inquiries, is quite correct, where it is stated that formerly, before the Zulu invasion by Chaka, they lived far inland beyond the borders of Natal. And it is quite evident that there must have been earlier disturbances and separation in that tribe, for the settlement of the Tembu at the Bashee was not the result of Chaka's war upon them. Probably his was the second serious attack, the first resulting in the emigration to the Bashee. And, it being a well-known fact that the Tembu in Natal was among the tribes earliest in subjection to the Zulu,—it may be justly concluded that they were compelled to leave their country at the same time, and probably from the same cause as the Xosa, and that one division temporarily settled at some place before they reached the Bashee, during which time the Xosa proceeded directly to their present country. At any rate there is no doubt that the Tembu followed in the track of the Xosa, and both appear to have come from some place opposite the Mozambique Coast.

One peculiar custom, in which the Xosa differ from the Zulu and others is circumcision, which they have brought with them from their original abode. Other tribes either have not the custom or do not adhere to it so rigidly as the Xosa. And whence could they have obtained it, if not from the Arabs, the followers of Mahomet, who held the coast as far as Delagoa, before the Portuguese took possession?

By means of their trade and religion the Arabs obtained a footing through the entire extent of the Eastern Coast, and likewise established their trading stations far inland. From the nature of their business these traders were under the necessity of making a long stay, and as their religion allowed of polygamy, they took wives of the native races. New families followed, and a comparative amalgamation of the Arabs with the natives ensued. A consideration of all these circumstances, and a comparison of many other customs which the Xosa observe, with Mahommedanism, leads to the conviction that the Xosa have had more intimate connection with the Arabs than any other Kafir tribe. They are, indeed, very probably the descendants of Arabic traders, or of some particular Arabic trader, and native women, driven Southward by fear or jealousy from their native country. Their ignorance of theoretic Mahommedanism is no objection to this hypothesis, for it is more than probable that their supposed progenitor himself was merely a nominal disciple, as whole tribes are beyond the equator, or that, keeping silence respecting his religion for prudential reasons, he may have contented himself with the use of this rite, which is observed by the Xosa to the present day.

According to unanimous testimony, the Zulu people were originally a small tribe, and are reported to have come down, at some remote period, from an inland region towards the North-West. Their name signifies a vagabond, one who has no home, thus agreeing properly with the tradition. And, forming a guess as to the time of their arrival, beginning with the first chief known until we come to the predecessors of Chaka's father, Usenzangakona (i.e.: one working or doing the more, repeatedly), we arrive at the period of the separation of the Tembu and Xosa, in the interior towards the North-East. And if we take the dialects spoken by the Zulu, Xosa, and Tembu, which differ very slightly, and are in point of pronunciation exactly the same, though differing from those used by all other tribes, it appears that these tribes were originally one, separated and broken up probably by internal family causes, the Xosa always striving for the leadership over the others, the Tembu

especially noted for the extension of polygamy, and the Zulu distinguished by a love for a vagrant life. At all events, the adventures, circumstances, general position, customs, language, and particularly the *names* of these three nations bear a most striking resemblance, and are of such historical importance as to lead to this conclusion. It is difficult to account for the similarity in any other way.

Moreover, if we investigate the historical facts related by the natives in connection with their different dialects, and the statements of travellers who have spent a long time among them, it is beyond doubt that all the nations which now occupy Southern Africa must have, in time immemorial, come from Egypt, and are descended from the Hamites or Cushites, and that particularly since the era of Mahomet, his followers, the Arabs, with the sword, drove down to the coast all those who were unwilling to receive the prophet's religion.

The power of the Arabs was at last broken by the Portuguese,—or the great distance and their occupation with the subjugated tribes in the North prevented them from continuing their persecution in the South. At the same time it is not improbable that the foremost native tribes offered some resistance to the further intentions of the Arabs. Circumstances here seem to have undergone a change. For the native reports or chronology reach up to the time of the conflict between the Xosa, Tembu, and Zulu, which must have taken place shortly before the arrival of the Portuguese. And as nothing further was known of the Amampondo tribe than that the Xosa, and, after them, the minor division of the Tembu, settled to the South-West of them, we arrive at the conclusion that the Amampondo were the foremost of the tribes from the North which effected a settlement in the South. This conclusion is confirmed by the name, for Amampondo means, literally, the horned tribe, which pushes on,—is foremost.

The Zulu nation, finally, was very insignificant in its origin,—its progenitor being a fugitive who had found a reception among the people of a southern tribe, with whom it long lived peaceably. The chiefs who are mentioned as the forefathers of Chaka, bear this name as a mark of honor merely, not because they were, in truth, the ancestors of the Royal Family, for it is well ascertained from other tribes that the Zulu kings seldom died a natural death,—and it was, likewise, their rule to kill all their male children, in order to be secure from assassination, which was to be apprehended if these reached man's estate. Chaka would have shared the same fate, had he not been removed in time from his father's presence,—or, which is more probable, had his mother, Umnandi, not availed herself of a custom which permitted her to go on a visit to her father, Udingiswayo, chief of the great Umtetwa tribe, at whose place she gave birth to this child, who was left in charge, not of Udingiswayo, but of his induna, Umgomane, in order to be preserved as well from his grandfather's cruelty, as from his father's.*

On the death of his father, Usenzangakona, he was sent, according to the common report, by his grandfather to take possession of the kingdom. It is not improbable that he met with some resistance from rivals whom he was obliged to depose, and at once showed himself to be what his name signified, Chaka,—or in Zulu orthography, Tjaka,—a fury, an avenger, a firebrand. (And it is very probable

* Note.—This stratagem, by which Umnandi saved her child, bound Chaka to her with an affection which was never before witnessed among these savages. When she died the rude conqueror was overwhelmed with grief. It is scarcely possible for history to record an instance in which there was greater mourning and lamentation for the dead than in the obsequies celebrated by Chaka on his mother's decease. Thousands of his people voluntarily killed themselves, and thousands of cows were slain, with the object of causing their calves to suffer the pangs of hunger, and at length to die of starvation, in order that the brutes should also feel how great was the loss of a kind and beloved mother.

that his mother gave him this name with a kind of prophetic hope that he might be an instrument of vengeance on his father's house and other tribes.)

His first exhibition of his ability as a warrior, after he had assumed authority over the Zulu tribe, was that, at the request of the Umtetwa for aid against another tribe, he led his warriors in person, conquered the enemy, took many captives, and incorporated these with his own nation. He proceeded in this career,—for how long a time it is difficult to say—some think for ten years,—subjugating one tribe after another and making them his tributaries, strengthening his army and extending his dominion over all the country now constituting the Colony of Natal, and towards the East as far as the vicinity of Delagoa. His ambition seemed not so much to destroy the neighbouring tribes, as to subdue and incorporate them with his own. It was a particular point of his policy to locate all the subjugated chiefs at his own residence, and, having distributed their people among his own, to keep them in strict subordination and constant fear of himself. Those of them who spoke another dialect than the Zulu were prohibited from doing so in his presence, and addressed him by means of an interpreter. This was continued until they were able to express themselves properly in the Zulu language, which was on that account called the *Ukukuluma*, i. e.: the high language, while all the inferior dialects are called the *Amalala*. In this manner the great Zulu king founded and secured his dominion over many tribes.

V.—DIALECTS.

The circumstance mentioned at the close of the preceding chapter is of some importance, inasmuch as it presents some of the causes from which differences of dialects may naturally arise. For how a deterioration of this language could have been prevented without this restriction of Chaka's, none can say. That the true character of the Zulu must have been destroyed, is soon comprehended, when we observe how much confusion even now prevails in the proper use of tribal expressions.

The dialectical differences have been carefully marked in the analytical and etymological part throughout the whole work, and noted in many particular cases as under oyisa, &c. (Those who possess "The Languages of Mozambique," drawn up by Dr. Wm. Bleek, will find it advisable to take the trouble of comparing the vocabularies of the dialects of that work with the present dictionary.) But, the nations having been cut up into so many fragments, and mixed up in such endless ways, it is often impossible to say to which special tribe or tribes a difference belongs. It is evident that the Zulu dialect, by Chaka's law regarding the Ukukuluma, has retained its originality with a precision and gravity of expression far beyond the other dialects, and this result has followed from that measure alone. But it is equally evident that it was an impossibility to keep it perfectly pure. The conflict of differences was too great, and divergences or amalgamation were a necessary consequence, as can be observed from many consonants, especially from the gutturals go, gola, gogoda, kolo, kotoza, roroda, &c.

Generally speaking, the Zulu distinguishes only two dialects, the high language—Ukukuluma, and the low—Amalala. To the first belong the Zulu, Tembu, and Xosa, to the second the languages of all the other tribes of Natal, the Frontier Fingoes, the Sutos, &c. Another specification of the dialects is the Ukukuluma, high language; the Ukuteta, a clear, sharp pronunciation; the Ukutekeza, which usually omits the nasal sounds, and transmutes some consonants; the Ukutefula, which changes some labials and liquids; and the Amalala, using none except low, broad, and flat sounds. But this classification is merely nominal, and the Zulu itself bears the stamp of the Tekeza and Tefula, in many practical points, as in its soft form *ngi*,—ngi ya tanda, *ng*ukuhla, and *yi*—*y*isibi, &c. And in these points it again differs from the Xosa, which has the sharp sounds ndi, ku, si, &c.

The distinguishing character of the high language is, that it is comparatively free from many harsh and flat sounds, and always compounds the nasal or liquid sounds before d, g, b, p, &c., as tanda, tenga, hamba, mpompa, &c., in which points it exactly agrees with the Tembu, Xosa, and others.

The Zulu, however, sometimes differs considerably from the Xosa in respect to idiom, rarely making use of conjunctions, and usually giving verb to verb in the construction of sentences. As regards the change of consonants, the Xosa often differs from the Zulu in the clicks, and in compound consonants, as *ityala*, when the Zulu has *icala*.

In comparing the copious instances given in the analytical part, it will be seen that the dialectical differences are chiefly between letters of the same organ, the Amalala preferring the flat, the high language, the sharp sounds, and often *vice versâ;* the Tekeza always dropping m and n, &c. There are sometimes changes between the dentals and linguals, as indima and inlima, tima and zima, which belong to different tribes. Other intermediate changes are so endless that no proper limit can be given. For instance, the Amalala will throw off a root in one word, and retain the same in another, while the high dialect pursues just the opposite direction. Sometimes one root appears totally different from another, which upon a nearer investigation we find to be of the same origin, as may be observed under r, s, hl, &c. As I have already remarked, the commixion of so many different tribes, which have continually interfered with one another, fully accounts for these frequent changes. The custom of the *ukuhlonipa* has also added to the confusion; because there may be many words which, being originally of the ukuhlonipa, afterwards became legitimate, and other legitimate words became thereby obsolete. Intermarriage has also been a great cause of the differences of dialects and general confusion, because we sometimes find women speaking the very opposite dialects, married to one husband, each retaining not only her own dialect, but imparting it to her children, who, mixing with the other children of their father, have no power to observe the distinction, and confound the one with the other.

In an historical point of view the low dialects are the oldest, and exhibit the primitive language in its simple and clear roots. It is principally by means of them that I found my way to the analysis and the etymology of the higher dialects. These old or low dialects bear the most striking marks of affinity to the low languages of the Indo-Germanic.

The following are the principal tribes, or fragments of tribes, residing in Natal, and differing more or less among each other in respect to dialect:—

I.	7. Amadunge,	IV.	VI.	Amatolo,
1. Amakanya,	8. Amanyavu,	1. Amaqwabe,	1. Amabomvu,	Amakuze,
2. Amasome.	9. Amaluleka,	2. Abasembu,	2. Amanyuswa,	Izinkumbi,
	10. Amakabela.	3. Amancunu,	3. Amangongoma,	Amanganga,
II.		4. Amadwanyana.	4. Amacadi.	Amambombo,
1. Amahlongwa,	III.			Amatuli,
2. Amapumulo,	1. Amatjangasi,	V.	VII.	Amacele,
3. Abasekunene,	2. Amahosiana,	1. Amangwana,	1. Amahlangu,	Amancolozi,
4. Amalanga,	3. Amapepeta.	2. Amahlubi,	2. Amaduma,	Amabaca,
5. Amahlala,		3. Amabele,	——	Abetembu.
6. Amandelu,		4. Amafuti.		

VI.—PRIMITIVE LANGUAGE.

In order to understand a language thoroughly, it is necessary to search for those parts of it which are primitive. But how are these to be found? I believe that language is a gift of the Creator, viz., that man was endowed with capabilities to open his mind by utterance, not as a lifeless machine, but as a free agent, who, by

necessity, must have been able to invent and construct language, or he could not have had scope for the development of his faculties. This was the necessary result of the intellectual principle with which he was gifted. Language is therefore constructed by and for the thinking human mind, and the natural consequence is that it must admit of explanation by the same intellectual principle. The expression of the human mind shows also its reality, because it is the representation or the expression of thought and feeling. If, then, we wish to understand a language we must analyze it; but the true key to that can only be the analysis of thought. Again, thought and feelings, it must be admitted may differ, and require, therefore, different words; differences of sounds must also be accounted for, because a sound, without a thought, can not be accepted as a part of language. And whatever peculiarity of sound there be, it can not have any value, unless it expresses some distinct thought; nor can combined sounds make language, if they are no combination of thoughts. It does not matter how these different sounds may be expressed by different nations or tribes, or what kind of character may be used to represent them,—the law of thought will be the same.

Now, if we reflect upon the external differences of languages, and particularly upon the Zulu-Kafir, it is, after all that just has been remarked, not so difficult to show the differences of dialects; and we explain but little, if we do not explain the thoughts of the language which we treat. The only satisfactory explanation of words employed, is that which brings before our mind the distinctions which are made by the thoughts of men. I cannot venture to say how often I was in a dilemma, when attempting to analyze the words of this language, to define their meaning, before I had analyzed the thoughts expressed by the component parts. It was a desperate and useless undertaking, because only so far as I could carry on the analysis of thought, could I carry on the analysis of the language. And the system of the whole language is satisfactory only, in as far as the analysis of thought is in a satisfactory state. How far, or how correctly I may have succeeded in this respect, more competent persons will be able to judge; and in order to give them a fair opportunity to do so, I shall now present a specimen of my general analysis, to show by what means I have succeeded in finding the primitive language. In the same way, of course, I had analyzed every single letter, and every compound of the alphabet. But it is not necessary to represent the whole, as the following, which contain the essence of the language, will be sufficient to give an idea of all:—

		1.					4.		
aba	eba	*iba*	oba	*uba*	*ama*	ema	*ima*	oma	*uma*
abe	ebe	ibe	obe	ube	ame	eme	ime	ome	ume
abi	ebi	ibi	obi	ubi	ami	emi	*imi*	omi	umi
abo	ebo	ibo	obo	ubo	amo	emo	imo	omo	umo
abu	ebu	ibu	obu	*ubu*	amu	emu	imu	omu	*umu*
		2.					5.		
aka	eka	*ika*	oka	*uka*	*ana*	ena	*ina*	ona	*una*
ake	eke	ike	oke	uke	ane	ene	ine	one	une
aki	eki	iki	oki	uki	ani	eni	*ini*	oni	uni
ako	eko	iko	oko	uko	ano	eno	ino	ono	uno
aku	eku	iku	oku	*uku*	anu	enu	inu	onu	*unu*
		3.					6.		
ala	ela	*ila*	ola	*ula*	asa	esa	*isa*	osa	*usa*
ale	ele	ile	ole	ule	ase	ese	ise	ose	use
ali	eli	*ili*	oli	uli	asi	esi	*isi*	osi	usi
alo	elo	ilo	olo	ulo	aso	eso	iso	oso	uso
alu	elu	ilu	olu	*ulu*	asu	esu	isu	osu	usu

7.

nza	eza	*ixa*	oza	*uza*
aze	eze	ize	oze	uze
azi	ezi	*izi*	ozi	uzi
azo	ezo	izo	ozo	uzo
azu	ezu	izu	ozu	uzu

It must be remarked in the outset, that in the Zulu-Kafir, each vowel when standing alone may have a distinct meaning, or may be an intelligible sound. But speech, or an intelligible sound, is generally made up at the least of a vowel and a consonant, or of vowels and consonants, because a vowel alone appears in general to make too feeble an impression. The union of a vowel and consonant for a single articulation is so essential, and sometimes so necessary, that the two letters w, y, which are, originally, vowels, are converted into consonants in many cases where the peculiar effect is brought out, when they are followed by another vowel. And it will be seen hereafter (*see* pron.) that vowels which stand alone, and are intelligible sounds, and have a meaning attached to them, are extracted from a root which has a consonant for its stamen.

The roots of this language are in the simplest sense of the word one articulation, which, according to the idiom, is made by an opening and closing (or terminating) vowel or sound, as iba, uba, izi, &c., of which the incipient is either dropped or contracted, when compounded with other articulations or roots. It follows of itself that such an articulation must be the object of a thought, having one meaning which it cannot surrender without being itself destroyed; and hence it follows also, that such meaning must be capable of recognition in all compounds, although it may have undergone some modification in connexion with the parts with which it is compounded.

A simple articulated sound may have a cognate sound and be closely allied to another, and be susceptible of conversion into the latter; yet it cannot, for that reason, lose its original import, but will easily be recognized. Such intervention or transmutation may sometimes be necessary for the following reasons:—1. For euphony, as in the locative case and in the passive voice;—2. From a tendency to prevent duplicity or ambiguousness;—3. For the sake of giving greater scope to general formation, and distinction of meanings.

Articulated utterance is generally divisible into letters, syllables, and words, or nouns; but things denoted by name fall under two sections only in this language, *viz.:* primitive nouns, or pronouns, and verbs. For it is very obvious in the Zulu-Kafir that its pronouns not only stand instead of nouns, but they are in a peculiar sense directly derived from the primitive nouns. All other classes of words, adjectives, prepositions, &c., actually grow out of these two classes in the progress of speech. Or, considering that there exists a different form for a primitive noun, we may say that the verbs, pronouns, and nouns are the primitive parts of speech in the Zulu-Kafir language. Again, considering the terminating vowel of the pronouns and nouns, we observe in them a kind of inflection, and hence we must acknowledge the verb to be the root or stem of all of them.

The above table shows the origin of the nouns and pronouns; and dissecting from them the initial vowel we get the following monosyllabic stem, a, i, u, o, e, ba, ka, la, &c., (to which may be added ta da, pa fa va, ga ra hla, and the clicks ca qa xa).

I shall now show that this number of stems is the foundation upon which the whole language is built,—particularly of all pronouns, prepositions, adverbs, &c., as well as of the inflecting syllables of nouns and verbs. They are undoubtedly the most simple, the very first and essential utterance of speech in this language, and are, for that reason, extensively mixed up among themselves, and compounded with one another, or with other roots or stems,—thus furnishing the means of creating variety

of position, circumstances, and all necessary modifications and particulars. It can even be shown that the stems hla, ta, pa, fa, va, have grown out of sa and ba, (*compare* nampa and namba, letter F, &c.), ga-ra out of ka, da out of la (*see* udobo, indima, and inlima).

I would cursorily draw attention to the inflections a e i o u, whether they are initials or the terminating sounds of a root or stem. They are the same throughout the whole language, and bear a most striking analogy to the inflections of the verb, *viz.*: to the indicative a—the subjunctive e—the negative i—the older passive o—the modern passive u. And looking upon them by way of comparison they exhibit a great similarity to the endings of cases in Latin and Greek, as also the remainders of endings in the Hebrew (*see* Ges. Gram. § 86 and 88).

For the present purpose it is convenient first to take the pronoun under consideration. As there are different sets, it will serve our purpose best to present them in the following table:—

PRIMITIVES.				COMPOUNDS.		CONTRACTED.			
NOUNS.		PERSONAL PRON.		II.		I.		III.	
imi-umu	isi iti	ngi	si	imina	itina	imi	iti (itu)	mina	tina
				umina	(ituna)	umi		muna	
uue	ini	u (ku)	ni	uwena	inina	iwe uwe	ina (inu)	wena	nina
uye	aba	u, a, e. (um mu m)	ba, be.	uyena	ibona	uye (huye)	ibo	yena	bona
ili	ama	li	a, e.	ilona	iwona	ilo	iwo	bona	wona
umu	imi	u (wu)	i (yi)	iwona	iyona	iwo	iyo	wona	yona
ini isi ulu	izi	i (yi) si lu	zi	iyona isona ilwona	izona	iyo iso* ilo	izo	yona sona lwona	zona
ubu	...	bu	...	ibona	...	ibo	...	bona	...
uku	...	ku	...	ikona	...	iko	...	kona	...

The primitives which, in a grammatical point of view, I consider as simple, and which when reduced into their real elements contain as their first member a stem consisting of a single vowel, are: i-mi i-si, u-we i-ni, u-ye a-ba, i-li a-ma, u-mu i-mi, i-ni i-si u-lu, i-zi, u-bu, u-ku; and, considering them according to the organs we have the labials: umu-imi-ama, ubu, and aba;—the linguals: ili-ulu, ini-unu-(ana); —to dentals or sibilants: isi-izi;—and guttural: uku. These present to our mind the simple, primitive notions of things in a form distinct from the abstract ideas which are expressed without distinction of form. But although they are forms which obviously show a progress of distinctive expressions, we do not discover any distinction of number, sing. or plur. in them. They give us the simple things as thought, and their significations are: umu, living being; imi, state or condition; ama, combination; ubu, quality and quantity; aba, separating, difference; ili, kind, sort; ulu, collectiveness; ini, species, individuality; unu, sense (ana, reciprocation); isi, causality, agency; izi, instinct, feelings, perception.

It is now not difficult to see that several of these ideas, or thoughts, comprise a number or a plurality of things, yet there is no such decided distinction, originally, observable. This we can prove further from the indifferent use made of these primitive words, as for instance: uto, contracted from uluto, when afterwards used in a plural sense inito, was taken and contracted to into, and this form stands, at the

* It is with regret that I noticed too late the omission of this pron. and its other forms sona and isona in the Dictionary. They may easily be formed by taking the cognate letter z,—izo—zona—izona, putting *s* instead of *z*, and applying the first to sing. nouns only.

present time, both for the sing. and plur. in the Xosa dialect, whereas the Zulu and others use *into* as a singular, quite in accordance with its original form (ini), and when a plural is required they add another primitive which expresses that circumstance, viz.: izi-into, contracted izinto. This compound plural appears in the Xosa only in the locative case ezintweni, and the nominative into, although ruling as izinto, can by no means be proved to be a contraction from izi-into,—not a single instance from analogy can be brought in confirmation, but all that can be said is that the nominative has thrown off the additional izi —: and it must be regarded as a plural form of later ages, similar to the *Sis.* le or linto, sing. nto; and analogous to the plural inuele (inwele), of the Xosa, and izinwele, of the Zulu, from the singular unuele (unwele). Another instance: inyaka, a year, one year, containing a plurality or combination of single objects, and when a distinct or single period was required it was to be expressed by the additional primitive umu-inyaka, contracted umnyaka, which afterwards assumed imi as plural—iminyaka. Similar cases are ulu-Anga, i-Lwanga, u-Pahla, im-Pahla, plural izim-Pahla.

That these primitives of the first column have been used as independent words originally can clearly be seen from their meaning which they retain although they have lost their independence as separate words. In the present state of the language they are employed as nominal forms, destined to add a nominal idea to any root or stem; in other words, to form nouns from abstract notions by the addition of their form and meaning placed before any root or stem. They are, therefore, not merely an agency which places an abstract word in the rank of nouns, but they modify or classify the abstract word according to the purpose or the condition for which it is required. It is a question whether their number has not been larger originally, because it seems almost that the initials of many words, such as *ud*aka *id*obo, *uv*ati *iv*iti—udu idi, uvu ivi, &c., are obsolete primitives.

In the arrangement of the dictionary they are called primitive nouns, because their first member seems quite to have the force of an indefinite article, indicating an object called or named; and because they are really the only means by which derived nouns are in general formed. They have usually been called prefixes; but this term is improper from the main reason that it entirely overlooks the true nature of them as nominal forms on the one hand, and negatives their first element (as article) on the other. The strict observance of the first member must not be looked upon as an innovation; and how important it is can be seen from the examples given above "inyaka," of which the initial *i* has been thrown off by the contracted umu—in umnyaka; the same is the case with izi-nto, in which the import of the article is exactly like the German—*ein* ding, plural *einige* dinge.

The nature and value of this kind of article, as well as of the nominal forms, is further remarkable in a state of coalescence or contraction, as in i-nyaka, u-moya, u-boya, i-sanhla, &c., or as in all possessive cases, like—umnyango we'nhlu (from wa-inhlu), uboya be'nkomo (from ba-inkomo), &c., in which cases the first element of the nominal form (as article) is not only separated and joined with the ruling pronoun of the genitive, but the second element also is so closely united to, or incorporated with the following root so as to make one new stem. The same process takes place when a demonstrative pronoun is prefixed to any nominal form, as le'ndoda (from la-indoda)—la being a compound pronoun, representing exactly *a definite article.**

* It appears from these examples that the proper orthography should be that of we'nhlu, le'ndoda, always joining the stamen to the following part. But I have not yet adopted this principle in the arrangement of the dictionary from fear of introducing too many new things at once, by which the work might be rendered too difficult for the use of many who, at present, are accustomed to the old orthography.

Having thus defined the nominal forms, I shall proceed to explain the personal pronouns.

1. As regards the forms this set of pronouns is obviously derived from the primitive nouns. These, derived from imi-umu-ama and ini, which sustain a close relation to each other, have not only thrown off the first element like all the rest, li, si, bu, &c., but also their radical consonant m-n. Ngi-si, u-ku, and ni, are for the first and second person, and u-a-e, and the rest for the third. As the oldest form of them all we may consider imi, because its equivalent umu contains a distant reference to a noun, and is identical with umuntu. The essential part of this pronoun is a labial which is to be regarded as a primeval expression containing the grand idea of all action, viz.: to move, *hence* literally: a moving, or a moving one. If we compare the root ma, and observe attentively the imperative ima (*see* Ma, note, and No. 2, the continuing conjugation—mi), we obtain a very distinct imperative idea = be an acting, moving,—distinguished from all other agents. The form *ngi* is derived from ngimi, a compound of imi, and nga a proposition denoting through, by (*see* Nga, 4 and 6,) *hence* literally: it by me = it is I. In the Xosa it is ndi, in the Suto ki. What analogy it bears to the ancient or Indo-European pronouns of the first person, it is not difficult to discover.

This class of pronouns I have called substitutes, because they represent the subjective nouns in every part of speech, and referring to them respectively, they may stand in the nominative or in the objective case. The natural consequence of this is a *grammatical concord.*

The plural *si* is extracted from siti (as ngi, from ngimi), see tina, and derived from the primitive isi, denoting degree, agency in a collective sense of employing more than one instrument, and expressing the progressive idea from ngi, I—to si, we us, in a logical order. Comparing it with the Latin *nos*, German *uns*, Teutonic *us*, &c., we must consider it as a part of universal language. The Suto *re* is dialectic, and corresponds to the second form ti, similar to the German *wir.*

2. The second personal pronoun singular—U, thou, is derived from the primitive unu, see u-We. At the first glance, it might appear more correct to derive it also from the grand form umu (as alluded to, *see* Ku, pers. pron.), which expresses a personal idea. But remembering the close connexion in which both stand to each other, and considering, 1, that the elements *u* are in both the same, and 2, that the relation between I and thou is, logically, a reciprocal one, it seems to be better to abide by the first derivation because it is the only form in the language which expresses that connexion perfectly. (*Compare* the root Na, and the pri. n. u-Nu.)

It is remarkable that this pronoun is only used in the nominative, and not in the objective case, as all the others are. The reason for this is the same as for ake, awe, viz.: to prevent equivocal and ambiguous forms, because it would become the same form as the objective case of the third person referring to nouns in umu, pl. imi. Its objective form is, therefore, ku, *you*, derived from the nominative u and the preposition ku, which is of a demonstrative nature = there, hence: to, from, &c. (*see* also ku, substitute.) Considering now the force of this preposition ku, which makes a dative case, this pronoun is of a most logical character, denoting the person spoken to. And if it is true that the Latin qui-kui contains the most primitive sound of the second person—the mute guttural *k*, we cannot think that *ku* in Kafir be accidental, but we must rank it in the universal chain together with the Goth. thuk, Sax. thec, Dan. dig, Germ. dich, Hebrew ך, and, as we are told, the Hindoo dative tuko.

The second personal pronoun plural—ni, you, is derived from the primitive ini, corresponding to the singular from unu. It is not necessary to say more about it as its nature has already been explained under the primitives, and under the preceding singular for the second personal pronoun. (*Compare* i-Ni, pri. n., and the contracted

pronoun 4, second pers. plur.) It is used in the nominative and the objective case like all the others.

3. The third personal pronoun singular has three forms—u, a, e—he, she, it. The first form u is derived from the primitive umu, which is evident from its objective case of the nominative u,—mu or simply m. *See* u, substitute pron., and Mu, pers. pronoun. It is very similar to the Greek *ὅ ὅν*, Latin *eum*, English *he*, *him*, the low German *hem*, *em*; high Germ. *ihn*, *ihm*, Hebrew הוּא.

The two other forms a—e are a particularity in the Zulu Kafir, and appear to be of quite a different origin from the former. Of the form e it is pretty certain that it is an old participle form from the verb ya, occurring in the tenses as an auxiliary, *as*: wa e hambile, for which others have wa ye hambile, and it is used in a kind of continuing conjugation or participle construction, *as*: wa m bona e hamba, i.e.: he saw him he walking = he saw him walking. The plural forms be and e are parallel with it, *as*: nga bona amahashe e balekile, i.e.: I saw horses, they having run away, = I saw horses running away. The form a, plural ba, compounded of ba-a, and a compounded of a-a, usually express a subjunctive condition, which the Xosa generally indicates by the conjunction ukuba, *as*: u m tyele ukuba a hambe, i.e.: tell him that he may or must go away. The first form *u* is always connected with the indicative, and the *a* always with a subjunctive. This subjunctive connexion is rather like an imperative or exhortative, and *a* most probably an old imperative of the verb ya.

The other substitutes—li, si, lu, bu, ku, &c., are easily recognized as derived from their correspondent primitives. The pronoun u—nominative, and wu—objective case, are derived from umu, denoting special object, see u-Mu, 3, and Wu, substitute pron. The pronoun i—nominative, and yi—objective, see under I and Yi.

COMPOUND PRONOUN.—I.

1. The first personal pronoun singular is derived from the primitive imi-umu, of which umi is a mixed form, and dialectic. The plural iti-itu may have grown out of si; but if this is not the case, it is surely derived from the generic name umuntu-abantu, in proof of which I may mention the phonastic phrase: tina 'luntu or tina 'bantu, i.e., we people = we. In the Suto re-ro correspond with ti-tu, and the Kamba has tu. Some of the Amalala tribes have a mixed sound tzi-dzi, and the Mpongwe zu, which all are regular transmutations from the dentals into sibilants.

(The form we, renders the basis to the adv. ewe, yes, literally: yes thou, the initial e is an interjection. *See* Qawe.)

2. The second person singular is derived from the primitive unu, with the additional e, borrowed from the third person singular, *see* above, and contracted into uwe (see u-We.) Some Amalala have huwe; Suto we. The plural ini-inu, is derived from the primitive ini, and inu is a mixed form exclusively used for a possessive case. The Kamba has eniu.

3. The third person singular is derived from the primitive umu with the addition of e, as in the second person. The Mpongwe, Kamba, &c., have simply ye, others ie, and the Amalala huye.

4. The rest of the pronouns, singular and plural, are simply derived from the other primitives with an additional inflection o, which is of a demonstrative character. Two of them, iwo-iyo present a peculiarity which has already been explained, and can further be seen under i-Wo and i-Yo.

POSSESSIVE PRONOUN.

The first step after throwing off one element of the primitives and creating the substitute pronoun, is the formation of another class, viz., the possessive pronouns, by

the addition of a new element, the prefix a, of a demonstrative and relative nature, which is prefixed to the primitives after throwing off the first element or contracting it, *as:* ami (a-imi) *lit.:* which me, = which (is) mine, hence mine; etu (a-itu) of us, ours; enu (a-inu) of you, yours; alo (a-ilo) of it; aso (a-iso), &c.

Here we meet with two exceptions to the general rule. One would expect that the possessive pronouns of the second and third persons singular were regular—awe (a-uwe) and aye (a-uye); but instead of these there stand ako and ake, which are compound cases similar to those of nouns, as will be explained hereafter. Ako is compounded from the general prefix a,—ka, a specific possessive form, denoting to come out of, to belong or pertain to, &c., *see* ka 10,—and u, substitute of the second personal pronoun; *literally:* what is pertaining to thee = thine; *compare also* unyoko, thy mother. Ake is contracted in the same way from a-ka and e, substitute of the third personal pronoun singular; *literally:* what pertains to him = his. The Suto and others have the uncontracted forms agao, agae; the Kamba agu.

However, these two pronominal forms occur in the compounds umn*awe*, thy brother,—umn*aye*, his brother, and are of great importance, because they give us some insight into the primitive language—1. We see that awe—aye were really the original regular and possessive pronouns for the second and third person singular, and *a* is the old or primeval form for the possessive case;—2. We see that umu-Ne is a contraction from um-naye, as also that umu-naawe and umu-naye are original sentences, or a periphrase of that family-connexion, in which umu stands in the full force of a noun, *lit.:* a person with thee, or like thee, a person like he, = thy brother, his brother;—3. We see that the possessive form ka is of later origin, and of a specific nature;—and 4. We see from umnawe—umnaye that the possessive case or Genitive of nouns (*see* under NOUNS) is also of later origin.

The other sets of pronouns, namely the nominal adjectives—imina, ilona, &c., the pronominal adjectives—mina, lona, &c., and the demonstratives—lo, lowo, leli, labo, &c., need no particular explanation, and have been properly analyzed in the Dictionary.

RELATIVE PRONOUN A.

The primitive *a* is used as a relative pronoun. But it must be borne in mind that the force of this form, primarily, is demonstrative (*see* Ai), the demonstrative power implying the reduction of a position into the contrary, = to prove that a thing is the contrary = that it is not so; and hence the negative sense of the same form. According to this, the theory of *a* as relative is = that which, and = not as another.

The way in which this little particle is applied has rendered it difficult to Grammarians to explain it properly. The subject is, however, very simple. The simple and the only rule for this pronoun is: to compound it with the first element of the primitives, and, as this always consists of a vowel, to apply the rule of contraction, *as:* a-umu into omu, a-imi into emi, a-ili into eli, a-ini into eni—en, a-isi into esi, a-izi into ezi, a-ulu into olu, a-ubu into obu, a-aba into aba, a-uku into oku, a-ama into ama.

The office of the relative pronoun in Zulu-Kafir is, that it simply relates to or connects another word with what is called its antecedent, whether the latter be one single member of a sentence, or a whole sentence, or a series of sentences. The antecedent is to be represented by its primitive or nominal form, according to the grammatical concord, and the particle *a* becomes the connecting link in the manner described above.

The rule of the relative can be applied to any part of speech. But if it applies to nouns it always happens that two vowels come together, which the law of the language endeavours to prevent by its respective rules, as: izwi eli 'mtutuzelo, izwi eli 'bu-

hlungu, isihlo isi 'manzi, &c. The original, simple construction—izwi eli umtutuzelo, izwi eli ubuhlungu, isihlo esi amanzi—is retained by a few tribes in Natal; others, however, in order to prevent the hiatus or the elision of the incipient of the following word, use the prefixes *ng* and *y*, as: izwi eli ngumtutuzelo, isihlo esi yisibi. The Xosa carries its rule noticed under the letter y, *which see*. Nouns which have a variable nominal form throw it off in the relative construction, *as*: izwi elikulu; into enkulu.

A few peculiarities are to be noticed which arise when the word to be connected with the antecedent is a preposition, adverb or verb, &c. The same rule is applied in all these cases with this difference only, that those nominal forms, representing the antecedent, which have *m* or *n* in their second element drop these letters, *as*: umuntu opakati, umuntu olungile; into erara; into ehambayo. The first element only of the nominal forms is added to those tenses of the verb which are compounded of the substitutes and an auxiliary element, *as*: wa hamba, ya suka, la ziswa, &c.,—these become: o wa hamba (referring to umuntu), into e ya suka; izwi e la tetwa.

There is no particular form for the objective case of the relative pronoun, but it is made up by the usual construction of a verb, and the compound first element of the nominal form, *as*: indau e li yi shiyayo iqili, i.e.: the point which she it is leaving the cunning woman; umfazi a m bonayo, i.e.: the woman which he her seeing = whom he is seeing (in the last instance *a* is contracted from a-a the first the relative and the second substitute for the third person singular); isifo o si bonayo wena, i.e.: to sickness which (o contracted from a, relat. and u second person sing.) you it seeing yourself, = which you are seeing yourself; abantu o ni ba bulalayo, i.e.: people which you them kill, = whom you are killing;—intambo e si bopa ngayo, i.e.: a thong which we bind with it;—or o si bopa ngayo (the first and second personal pronoun, employing either of their primitive forms), intambo e ngi bopa ngayo; intambo o ni (or e ni) bopa ngayo.

All predicate verbs usually take the suffix yo, which, however, is omitted when an objective case is followed or nearer explained by its correspondent pronominal adjective, *as*: umuntu o ngi m bona yena, i.e.: a man who I him see himself, = a man whom himself I see, = the same whom I see. (*See* Yo.)

NOUNS.

The Zulu-Kafir has no primitive nouns besides those already mentioned. All others are derived from verbs, to which belong also the adjectives.

Nouns are formed by the addition of the primitives, which are prefixed to any root or stem. They divide themselves into two classes—1. Nouns which have an unchangeable or fixed nominal form; and—2. Nouns which have a changeable nominal form.

The second class of nouns appears to be the oldest, because they have already thrown off their fixed nominal forms. They are chiefly used in predication or affirmation, helping other nouns to make out a required meaning, and thus constitute predicates of propositions as adjectives do in other languages. They are, however, no distinct class of words from other nouns, which must be borne in mind in order to understand their true character.

Great precision is to be observed in a number of nouns which are derived from the passive form of verbs, *as*: isipiwo, i. e.: a gift which is given, which is received, while isipo, derived from the active, denotes a gift of a giver. *See* dingwane. The number of these nouns is not great, because the meaning of some roots does allow only the distinction.

Another peculiarity is the combination of two nouns, of which the first is of a possessive character. The most conspicuous I have pointed out under the letter M,

and other places. I have called them a Genitive construction, because they form the original possessive case. The nouns are in general quite analogous to the pronouns in respect to this case,—the particle *a* being added to any noun and contracted with the initial of the latter, *as*: a-izwe—ezwe. If, therefore, such a noun is ruled by another to which it is a predicate, &c., the substitute of the ruling noun is added to the possessive case and contracted, *as*: into yezwe (from i-ezwe); amabele ezwe (from a-azwe); izwi labantu (from li a-abantu). The specific possessive or genitive case is explained under Ka, 10, *which see.*

There is no distinction of genders expressed by the nominal forms; but that is marked by the termination of words. The forms ka, ke, ku, kwe, are, undoubtedly, the primitive distinctions of genders. Yet, in the progress of the language, the necessity arose for effecting clearer distinctions by the additional izi, and kazi became the principal word for the purpose. Moreover it is most probable that certain generic terms were used for the distinction of animal gender, a few of which are still occasionally in use, *as*: ukuba nobudoda, i. e.: to have manhood, = to be a male;—ukuba namasende, i. e.: having male's genitals;—ukuba nesibunu, i. e.: having female's genitals;—ukuba yinduna, or iduno, *which see.*

Strictly speaking, there are no adjectives in the Zulu-Kafir, and the words which are used as such, are either nouns or verbs. The words which usually have been accepted and treated as adjectives, belong to the second class of nouns. The way in which they are used and connected with an antecedent, must not be confounded with their character; because they are connected in the manner most suitable to the spirit of the language, either by the relative pronoun or by the substitute, *as*: izwi elikulu, i.e.: a great word, or a word which is great, or izwi likulu, i.e.: to word it great;—into enkulu, i.e.: a thing which (is) great, and into inkulu, i.e.: the thing it (is) great;—umuntu omkulu, i.e.: a man which (is) great, and umuntu umkulu, i.e.: the man he (is) great.

The only peculiarity is that contraction prevails in the plural, or, it is the character of these words to throw off their nominal forms either wholly or partially, *as*: amahashe 'makulu, imifula 'mikulu, izinto 'zinkulu. The same is the case when the antecedent is a pronoun, *as*: tina si 'bakulu, contracted from si abakulu or si ngabakulu. This is the same case of formation as has been mentioned under the primitives.

VERB.

The verb in Zulu-Kafir presents only a variety of tenses and moods, indicative and subjunctive, of voices, active and passive, and of conjugation, affirmative and negative.

Verbs, as well as nouns, are compound words, one part of which is the root and the other an addition to it, prefixed or suffixed. The root may express the bare or abstract idea, but the additions express certain circumstances and conditions respecting it.

The verb has no formation of persons or numbers, but these are represented by the substitute pronouns. An act can be expressed at the present, past, or future time, *as:* ngi hamba, nga hamba, ngo hamba,—as complete or incomplete—by the inflection *ile*,—as affirmative or negative, the latter being already properly explained under Nga, 6, b, *which see.*

The system of inflecting the Zulu-Kafir seems to have always been very limited. There is only one inflection for the tense, and that is for converting the present into the definite past, or perfect tense; or it may be said, that the verb has only two tenses, all the other varieties of time and mood being made up by a number of auxiliary verbs, *as*: ba, ka, nga, sa, ya, za, *which see.* The common inflection for the present

tense is *a*, for the perfect *ile*, *see* Le, which make in the passive *wa*, *ixe*. An internal change of the roots takes place in the passive voice, with the following consonants:—*b*, *p*, *m*, *mb*;—*b* changing into *ty*, *as*: tabata—tatyatwa; *p* changing into *tj*, *as*: bopa—botjwa;—*m* changing into *ny*, *as*: kumula—kunyulwa;—*mb* changing into *nj*, *as*: bamba—banjwa. These changes are principally caused by the inflection of the passive for the sake of euphony.

But, although there are only two tense-inflections, a great variety of tenses is made up by the auxiliaries, and the substitute pronouns which are added to and fused with the roots of the former, to effect the most minute distinctions of time and mode of action. From the present tense *ya*, *as*: ngi ya hamba,—a past is formed by contracting the substitute pronoun and the auxiliary into nga, nga hamba, thus denoting an indefinite time during which an action has continued. A future is formed by compounding the present tense with the infinitive ukuya, by throwing off the second element ku of the sign uku, or by compounding the present tense with the simple root uya, *as*: ngi-a-uya—ngoya. The simple substitute pronoun with the root of the verb without an auxiliary, forms a kind of participle, *as*: ngi hamba, i.e.: I a walking.

Another peculiarity in the conjugation of verbs in Zulu-Kafir, is a repetition of mixed pronouns, viz., the compound form of the indefinite past tense with the simple substitute pronouns of the present, *as*: *nga*, *ngi*, effecting a conjugation of an intrinsic character, always referring to a preceding sentence, or to a progressive series of sentences, or to two or more sentences opposed to each other, *as*: nga ngi tjilo, i.e.: I did say so (viz., that something should happen which has happened accordingly);—sa lima kakulu sa si nga zuzanga ukuhla, i.e.: we ploughed or sowed very much and did not obtain food notwithstanding, *or*, and yet we did not obtain food.

The verb is, systematically, the most difficult part of this language, and requires not only a good deal of study, but also of experience before a thorough acquaintance with it is acquired. The reasons are obvious from the employment of so many auxiliaries, and compounding them with the substitute pronouns, for the purpose of creating all possible tenses. I have taken pains to set forth the intrinsic character of these parts of the verb, separating them from the paradigm which formerly assumed a most formidable figure. On the other hand, the great number of auxiliaries and the varied manner of arranging them, so as to show their import in any connexion, is a peculiar means of giving the verb a much greater variety of moods and tenses, than can be formed in many other languages. But it is quite natural that some of these varieties of form seem to be identical in meaning; yet the differences, however subtile, can clearly be distinguished, although it is sometimes impossible to represent them clearly in other languages of less pliability and variation.

The requisite explanation of the various moods is to be found under every auxiliary verb. The imperative is generally the naked form of the verb; but it contains the root with a weak initial element, either *i* or *u* in all monosyllabic verbs, throwing this off however in all polysyllabic ones, *as*: hamba, &c., and it takes in the second person plural a suffix of the substitute pronoun. The infinitive commences with the primitive *uku*, expressing the mere state of action without circumstance of any kind; but it is, in grammatical respects, a noun in the widest sense of the term on account of its form.

Moreover, the verb possesses, besides the varieties already pointed out, another pliability, analogous to the Hebrew and other languages, viz.: that it admits of inflections of another kind, almost parallel with the nominal forms of the nouns, and thereby forming another branch of conjugations. These appear as derived or different stems under the root of every verb in the dictionary. They are the following roots,—ika, ila, ina, isa, and the repetitions ilela, and isisa, which are suffixed to any stem. In many cases, especially when the verb is an onomatopoetic word, iza is used instead

of isa. This formation of verbs in general, is analogous to that in all languages in the construction of which prepositions are much used, in order to carry the sense of other parts of speech to an almost unlimited extent. The only difference of the Zulu-Kafir is its frequent or peculiar use to place the different parts of speech before and after a root or stem, and carrying inflection to a very surprising degree. Taking for instance the sentence—u ngi pelekezele—the Kafir expresses in this one verb what the English does in five or six words: do accompany (me) for the sake of pleasure,—a coagulation of words expressing five Kafir-ideas which can all be easily analyzed and their etymology fixed. The bare root in the abstract is—pa, to pass; ila, to strain, forth, for,—*hence* pela, to pass forth, to end;—ika, to go off,—*hence* pelekə, to go off an end;—iza, to make, do,—*hence* pelekeza, to make go forth or for a distance, = help to go a distance;—ila, to strain, for, &c.,—*hence* pelekezela, to accompany as far a distance for, i.e.: pleasure's sake, for nothing at all, for a purpose, &c.

The several additional forms of these conjugations have found their explanation in the order of the dictionary, and it remains here for me to give my reasons for the terms I have adopted for them. As the form *isa* was called causative form, and *ina*, the reciprocal, and this with all propriety, it was my aim to have uniformity, which could not be obtained by styling *ika* simply the *ika*, *ila* the *ila* form, &c. It is easily perceived that these additionals are ika—ila, &c., and not eka—ela, which they became only by contraction. Now, ika or eka has been styled by others an intensitive, neuter form, &c., and I admit that this and more than this can be predicated of ika, but I must also remark that there is scarcely any form of all the different conjugations of which the same could not be said. But comparing all forms with each other, we must admit that each has a specific signification and purpose; and as the general import of this is to determine a particular quality of a verb, I have accordingly styled it the *qualitative form*. The form ila or ela had been styled the objective, or relative, but which of all the transitive verbs does not contain these properties? What is a relative form? It does not require much investigation to be convinced that the direct import of *ila* is, a means of qualifying the meaning of any verb or stem for any purpose. Hence I have styled it the *qualifying form*, and although the term may not be found sufficiently definite, it is the best I could find for it. Other definitions are so easily to be understood as to need no mention here.

There is a set of verbs which, from their irregularity or rather peculiarity, are called vowel-verbs, containing as their first or incipient element a vowel. They may be properly divided into three classes.

	INFINT.	PRES.	PAST.	PERFT.	FUTR.	IMPERATIVE.
I.	ukuya	ngi ya ya	nga ya	ngi yile	ngi ya kuya	(y)iya
II.	ukuza	ngi yeza	ngeza	ngizile	ngi ya kuza	(y)iza
III.	ukwaka	ngi yaka	ngaka	ngakile	ngi ya kwaka	(y)aka
	ukwenza	ngi yenza	ngenza	ngenzile	ngi ya kwenza	(y)enza

It has already been remarked that all primitive words have an incipient vowel, or a vowel as their first element. The criterion of the first class is that it retains its initial element only in the imperative, which, on account of the accent, is pronounced with some aspiration—yiza. It is otherwise regular in all its tenses.

The second class retains its initial *i* in those tenses only which contain an auxiliary element, applying the rule of contracting ngi ya-iza into ngi yeza, in all cases of disagreeing vowels, the only exception being the second person of the present negative —a kuzi, as it is essential to retain *u* in this case. The imperative is = that of the first class. The Kamba, Nika, &c., do not allow this contraction, but use this class of verbs in its primitive forms as, i wa, i ma = wema, ngeza, &c.

The third class contains a contracted vowel as its initial element, which has a special meaning and for that reason is carried into all tenses and moods; the vowel of the preceding, whether auxiliary or pronominal, being dropped. The *u* of the second element of the infinitive is usually sharpened into *w*.

VII.—ETYMOLOGY.

Considering how little comparatively has been done in other languages in respect to etymology, deduction of words, the history of their origin, &c., and how many difficulties and doubts still rest upon them: we shall find this subject much easier in the Zulu-Kafir, because we have only to do with what the language itself offers, and besides we have no occasion for speaking of a history of its etymology. It is true, one may be misled by the first appearance of words and the want of extensive investigation, as has often been the case with myself, when upon nearer inquiry I had to change my opinion. The change, however, was rather such as to encourage me to prosecute the subject to a correct conclusion, to which it seemed to me not at all impossible to attain. For I thought, for instance, why is it possible to find the root of the Latin "scripseramus," and define its meaning as well as the meaning of its various parts, and not be equally successful in other cases in other languages? If we take *scrib* to be its root, and compare it with the Greek *grapho*, the high German *schreiben*, the low German *schriven*, we see that *sc—sch* are prefixes and *rib* the root. But going a step further and comparing the Latin rapio, crepo, repo, &c., with the English rap, rip, write, raffle, rifle, ruffle, grab, gripe, grave, grove, rive, thrive, slip, strip, scrip, scrape, &c., is not the root of this whole stock—rip? and is not its meaning to drive, as "rapidus" shows? and are not the Teutonic and low German riben, riven, i.e.: to grate; driven, i.e.: to drive, the same words? And was not the first mode of writing or graving, making lines, strokes, scratches, &c., in the earth, in wood, upon leaves, which the Zulu-Kafir *loba* also denotes? And are not the Hebrew *ribh* and the Arabic *karab*, the same word? And what are now all other additionals of the words just marked else but remainders of other roots, according to which the primitive meaning of rip, was modified? And would it be impossible to split the root rip, and to find that its first element is = re in redeo, and the second = pa, po, &c., in other compounds? What might be the result of a rigid analysis, and an extensive comparison?

There may be points, in respect to which analysis does not yield light enough, and certain obscurity may for ever rest upon them, because their true meaning is lost. But, as for the Zulu-Kafir, I am fully prepared to assert that comparatively few words have come under my notice, of which it is impossible to give a correct account respecting their present signification, while no doubt, at least no considerable doubt, rests on their primitive constituents. There is scarcely another language of which that can be said with the same degree of certainty; and although it is as yet little known upon the field of philology, it is not at all unlikely to render some assistance in removing the obscurity that still rests on the theory of languages.

However, I am aware that my work is new in every respect, as to its arrangement; which differs much from that usually followed. Among the few individuals who have had a glimpse of it, one thought that its analysis and etymology contained much of an arbitrary nature; another thought that I had rather gone too far; another called out: novelties, curious fancies, &c. And others, I expect, will admit that one may analyze one or more families, and show their proper etymology; but to carry that plan through so uniformly, and to analyze the thoughts of a language so minutely as I have endeavoured to do, they will perhaps think impossible, and consequently incorrect. They may think so, perhaps, because they can hardly imagine that a language of Kafir-barbarians should possess such peculiar qualities as to admit of my method

of operation. And, indeed, whilst I cannot avoid combating these opinions and doubts, I must confess that thoughts of the same nature have been raised in my own mind during the compilation of the work. How often have I been obliged to retake the ground which I had once forsaken, when inquiring after the primary meaning, &c.? But, let the question be once answered: on what principles is etymology based, and how is the primary meaning of a word to be ascertained? If we analyze a word, comparing its constituent parts or roots with other identical radicals in single or in compound cases, and look also to the coincidence of cognate letters, and apply to these the *usus loquendi*,—it must be possible for us to make out the predominant sense of the elements in question, and thereby we must be enabled to find out the radical meaning, and having found it, we can also make out the primary sense. This operation must be practicable since we have a living language before us in which the roots are characteristically visible. And if these principles are rejected, we have no longer a language, but we move like irrational animals, or as madmen.

I shall now for the sake of demonstration call attention to a series of instances, and firstly to some consisting of two radicals, as: baka(za), beka, bika, boko, buka. None will doubt for a moment that all these words are constructed on the same radicals—ba-ika or ba-uka,—ba, to separate, ika, to set, fix, &c., *literally*: to fix separately;—none will doubt that faka, vaka and paka are cognate words, and banga, benga, binga, bonga, bunga, allied to them. Now, comparing all together we find that the predominant meaning of those radicals is: to view, to fix before, forward, or before the eyes; the radical meaning—to look; but the primary: to have a peculiar appearance, to make, show, or give a peculiar expression. Then examining the compounds, as zibekela, bekezela, &c., we find that *beka* retains the same literal meaning of fixing separately, or to fix before, upon, &c., *hence* to use for fixing upon in a visible manner. Compare also isibuko, mirror, and buku. Now let us take bamba, bemba, bimbi, bombo, bumba, and see whether *m* is a mere nasal sound, or, as I have shown, a separate root,—and we find that they are derived from amba, to separate from, to move forth, away—ama—iba; and compare the same root with all compounds which the language contains—hlamba, jamba, kamba, komba, lamba, namba, pamba, qamba, tamba, &c., in order to see whether mba retains its radical or literal meaning in all of them or not. Again: let us take—banda, bende, binda, bonda, bunda, and see whether *n* is a mere nasal sound or a separate root, as in anda, i.e.: to extend. Do—bada, bede, bida, buda,—mean the same, or is there a difference to be observed! Again: bane, baneka, bandula, banhla, bansa, bandula, panhla, damuka, damka, and whichsoever you choose,—compare them with badula, bihla, basa, pahla, &c., in order to see whether there is a difference between them or none, and whether the root *n* is here in a contracted state, and has a meaning of its own, or not? It proves nothing against my argument,—if it be objected, that, for instance, the Suto ruta, which is = (the Kafir) funda, rata = (Kafir) tanda, reka = (Kafir) tenga, having no root of *n*, yet were of the same stem, and had the same meaning. The short-sightedness of an inexperienced person not accustomed to extensive investigations upon these languages, would conclude that I must come into a dilemma on account of this objection. But those who know the tendency in the historical progress of a language, to contract and to throw off here one and there another particle, must at once conceive that such is the exact state of those Suto words, of which the original form sometimes returns in the process of derivation, *as*: iteka and itengo from reka. Yet if it be granted, that such was not the case, are we not to admit tribal differences in the expression of the same thought. The English sentence: to *rub* something with oil, we in German express by: etwas mit öl' *einreiben*. Let any one compare *im*pofu, bo*m*vu, *imh*lope, *m*nyama, *im*daka, *im*vila—and judge whether *m* is arbitrary or of peculiar importance to desig-

nate colour? Let him compare all the roots which have *ny*, and judge whether it is sharpened from ni, and denotes, to join, unite, &c., or not? In one word: let him take any root he chooses and compare it with every single case in which it returns, in order to be sure whether it has the meaning assigned to it, or not? Let him take the root of every or any letter and go comparing through the whole letter, whether he can not recognize its radical meaning in all compounds?

Here I may stop, because I am fully persuaded that the correctness of the analysis and etymology, as set forth in the work, is proved and fortified with such copious, external and internal evidences, that no reasonable inquirer can ask for more, or for better. Any unbiassed inquirer, I am sure, will do me justice and acknowledge that I have not built my work on fancies, arbitrary conclusions, or loose imagination, but on the true principles of this language. And if I have not succeeded in coming near enough to the proper thought in every instance (which would be quite natural), it will be observed that I have not remained far off from it. The trouble and pains it has cost me to analyze the thoughts to that degree to which they are defined in this work will be manifest. Many, perhaps, will look upon this as an unnecessary labour, because they are content with understanding words in one or another of their senses. But, how far we shall advance, or what kind of literature we shall produce with such a partial, and insufficient knowledge, will readily be understood. No intelligent and conscientious student can rest satisfied with such narrow views! To those who speak of fancies and imaginations, I would answer, that, to trace the primitive language in the Zulu-Kafir must require, indeed, a certain degree of imaginative power, because our thoughts or modes of thinking are generally too much influenced by certain fixed habits in grammatical rules acquired from the study of other languages.

Let it not be understood, that I deprecate criticism, for every man who ventures on a book, subjects himself to the free remarks of all who may choose to notice his production. As soon as he appears in public with his work, it belongs not to him alone but to the public; and no author has a right to complain, if it is examined in all its contents. He has a right to demand only that criticism should be performed in a proper manner. Therefore I do not expect that mere assertions in respect to my researches will be advanced instead of arguments. I have accepted and adopted nothing without sufficient reasons, and have given my reasons and my arguments; and I can demand that reason should be put against reason, argument against argument; thought should conflict with thought.

To show the necessity of ascertaining the primary sense of words in order to define them properly, or to obtain a clear idea of their meaning, and more particularly in difficult sentences, I shall add the following remarks in illustration. I received the word "imfenya" with the meaning "wind of the afternoon." The native who explained the word to the inquirer, had obviously referred to the fact that the imfenya is to be observed in the afternoon as in the forenoon, and can not soon be dried up by wind. What time it has taken, and how many questions I had to put to different natives, in order to find out what this curious word meant, is too much to state here; but it was clear to me that nothing of the meaning affixed to it was to be traced. And this was one of the first specimens which showed me the necessity of analysis, and when I had done so I discovered its proper meaning. This is only one of many examples of the same nature.

It was further by resorting to the primary idea of a word that I was enabled to explain applications of words, apparently or really, diverse, and even contrary. For instance, the word "kuleka," was accepted in the sense of—to tie fast, and also—to worship, to salute! These senses seemed to me so diverse that I could not understand how it could be possible, and I thought that there must be two different words in this case. As it was, I did not succeed in solving the difficulty in this way, until

I turned to the literal and primary meaning, which is: to fix upon greatness, or growth. Hence, I found out in what way the meaning—to tie fast, was to be taken, viz., for the purpose of giving growth to young animals; and with this the other meanings of saluting and worshipping agreed, to fix the greatness of another, to make him great by saluting, &c. The same was the case with beka, bala, &c., of which generally two verbs of different meanings had been thought to exist.

In ascertaining the primary sense of words it is often necessary to consider or consult their derivatives. The word "mata" was commonly taken for—to drink; but comparing it with the dialectic words for "water"—amanzi, amati, with amate (spittle), and with mita, I found that the original signification is—to moisten, and not "to drink." And how useful and important it is always to resort to cognate words, can be noticed in the general arrangement of the etymology in this work. In order to satisfy inquirers I would recommend to them to examine qinga, qunga, qila, qula, &c.

These few examples will suffice to illustrate the utility and necessity of always taking an extensive view of the language, as also the desirableness and importance of extensive researches in cognate languages of different dialects, as all throw light on each other. Without prosecuting this method I should never have found out how it comes that "nene" signifies *right* and *great*, its radical meaning being—to speak, or to converse with. Who that looks at the word "inhliziyo" would have thought that "yo" is the simple root, and the chief idea of "heart," while "inhlizi" is only an explanatory idea? Who would have suspected that "imbezi" contains the full idea of "tear," and that "inye" is only an additional of a nearer signification? The same is applicable to all those words which I have styled "a genitive construction," (*see* especially all compounds of mala.)

It will also be seen from these few remarks, that it is not sufficient to be satisfied with a knowledge of some appropriate sense of words without examining the visible circumstances of an action, or the primary sense from which that particular application has been derived. This has been the main reason for the obscurity which has rested on the Zulu-Kafir. And if we rested satisfied with that state, we should never discover the true relation between its own words, nor could we hope to find out its common bond or relation with other languages. We find on a nearer examination of one word, that, while used in one sense in this dialect, it has given rise to various, very appropriate senses in the other; or while it was used in the primary sense in one, it is taken in a secondary, figurative, &c., sense, in another dialect, and being once established became the means of forming a series of other derivations. (*Compare* "nanela," especially "tela.") But this is not all; for I quite expect that all who will take the trouble to examine the present work, will be struck with the similarity of manner in which the genius of this language has expressed itself, and appropriated derivative, figurative, and other senses, thereby shewing its common bond with other languages.

It may also be interesting to remark in respect to the simplicity of the analysis, that the number of radical significations is small, and equally remarkable in Kafir as in other languages; so small, that the primary sense of all verbs may be expressed by nineteen or twenty words. And tracing them all to their simple roots, we are struck to find that all of them are derived from some kind of motion, suggested to man by the nature of things, and that, therefore, the modifications of the primary sense, may be comprehended in the one word to *move*, or to *act*. The following will illustrate the remark:—

1, a—(ya, wa, e, i, o, u,) to move, to act.
2, ba, to step forth, to act on.
3, da, to draw, advance.
4, fa, to blow, blast.
5, ga, to bend, incline.
6, hla, to rub, crush.
7, ka, to come up.
8, la, to rise up.

9, ma, to move up.
10, na, to meet, unite.
11, pa, to pass, give.
12, ra, to rush, sound.
13, sa, to cause, break.
14, ta, to pour, throw.
15, va, to come, proceed.
16, wa, to fall.
17, ya, to go.
18, za, to come, do.
19, ca, qa, xa, to fix on, to move on a top.

All these can be brought into a far smaller compass by classifying them according to the organs of the letters, which will elucidate the development still more.

1. A, (e, i, o, u,) to move, act.
2. Ba, to step forth, to separate;—pa, to pass;—va, to come (into a state of nature);—fa, to blast (nature), to die;—wa, to fall away;—ma, to move (of animal life).
3. Da, to draw, extend;—ta, to pour, throw;—la, to rise, strain;—na, to meet, unite (reciprocal motion).
4. Ga, to bend, incline;—ka, to come up (opposite idea of ga);—ra, to rush, break.
5. Sa, to cause, burst;—za, to come, do, feel;—hla, to rub, clash, happen.

It will be seen from the dictionary that all the senses and expressions of the whole language are compounded from this small number of primitive ideas, which, I have said, were suggested to man by the nature of things, sometimes, perhaps, quite without his knowledge. In many, or in most, cases we can discover the visible or sensible idea which gave rise to those expressions, or what kind of notions they were which occupied his mind. For instance, the large animals have generally been named from some peculiar characteristic in their outward appearance, colour, &c. (*see* inyati, inhlovu, &c.); other names for natural objects are taken from some striking quality, or from a particular action (*see* i-Za, in-Taba, &c.); plants, stones, &c., have received their names from supposed qualities, or from certain superstitious power which the izinyanga ascribe to them; and they are, at the same time, the true vehicles for the history of magic and enchantment. The names for time, seasons, periods, &c., have been named according to the peculiar occupation, or the acts and labours, performed during them. In this respect the idiomatics furnish particular elucidation, as for instance: into i ngi lahlekile, i. e.: this has lost me, = I have lost this;—a yi ngi vumi, i.e.: it will not listen to me, *lit.*: it will not me;—i ya ngi sinda, i.e.: *lit.*: it (is) escaping me, = it is too heavy for me, &c. These examples show clearly that the idea suggested to the native mind is, that the greater, heavier, and more difficult object is always looked upon as predominating.

The principle that language is onomatopoetic in its origin is particularly illustrated by the general onomatopoetic character of words which contain clicks, expressive of a voice, a cry, a crack, a motion, &c. We see that imitation has produced a great number of them, and consequently that the people who speak this language must possess that faculty in no small degree. There are, in fact, few nations who are able to produce these articulations so generally and appropriately as the Zulu-Kafir, because there is no sound imitated which has not its proper strictly logical meaning. I believe that this part of the language is an original production of these savages.

VIII.—PROGRESS OF THE LANGUAGE.

In speaking of the progress of the Zulu-Kafir it must always be borne in mind, that the causes by which the progress or the development of a language are influenced depend entirely on the geographical, physical, intellectual, moral, &c., position of the nation. A savage or barbarian nation, like the Kafir, which has a natural aversion against all kind of improvement in science, arts, and civilization in general, which has little or no desire to apply its mind to the study of the material or spiritual world; which knows nothing about discoveries which interest other nations, and which hardly

shows a desire for novelty, innovation, and fashion of speech; but has only spent its life in external warfare, and the greatest superstition, and in a social state which is more like that of a brute than the condition of thinking man; indulging in all kinds of the grossest sensualities, and loading its mind with the greatest vices: a nation like this has not the capability of producing peculiar effects of progress in its language. It may be easily observed that the basis of this language has not been enlarged by the inventions of many new words, although the application of the old may have been extended in some respects, and contracted in others.

The basis of this language is, decidedly, not the property of the present nation, but has been derived from one far superior in every respect. As long, therefore, as no comparison can be made with that source, in order to see how much of new material has been constructed upon the basis, the progress of this language in this respect remains a mere conjecture; and our observation can reach only the changes and modifications which have been effected by the intercourse with other tribes, and by the unrestrained amalgamation, to which the language has been exposed. These causes show us their effect in the many dialectic differences, such as the changes of radicals of words for others, especially—*s* for *sh*, *tj*, or *tsh*,—*s* for *hl*,—*g* for *k*, *r*,—*v* for *r*, and *vice versâ*,—the changes of certain consonants into clicks, which can be traced to a certain extent. The only kind of invented words is that noticed under the term uku-Hlonipa; they are, however, not entirely new words, but mere substitutes borrowed from another stem or derivative, as "amakangela," or borrowed from other tribes, as "toti," &c.

The tendency to abbreviation and contraction which modifies the original words or sounds has not, I believe, made considerable progress. And if we examine more nearly the abbreviations which are made, we find that the reason for them is not that of eagerly seizing upon an object in order to comprehend and incorporate it with the qualification of the mind, but a particular inclination of an irritated and impatient mind over which the violent savage spirit predominates. This tendency of the savage mind has, in many special instances, not only turned whole sentences—as tyola, sengati, hleli, hlezi, hluti, &c.,—to the compass of one word: but has, in general, resulted in the contraction of compound consonants—*as*: mba, nd, nta, mp, ns, nhla, &c. We can make allowance for several compounds—*as*: sha, tja = isa—as belonging to the basis of this language, although I do not take them for primitives, because the primitive language, which is generally admitted to consist in the most simple forms, bears this characteristic in the most visible manner in the Zulu-Kafir.

How much, from the tendency to abbreviation, may have been thrown off in the beginning of a word it is difficult to say. The change of the nominal forms, as I have remarked, is all that can be given with certainty. At first sight, it might appear as if the so-called vowel verbs had thrown off their first radical, but finding a great agreement on that point among the different tribes, we must give that vowel the prerogative of being a primitive stem. As regards the terminations we can say more. Where the case is clear I have remarked upon it, and pointed to the contraction that had taken place. In others I have not done so; yet, we may safely assert that dissyllabic words ending with *u*, as bamu, hlungu, &c., have generally thrown off some termination like *ula*, as is obvious from the existing verbal forms bamuza, hlungula.

As regards the influence which other nations have had on the Kafir language by their commercial intercourse and the introduction of foreign commodities, customs, and ideas; we may more correctly state, that the number of words introduced is very limited. It does not appear that the Arabs of later times, and the Portuguese, were permitted to have much intercourse with the nations generally comprised under the name Zulu; and words of Arabic origin belong properly to the basis of this language. The Xosa dialect contains comparatively more words of foreign origin than the Zulu. A small

number of words has been introduced from the intercourse with the Dutch, and these are thoroughly Kafirized according to the sonant law of the language, as intolongo, ikoboka, &c. Another small number has been introduced by the teaching of Missionaries.

Several new words are occasionally heard in Natal, such as: dilinga, from the Dutch drinken, to drink; bilinga, from the Dutch brengen, to bring; tumenga, from a corrupt use of the English *to make*, as people would say to a native in trying to make him better understand the expression to shut, lock = make to; and a few more of that description. Similar to these are among the Xosa: helpesha, or halpalsha, Dutch helpen, to help; lesesha, from the Dutch lezen, to read; inalite, from the Dutch naald, a needle, and several others. These words have not been accepted in the present dictionary, as they are the imitation of some persons only, and are not commonly known. But besides that, those who advocate and make it a principle that words which have been moulded by Kafirs according to their sonant law, should be acknowledged as legitimate, and admitted into a dictionary, may very probably not have observed the impropriety, sarcasm, &c., connected with the use of them. A closer observation will convince every one, that the Kafirs, haughty and contemptuous as they are, show this to every civilized custom, as well as to a word derived from them. If an evil is allowed to take deeper root it is sometimes beyond the power of man to remedy it. Therefore, I think, that a lexicographer has to exercise a proper judgment in the admission of words; he ought not to countenance or promulgate such as are merely a production of a few natives, or which will prove to become an evil, or have a direct tendency to suppress the most appropriate words of the natives' own language. It is quite another thing if a word is admitted which supplies the place of an idea for which the natives have no expression of their own. But if there exist significant words, why should I be the instrument of suppressing them by adopting others, the meaning of which is very insufficiently understood by the natives, and which have not received the sanction of the nation? Again, if it is necessary that new words must be introduced, it is our duty, not to take the first we find, but to choose those which are most adapted for that purpose, and which can benefit the native most. And where this necessity exists, let not the native be deprived of his right to form the word himself. This requires that we put the word before him, explain it to him, and let him do the rest; or, which is still safer, that we acquaint him with the idea, and leave it to his discretion to find a proper word for it from his own language. The Natal Kafirs, into whose language foreign words have not much entered, have with great propriety expressed their mind upon objects with which they were previously unacquainted. When they first saw the hippopotamus of the interior they identified it with an antelope, *see* u-Betyani,—the eland they called, *see* u-Damuku,—the camelopard, in-Hlulamiti,—a wagon, i-Nqola,—a cart, in-Qqukumbane,—to exchange, tjentjisa,—isi-Kafu, u-Totjolo, &c. What foreigner could have suggested these names to the native mind, or who can find one of these names unphilosophical? And would it not be imprudent and wrong to impede the native mind by entering upon a province in which the native alone knows best how to exercise his ability for the development of his language? The Xosa give us a similar instance in the words which they have derived from the Hottentot and others.

As the subject just mentioned has received the attention of several writers, it seems my duty to take this opportunity of referring to them. The most recent writing comes from the pen of the learned ethnologist, Dr. W. Bleek, who has favoured the public with his first part of "Researches into the relation between the Hottentots and Kafirs," published in the *Cape Town Monthly Magazine*, April, 1857, vol. i., No. 4. After having given a very interesting account of the word u'Tixo (page 201) which is believed to have come from the Hottentots to the Kafirs, he

goes on to say: "It is interesting, &c. The most characteristic, perhaps, is the word 'money,' which the Hottentot changed into *mari*, and the Kafirs, who have no *r*, into *imali*." I regret that I cannot agree with the learned gentleman in this case, although I do partly in his concluding explanation. "The latter is known all over Kafirland and Zululand, and is now used, in a rather extended sense, for all sorts of property." Imali has this rather extended sense in Kafirland as well, because the Xosa calls everything saleable his imali, *and this fact is of great importance for the proper etymology of the word.* It must be obvious from this last remark, that the author of that article has formed his opinion more on information derived from other quarters than on personal experience. It is a pity that he did not notice this word in the Suaheli and Nika, in which it has the same meaning as in Zulu-Kafir, viz.: property. But this is not its primary meaning, which is "value worth,"—and only identical with *money*, which latter the barbarians never knew. It is, therefore, a great mistake to derive the Zulu-Kafir *imali* through the medium of the Hottentot *mari*, from the English *money*, since it comes from quite another quarter, because both its radical letters and its meaning show us the way to trace it through the Suaheli to the Arabic and the Shemitic מלה, plenus est, repletus est, from the root מלא, complere, Greek μαλειν, augere, μαλλον, magis. It follows then that *imali* can neither come from the Hottentot *mari*, nor the latter from the English *money*, for although the fact be true that "when Van Riebeek founded the Colony, a sort of broken English was spoken by some Hottentots,"—it would still be a question, whether it is recorded that *mari* was one of those broken English words? The Hottentots at that time used *pataka*, for money, (see *Cape Monthly Magazine*, January, 1857, p. 39, note,) derived from the Portuguese, and *mari* is an original Hottentot word, derived from the verb *ma* (the same radical as in *mala*) i.e.: to give, and *re* or *ri* first personal pron. (= Kafir ndi, Zulu ngi, Suto ki), which is always suffixed to the verb, thus mare, give me;—*mari*, noun, signifying, that which is given me, = value, worth, property. It might also, if the use of the Portuguese patakka were not recorded, for curiosity's sake, be granted, that a Hottentot, when first seeing money asked the possessor for it by saying *mare*, give me: yet this even could not prove that *mare* was derived from *money*. On the contrary, if the English word *money* could not be traced to its original stem, the Latin moneo, it might not be difficult to derive it from mare or mali, since the transmutation or the dialectical change of *r*, *l*, into *n*, is regularly met with.

The author of that article says further: "Not quite so general among the Kafirs is the word ihashe (a horse) which is only beginning to become known in the Zulu country, instead of i'njomane. It appears that the Hottentots pronounced this word as hás, but as the *s* is in this language the ending of the feminine singular, so its form implied to them immediately the idea of a *mare;* and they derived therefore from it, according to analogy, other forms, as háb (masc. sing,) hákwa (mas. plu. obj.), hán (com. plu.), hána (com. plu. obj.), &c., and the stem há, to be used in compositis. Yet the real original form must for some time at least have been the most prevailing, as from it the Kafir ihashe (plu. ama-hashe), fem. ihashe-kazi (plu. ama-hashe-kazi), has evidently descended." In deriving *ihashe* from *has*, the author has followed other writers. But it must strike us as extraordinary that the Kafir should have derived their ihashe from the feminine hás, without retaining the meaning of it for which they then had to make their own feminine ihashekazi. This objection, which the learned gentleman seems to have felt himself, is, indeed, so grave that it cannot be removed by the mere supposition that "the real original form must for some time at least have been the most prevailing" (?). Can any example be given from analogy to support this supposition? Is it probable that a nation, which possesses the means for forming six distinct nouns, should mould a foreign word into its language, accepting it in

the feminine only, for some time at least? And how can it be shown that at the time when the Xosa derived ihashe from hás, none of the other nouns had yet been formed? But *if* that had been the case, who can bring proof from the Xosa to show that they have taken their word from the Hottentots? During a time of upwards of ten years I never heard a Kafir even hint that derivation; on the contrary, I have had frequent opportunity of observing what stress they lay upon *ihashe* as having been derived by them from the English name "horse." Children as well as old people pronounce "horse" invariably *hashe*, eliding *r* before another consonant according to their sonant law. And the same testimony I have heard others give who had practical experience among the Kafir tribes. Experience must therefore have the preference before theories. It is also far more probable that the Hottentots derived their hás from their verb há, i.e.: to come, to go, calling that animal when they first saw *it*, after its graceful walk, or after its swiftness,—quite in accordance with their ideas.

The same objections are made against the word "igusha" (see the same in the Appendix). No remarks and explanations which I have often heard the Xosa give upon this word, have referred to the animal, but to its skin only, which they then identified with the sheep. It is of importance that the Zulu do not know this noun; but they together with the Xosa have their own original word—imvu, for sheep; *Suto* nku; *Koran.* kub-kus; *Nama.* gub, or gup, &c. Whether the Zulu-Kafir *vu* is a transmutation of ku, or not, we leave undecided here; but I strongly believe that the Hottentots have derived their noun gus, &c., from a verb of which the stem is gu, and of which the ending has been thrown off for the sake of suffixing the generic form. Whether this verb still exists in the Hottentot language or is obsolete, I cannot say, but there is in the Nama. the word qusha, exactly the same as the Kafir qusha, which is a transmutation of the Zulu gusha, from which the Xosa has its igusha, and its *usus loquendi* is: ingubo yegusha, i.e.: a kaross of sheepskin, (= ingubo yencawa, i.e.: a blanket of fine stuff, *see* isi-Gcau). All these incidences show the improbability that "the Kafirs must have taken" their igusha from the Hottentot gus, as also the improbability that the stem *gu* of the latter, could ever be derived from the English "ewe." If we will go so far as to bring the English "ewe" in connexion with this case, it would then be safer to investigate the word "sheep," Sax. scep; Germ. schaf; low Germ. skope, and—koze, (a female sheep) "junges mutterschaf," *and oje*, "mutterschaf;" from which comes the English ewe (= Sax. eowe, Dan. ooi). And separating from them the common prefix *s*, and assuming that the soft guttural *h* has been changed from the harder *g*, that *b-p* are cognates to *f*: we find that the elements of all these words are exactly the same as in gub—gup—kub.

These instances can hardly "serve to explain the readiness with which the Kafirs adopt Hottentot words," as they show only a coincidence of some words. I have met with a very small number of words only, which are supposed by Kafirs to have come from the Hottentot, *see* camnca, cwilika, in the appendix, &c., with which also may be reckoned ihagu, or ihangu, although the latter admit of an analysis of ha-gu, and may be traced to another source than the English "hog."

IX.—CLICKS.

It is generally supposed that the clicks which are found in the Zulu-Kafir have been adopted from the Hottentot language. This may be true in some degree of the Xosa, since they became the immediate neighbours of the former. But that influence is generally supposed greater than is really the case, because every word which contains a click is not necessarily of Hottentot descent; and it appears to be more certain that the Kafir nation have in some way or other allowed themselves to be influenced by clicking nations, so as to change other characters for clicks.

If we search after the origin of the clicks, we find them in the physical and intellectual condition of a people. The first source from which the clicks have come forth is the onomatopoetic, because almost every click contains a representation of some sound. But if we inquire more extensively into the general meaning and application of the clicks, which always signify something extreme, or the utmost extent of an action or of feelings, we observe that these are the expressions of an irritated mind, manifesting itself in a hyperbolical, most sensitive, and hasty manner, and allowing, as it were, not sufficient time for the organ to utter the thought in the usual way of articulation. And hence many clicks have also originated from giving emphasis to certain consonants, especially to *g*, *k*, which are suppressed in qikiza, qila, qika, xela, &c.

As the clicks stand instead of another consonant they are to be regarded as simply articulations, which divide themselves into three classes, and have been represented by the characters c, q, x, as the dental, the palatal, and the lateral class. The way in which these articulations are made has as nearly as possible been described in the dictionary, to which it may suffice to refer. It is only proper here to remark, that each general class of clicks has three modifications, which have been represented by prefixing the characters—*n*, *g*, and *ng*, to the characters *c*, *q*, *x*. An illustration of this contains the following table:—

1. cela	ncela	gcina	ngcengce
2. qala	nqala	gqala	ngqanga
3. xola	nxama	gxawu	ngxeka

As regards the proper analysis these modified sounds give an immense deal of labour, because they are so complicated, and interfere so often with each other in the different dialects, that it is not to be wondered at that even good scholars often confound them. They require not only an extensive and close investigation, but also a personal experience of many years' conversation among different tribes. Had this not been the case with me, I confess that I could not possibly have brought them into the state in which they now can be found. It is, therefore, not going too far when I say, I do not believe, that the best scholar could obtain a proper theoretical knowledge of these sounds by listening for a few months only to the articulation without being able to practise them himself, much less can he come to a proper judgment upon them, if he has only an opportunity to listen to clicking people of one tribe or one nation.

A general mistake has been made with the clicks by regarding them all as of the same nature; they may belong to the Namaqua, Hottentot, &c., or to the Kafir. Clicks are clicks, indeed, wherever we find them, but they differ greatly in their nature. The observations, which I made during a stay of seven months among the Korana, where I also had an opportunity of listening frequently to Bushmen, are the same as which I often made in listening to old Hottentots in the Eastern Frontier, viz.: that their clicks differ considerably from the Kafir, and are in general of a more difficult pronunciation. The simple dental click (if I may call it simple) of the Hottentot, &c., is usually accompanied by a kind of diphthong = ue or ui, as in the Zulu word—ncuincui; and we hear seldom a simple and clear articulation as in the Zulu-Kafir cila, cela, &c. I am ready to admit that the Hottentot, &c., clicks are the oldest, and that the Kafir are a contraction of them, because it gives additional confirmation to my statement. And the same contraction prevails in all the other classes of the simple clicks in Kafir. Another mistake has prevailed in respect to the compound Kafir clicks, which although they are admitted to be compound have yet been taken as varieties of the simple clicks, and not as a combination of sounds, but only as another form of the same sound. It is, philosophically, impossible to make a compound sound a monosound, and philologically wrong, because analysis and etymology clearly set forth

the value of both elements, as can be seen from every instance in the dictionary, *as*: inco incu, cwaba, ncwaba, qanda, nqanda, &c.

The same mistake has been made in regard to compound clicks by holding that there is no difference between the compounds of the Namaqua, Hottentot, &c., and the Kafir. It does not require much fine or sharp hearing to discover that the nasal and guttural clicks of the former are much broader, harsher, deeper, and more difficult of pronunciation, than those of the latter, which, in fact, has, besides the peculiar click in—gaxa (*see* x,) not a single one of the former kind. And the remark which Professor R. LEPSIUS makes in his "Linguistische Alphabet," (p. 46,) has more reference to the Namaqua than the Kafir, because in the former the guttural sound begins after the tongue has clicked and continues with a peculiar and distinct force; but this is little observable in the Kafir. The difference existing between *cela* and *ingcelo* is not very great, yet so distinct, that Professor LEPSIUS' judgment sounds rather hasty when he says: "Unrichtig ist es, wenn die gutturale *vor* die Schnalzzeichen geschrieben werden, da sie nie vorher ansgesprochen werden können." Any one may see from the form and hear from the pronunciation that *ng* cannot but stand before the stem cela, from which the noun is derived, and none can pronounce the latter without pronouncing *ng at once* with the click, or at the moment when the tongue is preparing for clicking. Again, any one may see that *g* is no radical, nor essential part of *cela*, but only a connecting link between *n*—*c*, flattening, as it were, the click a little for the sake of bringing it into a closer, smoother connexion, or into a smooth compound, with the *n* of the nominal form, the whole depending on the principle of euphony. This is the sole office of *g* in this connexion, and therefore *n*, as the second element of the nominal form, is drawn to the following click by the power of *g*, making thus *ngc* the initial of the stem, while *i* remains as the nominal form. It follows for these reasons that neither *g* alone, nor *ng* together, can stand after the click *c*.

The opinion about the number of guttural clicks, whether there were two or three, wavered some twenty years ago: but since that time, it has been properly ascertained that there are three of that kind. We believe Professor LEPSIUS, or the writer, whom he introduces, that he observed only two in those Zulu-Kafirs, who were for some time at Berlin (1854), because, as I have already remarked, that the clicks interfere, &c., often with each other in the different dialects, so that one uses for instance either *q*, *c* and *x*, or *vice versa*, and this was very probably the case with those Zulu-Kafirs, who besides, having been merely boys, can by no means be relied upon as competent to give information in respect to their language. And further, all these young men and also the female had grown up among the Dutch farmers, as servants, and had lost the originality of their language. But the very fact that the different dialects use the above clicks promiscuously, shows the existence of three of that class. This can be learned to satisfaction by consulting the present dictionary, and by comparing, for instance, cela, not = qela, and also not = xela, and *vice versa* in their compounds.

X.—ORTHOGRAPHY AND OTHER ARRANGEMENTS.

The present work is written in the Zulu dialect as the same is spoken in the colony of Natal. The following are the reasons for doing so:—1. This was the original design, which now has been carried out. 2. The Zulu, as the high language, has ever exercised a controlling influence upon the low languages, as the Amalala, which are the oldest dialects, and contain the primitive language. 3. The work if written, for instance, in the Xosa dialect, would not possess equal value, and would be imperfect, as it would be a perverse arrangement to make the foundation the superstructure, and the superstructure the foundation, of the language. 4. The Xosa, Tembu, &c., have already undergone some change by receiving a part of the so-called

Fingoe dialect, which is a branch of the Amalala, and are therefore prepared for the natural progress which the Zulu dialect will make in respect to them.

In regard to Orthography I should have wished to introduce the principles of the linguistic alphabet so thoroughly explained and arranged by the eminent philologist, Professor LEPSIUS, at Berlin; but partly time, and partly fear of making the use of the work difficult to many who are already accustomed to the old orthography, have not permitted me to do so. The only alteration which I have made comprises some compound consonants which have hitherto been used diversely, as tj, ty, tsh, sh, &c. This diversity has naturally arisen from the difference of dialects; and as the natives cannot be relied upon in such cases, I was obliged to depend on the analysis of the language, which holds good in every respect. Therefore I have adopted and introduced the compound character *dj*, *see* baba, in order to make a proper distinction between the flat and the sharp sound tj, because in these instances it is an intermediate sound of j-tj; and that this difference between j-dj really exists can be seen from joba, passive jodjwa; joja, passive jojwa; juba, jujubela, isikatjana, inkatyana, &c. We have thus the following correspondent sounds—j—dj—tj—ty. If a word is looked for and not found under one, it will be found under another, of these characters. The other sounds, as sh, ts, have been kept distinct from the preceding, and are found at their proper places,—ts always under *s*.

In other cases, especially those of the nominal forms, I should have joined their *n* of the second element to the consonant of the following stem, *as*: i-ndaba, *see* in-daba, &c., the former being the most correct way; but remembering that many perhaps may use this work, who have been accustomed to the old mode of writing, and might find the words with great difficulty, I have made no further alteration except in those cases where the *n* could not be separated from the following consonant without doing direct injustice to the principles of the language.

On the same grounds I have used division of words, as it usually has been called, because it was unnecessary to represent each simple particle of the language, in all connexions. The manner in which I have made use of it, differs perhaps in the point, or in the cases where other writers have applied an apostrophe, especially in connexion with vowel-verbs, in order to make them more conspicuous. But as this is not the exact office of that sign, I have applied it only to those cases where it is put in other languages, viz.: in contraction of words by the omission of one or more letters. Now, in *ngi yeza* (from ya-iza) contraction takes place into one letter without omission, and it is sufficiently marked by the letter *e*; therefore, I do not see why an apostrophe should also be put (ngi y'eza); but in the Past tense ng'ezwa (from nga—contracted from gi-ia—and izwa) elision has taken place, and ought to be marked. Generally, the apostrophe is applied to the third class of vowel-verbs. A difference is observed also in the application of the substitutes i—u, which make in the objective case yi—wu before consonants, *as*: ngi ya wu tanda, ngi ya yi tanda; but this does not take place before vowel verbs, *as*: u yebile lento, i.e.: you have stolen it the thing,—here u *yebile* is from u *i* ebile, the *i* having been compressed only, and simply joined to the root, without any other operation. An apostrophe in such cases would be just as insignificant and unnecessary as in the above ngi yezwa.

The words have been arranged and treated according to the stem, the root of the verb always being put first, and then the derivations, or the different conjugations; the derived nouns following in the order of the alphabet. Other words, as the correlative pronouns, have been placed according to their value, *as*: loko, la, le, leya, &c. In respect to the nominal forms of the nouns it seemed necessary to exhibit the former clearly to the eye, by separating them from the stem by a hyphen (-).

As for the derived stems, or conjugations, I have usually given all that are in common use; but this does not signify that others omitted were *not* in use, or could

not be formed *and* used. With respect to their meanings I have always endeavoured to give the principal part of these in the derivatives, as the repetition of all of them given under the stem would have swelled the work too much. They can, however, be derived without difficulty. The pliability of the language is so great as to admit formation, and derivation of nouns almost from every stem; but it was not my duty to carry out any plan on that principle, but only to give what at present exists in the living language. Peculiarities have been properly marked and pointed out. Of derived nouns I have omitted many in the Appendix which have been employed in the teaching of Missionaries. Others not found in the Appendix, or not referred to, are already inserted in the Dictionary; and perhaps a few, of no great importance however, may have been overlooked.

In defining the meaning of words it was often necessary to retain the literal sense although the same was not exactly English, because by rendering every sense in the *idiomatic* English, the true, original Zulu-Kafir sense would have been destroyed.

It did not seem necessary to repeat the Infinitive of the verbs and put it forth as a separate verbal noun. It may suffice to have remarked that the Infinite of every stem can be used as a noun, when required. For similar reasons I have omitted to give a particular conjugation for the reflexive form. Strictly speaking such conjugation does not exist, the reflexive *zi* being exactly a substitute pronoun which is inserted as objective case according to the usual rule of substitutes when required.

XI.—COMPARATIVE LANGUAGE.

A most interesting point in the Zulu-Kafir is that it contains a vast degree of identity in words and forms with other old languages. I shall, therefore, in conclusion, present a table of words running through many languages.

AMA, pri. n.—*See* the verb ma, ayama, nyama, i-Gama, in-Goma, and compare עמם, עם,—in Ges. Hebrew Lexicon.

AZI, ADI, (zwa,) to perceive. Saxon, witan. Dutch, weeten. German, wissen. English, to wit. Greek, *ειδω*. Hebrew, ידע.

BABA, father. *Compare* the Hebrew אב. Ges. Lex.

BADA, BADAZA. *See* אבד.

BONA. *See* בין.

BUZI, im. goat. Suaheli and Nika, busi. Makwa, puri. The second element uzi—usi, from the root uza—usa. *See* Hebrew, עז, the Arabic, &c., in Ges. Lexicon.

DABA, in. *See* דבר.

DUMA, v. in-DUNA. *See* דון.

ENZA. *See* עשה.

GAMATA and GAMANXA. English, meet together. Saxon, metan, gemetan, = to meet, mete. Low German, gemeten, measured: Dutch, the same, and ontmoeten, gemoeten. Latin, metior. Greek, *μετα, μετρεω*. Hebrew, מדד, מצא.

GANA, um-GANI; and NGENA, to enter. English, to gain. Swedish, gagna. Saxon, gynan. Spanish, ganar. Portuguese, ganhar. Hebrew, קנה. Arabic, kana. Greek, *γενναω*. Latin, gigno. German, be*gatten*, and Hebrew, בנע. Greek, *γινομαι, γονυ*. German, knie, &c.

GAZI, GEZA. English, gush, guess. German, giessen. Dutch, gissen; gieten. *Compare* Hebrew, חזיר, unclean animal, = Kafir, o negazi, i.e.: one who is abhorred, unclean; who does evil, Amalala—gati.

HAULA, HEULA. English, howl. German, heulen. Latin, ululo. Greek, *ὑλαω*. Spanish, aullar.

HOWE, HOYA, HOBE, i–DUBA. English, dove. Saxon, duna. Gothic, dubo. Low German, duwe. High German, taube. Dutch, duif. Hebrew, אוה, אוה.

HLABA, to stab, kill. English, sabre. German, säbel. Dutch, sabel. German, schlachten, to kill. Hebrew, זבח. Arabic, sabba.

HLAKANI. English, sagacious, to be wise. German and Dutch, schalk. Latin, sagax. Greek, *αγχινοος*. Hebrew, חכם. Ch. סכל, to be wise. Arabic, shakala. English, shackle. Dutch, schakelen.

HLALA, to live. Hebrew, חיה.

HLANGANA. (*See* Gana.) English, to meet together. German, zusammen gehen. Dutch, zamen gaan. Greek, *συναγειν* Hebrew, כנם.

JABULA, JUBA. English, jubilee. Hebrew, יובל.

KALA. English, to call. Saxon, giellan. German, gellen. Low German, kaken. Dutch, kallen. Greek, *καλεω*. Hebrew, קרא, קרא.

KALIMA. English, to recall, to restrain. Greek, *κωλυω*. Latin, caula, *see* isi–Kala. Hebrew, כלא. Zulu, in–Kolo, hole. Saxon, hol. German, höhle. Dutch, hol. Greek, *κοιλας*. Hebrew, חל. Arabic, khala. Zulu, kolwa, to be sufficient (finire). English, to believe. Saxon, geleaf. German, glaube. Latin, colo. Hebrew, כלה.

KANI. English, keen. German, kühn. Dutch, koen. Hebrew, קנא, כנעי.

KASI, a texture. English, a case; chest. Portuguese, caxa. Dutch, kas, = chest. Saxon, cest. Latin, cista. Greek, *κιστη*. German, kiste. Hebrew, כסה.

LALA (*see* ala and hlala), to lie down. English, to lie. Saxon, ligan. German, liegen. Dutch, leggen. Hebrew, ליץ ליל.

MALI, (*see under* Progress of the language), to rise high, property. English, more. Saxon, more, mare. German, mehr. Hebrew, מלא.

MAME, mother = mamma. Greek, *μαμμη*. Latin mamma, breast.

MATA, moist. Latin, madeo. Greek. *μαδαω*. Arab, madda. Zulu, mati, manzi. Dutch, water. German, wasser. Nika, mazi. Suaheli, maji. Hebrew, מים. (A word existing in all African languages.)

MUNTU—MUNU; MONO. English, man. Saxon, man, mon. Gothic, mana. German, mensch. Latin, homo, humanus. Hebrew, מין, species.

MENGE, MONGO. English, marrow. Saxon, merg. German, mark. Hebrew, מרא.

NANA, ANANA, NANELA,—NANI, NENE. *Compare* English, number. German, anreden. Latin, cono. Hebrew, ענה, and Arab.

NATA, NETA (*see* mata). English, wet. Low German, nat. Dutch, nat. High German, nasz, nässen, to wet. Greek, *υετος*. Latin udus.

NCEDA, to help. Arabic, aid. English, aid.

NUKA, NUNGA, to smell (reach). Low German, ruken. High German, riechen. Dutch, ruiken. Latin, fragro. Hebrew, רוח. Arabic, ariga.

NXAMA (and KAMA). *Compare* Hebrew כמה. Arabic, khamah. Greek, *καμω*.

ONA. English, sin. German, sünde. Dutch, zonde. *Compare* Hebrew זנה or שנה.

PALA (and PATA). English, to pare. (The Kafir *l* is transmuted from *r*) to parry. Latin, paro. Portuguese, parar. *See* im–Palo. Latin, foro. German, bohren. English, bore. Hebrew, ברר, ברה. Arabic, bara. Pata. English, to bear. Saxon, bearan. German, gebären. Latin, pario—porto.

SHUMAYELA.—*See* Hebrew, שמע. שמעי.

SOMA, to bespeak. Suaheli, to read? *See* the Hebrew, זמם, and the Arab, &c. *Compare* the Zulu zuma.

TJATA. (*See* Jadu), to marry. *See* the Hebrew חתן.

TOLE, i. A young animal. *Compare* Hebrew, טלה. Arab, tole, &c.

TYA, to eat. Gothic, itan. Low German, eten. Dutch, eeten. High German, essen. Latin, edo. Greek, *εδω*.

TYELA. (*See* Xela,) and Tela (*see* Ti.) English to tell. Saxon, tellan. Low German, ver*tellen*. High German, zählen, to count. Dutch, tellen. Sw. talla, to speak. *See* the primary sense of the Zulu tela, and compare Latin, (talis) telum, a weapon. Arab, dalla. Greek, *βαλλω*. Xosa, um–Tolo, a dart.

ZINYO and I–NYO.—Found in either of these or in a transmuted form in all African languages. Low German, tahn. High German, zahn. Dutch, tand. Latin, dens. Greek, *οδους, οδοντος*. *Compare* the Hebrew, שן, &c.

This small number of universal words (see also the pronouns) was collected in copying the present work. If time had allowed it, more might have been done in this respect. It will, however, suffice to draw attention to a closer inquiry into the different letters.

ABBREVIATIONS, &c.

Adv., adverb; alii, others; dim., diminutive; e.g., for instance; excl., exclamation; interj., interjection; nom. adj., nominal adjective; nom. fr., nominal form; pers. pro., personal pronoun; poss. pron., possessive pronoun; pri. n., primitive noun; pron., pronoun; pron. adj., pronominal adjective; qulf. fr., qualifying form; qult. fr., qualitative form; Sis., Sisuto, or Suto; v. i., verb intransitive; v. t., verb transitive; w. s, which see.

ERRATA.

Page 6, under Ambula 1,—ingubu—read *ingubo*; page 20, i–Bata (—top, read *tap*); page 133, isi–Hlela should follow after in–Hlela; page 356, i–Tumbu, color, read *colon*.

A.

A. This letter has in Zulu and its cognate dialects the same original and full vocal sound as in the English "father," "far."

Primarily, it has the force of a verb, denoting to move, to be active; and indicates a movement, or action.

Grammatically considered, it is a most important agent in the formation of words.

1. It is the termination of all roots or stems of verbs, and also the only flexible part in them making a subjunctive mood *e, as*: *ya, ye.*

2. It changes into *o* when prefixed to or preceding *u*, and into *e* when it is joined to *i*, *as*: amadoda *o*mzi (from a umzi),—amadoda *e*zwe (a izwe),—isipo (isipa-u).

3. It has a demonstrative and hence locative power, and serves as a prefix—*a*, to a class of stems belonging to the divisions of vowel-verbs varying or modifying the meaning of the part to which it is joined, e. g.: *a*nya, *o*mula, *e*yela;—*b*, to nouns, &c., as a distinguishing sign of a kind of genitive case, *as*: izinto za*k*e. (*Compare* E.)

4. It stands as a substitute for the personal pron. third pers. sing. *a* hambe, i. e.: he may go, and third pers. pl. referring to nouns in *ama*, *as*: amadoda *a* lungile.

5. It is the only form of the rel. pron., *as*: igama *a*litandayo (contr. of a-alit.) or umuntu *o*kula (of a-ukula).

6. It is a privative and negative (*see* ai), *as*: *a* siye, i. e.: not is it he (it is not he). In combination with verbs it is prefixed and suffixed, *as*: *a* ngi tandi, ngi ng *a* tandi, i. e.: I do not love,—*a* ngi tandanga, i. e.: I have not loved.

ABA, pri. n. (From A, 5, 6, privative, and iba, *see* aba v. *Sis.* ba. *The sense is*: distinct or separate ones.)

It is used as the nominal form for the pl. of personal nouns which have in the sing. *umu*, *as*: umuntu—abantu.

ABA, dem. pron. (From aba, pri. n.) These rfr. to nouns in *aba*, *as*: aba 'bantu, i. e.: these people, and in *o*, *as*: odade laba, i. e.: these sisters. (This and its correlatives abo—abaya, assume in Zulu the dem. letter l.)

ABA, rel. form. Properly a compound of the rel. a and the nom. form aba, *as*: abantu abakulu, i. e.: people who great (contr. of a-abakulu), or abalúngile, i. e.: who good (contr. of a-abalung.) This contracted form aba has, as a consequence, the attraction of the accent from the penultima to the first syllable of the verb, and this is, at the same time, the criterion for distinguishing it from the negative, a ba lungile, i. e.: not they are good.

ukw—ABA, v. t. pass. abiwa. (From A, 3, and iba, to drive. *The radical sense is*: to drive asunder, to part or separate from.)

To deal, to divide, to separate; *hence*, to divide in portions, to apportion, *as*: u ya z'aba izinto zake, i. e.: he divides his goods in parcels.

—— ABEKA, qualt. fr. To be divisible, separable; to be fit for apportioning, *as*: uto olwabekayo, i. e.: a distributable thing.

—— ABELA, qulf. fr. 1. To divide for or among, to distribute among, to apportion for, &c., *as*: ukwabela umuntu izinkomo zake, i. e.: to divide for one his cattle;—2. To give or bestow a part or share of, *as*: nga m'abela ngezinkomo zami, i. e.: I bestowed upon him a part of my cattle:—3. To give in charity, to be charitable, to give away, *as*: umuntu owabelayo, i. e.: charitable person;—4. To impart, to communicate to, *as*: wa ng'abela izindaba zake, i. e.: he gave me his news;—5. To dispense, to administer, in justice, *as*: inkosi ya s'abela kahle icala, i. e.: the judge dealt fairly with us in that case.

—— ABELANA, recpr. fr. 1. To divide, distribute or deal among two or more; to give reciprocally; to communicate, &c., to each other, *as*: ba y'abelana nabo imali, i. e.: they divided among or with each other the money, or each one of them received a share of the money;—2. To take a division, share, &c., for themselves in something, *as*: ba y'abelana lomuntu, i. e.: each of them will have a share or part in that man, or all will have him.

—— ABELELA, freq. fr. To divide, distribute, allot, give, &c., to, for, on account of, &c., repeatedly, over and over, wholly, often.

—— ABELISA, caus. fr. To cause or make to divide, &c.; to be the cause or means for others to have a deal, share, &c.; to cause a part to be bestowed upon somebody, *as*: namhla inkosi i bi s'abelise, i. e.: to-day the chief had a share bestowed upon us.

—— ABELISELA, caus. fr. (= abelisa.) Used seldom, and then with the reflexive *zi*, *as*: inkosi ya z'abelisela, i. e.: the chief let himself have a share, or took a share for himself.

ABAYA, dem. pron. (From aba and ya, remote or distant.) Those there, ref. to nouns in *aba* and *o*; *see* dem. pron. aba.

is—ABELANO, n. (From abelana.) A mutual division or distribution. *For particulars see* is–Abelo.

um—ABELI, n. pl. abab. (From abela.) A person who divides, &c.; a shareholder.

is—ABELO, n. pl. izab. (From abela.) 1. The act of dividing or distributing, &c., for; a division, distribution, &c., made for, in reference to some object, for a certain

purpose;—2. The part or thing divided, &c., *as*: isabelo sami sa lemali, i. e.: my portion of this money, or my share, allotment, &c.

[NOTE.—The use of this word for *judgment*, is not warranted, except in a case when the latter is identical with division or distribution.]

ulw—ABELO, n. (From abela.) A real, or a completed division, &c., made for a certain purpose. *Seldom used.*

ABENHLU, n. *Properly* a pl. composed of aba pri. n. and benhlu of bainhlu; *literally*, they (people) of the house; *hence*, domestics. As sing. is used owenhlu. *See* We.

um—ABI, n. pl. ababi. (From aba, v.) Divider, one who distributes; an arbiter *(in the limited sense of the root.)*

ABO, pri. n. (From aba-u.) *Radically*: separate individuals. It is a pl. used as *pers. pron. dem.* those, *as*: labo 'bantu (*see* aba d. p.) and as *pers. pron.* they, *as*: abo bamzondayo, i. e.: they ones him hating = they who are hating him.

is—ABO, n. (From aba, v.) *Properly*: an attempt, trial or effort to divide or separate; *hence also* a mode, manner or way of dividing, &c., *as*: isabo sokuzaba izinto zake, i. e.: the way of dividing his things.

ulw—ABO, n. (Of aba, v.) A real or completed division. *Seldom used.*

is—ABONGOLO, n. pl. izab. *alii* Isabonkolo. (From isi nom. fr., abo, separated, and ingolo toward, or from the behind, or stretched part. *Allied to* im–Bongolo.)

The little amphibious animal coming from the izintyungutya zamaselesele, i. e.: ova ranarum. Porwigle, Tadpole.

is—ACI, n. *See* i–Ci and isi–Ci.

ukw—AHLUKA, *alii* EHLUKA and HLUKA, v. i. (From a, sunder, hla, shoot or rush, and uka, go off, *denoting* a going off or separating of one thing from another to which it was united.)

To separate or part from; to dissent, to differ, to be of a contrary nature.

—— AHLUKANA, recpr. fr. 1. To separate from, to part with, to disconnect, to withdraw from;—2. To dissent, to differ, to disagree, *as*: w'ahlukene naye ngokuti, i. e.: he differed from him in saying;—3. To part with, to lose, *as*: ng'ahlukene noto lwami, i. e.: I have lost my property.

—— AHLUKANISA, caus. fr. 1. To separate, to disunite, to put asunder by any means, e. g.: kw'ahlukanisiwe Umepo nomfazi wake, i. e.: Mepo has been divorced from his wife;—2. To cause to differ or dissent; to divide, to make dividends, *as*: ukwahlukanisa imali, i. e.: to divide money;—3. To make a partition, to make two or more of one whole, *as*: wa y'ahlukanisa inhlu yake, i. e.: he made a partition in his house;—4. To set apart from; to make a space between; to cleave, *as*: ku twe Utixo wa lw'ahlukanisa ulwanhle olubomvu, i. e.: it is said that God did cleave the Red Sea.

—— AHLUKANISELA, qulf. fr. To separate, divide, set apart from, &c., for, in favor of, &c., *as*: i ze ni ng'ahlukanisele umsebenzi, i. e.: you must set some work apart for me (apart from others).

um—AHLUKANISI, n. pl. abahl. (From ahlukanisa.) One who separates or divides; a dissenter, schismatic.

is—AHLUKANISO, n. pl. izahl. (From ahlukanisa.)

1. An act of separating, &c.;—2. The state or condition of separation or division;—3. That by which different parts are separated, as a partition of bricks or planks in a room; a cause or reason of strife;—4. A thing separated or set apart.

is—AHLUKO, n. pl. izahl. (From ahluka.) A separate part, as a pantry or store-room which is within the same walls with a dwelling-house; isahluko sencwadi, i. e.: a chapter of a book.

is—AHLUKWANA, n. (Dim. of ahluko.) A little or small part separated; a lesser or smaller part.

is—AHLUKWANYANA, n. (Dim. of ahlukwana.) A very little or small part, = a verse, *as*: isahlukwanyana 12 sesahluko 4, i. e.: the 12th verse of the 4th chapter.

ukw—AHLULA, v. t. (From a and hla, as in ahluka, and ula, which retains its twofold meaning to take off and to stretch forth. *See also* hlula.)

1. To separate, to divide into parts, *as*: s'ahlule isinkwa lesi, i. e.: break this (loaf of) bread asunder;—2. To change, as money;—3. To particularize, *as*: l'ahlule izwi wa li tjoyo, i. e.: do mention distinctly, or the particulars of the word you were speaking;—4. To discern, to judge, *as*: y'ahluleni lendau, i. e.: consider this accurately in order to form an opinion;—5. To adjudge, *as*: izinkomo ezinge nakwahlulwa zi ya hliwa yinkosi, i. e.: cattle which cannot be adjudged fall to the chief;—6. To persuade, to convince, to convict, to overpower, *as*: u ya s'ahlula 'Nkosi, i. e.: Sir, you convince us that it is so;—7. To overcome, to conquer, to gain the victory, *as*: Utjaka wa z'ahlula izizwe zonke, i. e.: Chaka subdued all the tribes;—8. To excel, to be superior or surpassing in physical, moral, and mental power or quality, *as*: nina 'belungu ni s'ahlula ngezinto zonke, i. e.: you civilized people surpass us in all things;—9. To go beyond, to be above one's power, reach, &c., *as*: ku ya n'gahlula loku, i. e.: this is above my

strength;—10. To surmount, to overflow, *as*: amanzi a w'ahlula umbila, i. e.: the water overflows the maize.

—— AHLULEKA, qualt. fr. 1. To be or to come into a state of being separated, divided, &c.; to be separable; to admit partition or separation; to cleave, to open, *as*: inhlu y'ahlulekile, i. e.: the house is open (at one place in consequence of the rain);—2. To be conquerable, to be capable of being overcome, to be disabled, to fail in excellence, superiority, or power, *as*: Udingane w'ahlulekile kwam Zwazi, i. e.: Dingaan failed in conquering or fighting in the Zwazi country;—3. To despair, to be in a loss, to be in consternation;—4. To be inconceivable, incomprehensible, *as*: izinto ez'ahlulekileyo, i. e.: things which cannot be understood.

—— AHLULELA, qulf. fr. 1. To separate, divide, &c., for, *as*: wa m'ahlulela isikumba senkabi, i. e.: he cut the ox-skin asunder for him:—2. To judge, to pass sentence, to give judgment in favor of.

—— AHLULELANA, recpr. fr. To divide among each other; to make equal portions for each other.

um—AHLULI, n. pl. abahl. (From ahlula.) A divider, judge, superior in power, conqueror, &c.; umahluli wemali, i. e.: an exchanger of money, banker; umahluli wezwe, i. e.: a governor, chief magistrate, &c.

is—AHLULO, n. 1. An act of separating or dividing, &c.;—2. The state, condition, or means of division, persuasion, conviction, &c.; hence conquest, superiority. *(For more particulars see* ahlula, v.)

AI, adv. *alii* AYI and HAI *or* HAYI. A word of negation or contradiction, denoting *primarily*: it not that, or it being not so.

It doubtless comes from the primitive verb *a* (see A), and its negative force is only relative, not positive, derived from the demonstrative power of A, implying the reduction of a position into the contrary. And in order to complete the meaning, the specific *i* has been suffixed. The form, therefore, is that of a primitive noun, and we often observe it in compounds,—a very signal instance of which is uGw*ai* (*which see*). The suffix *i* is dropped in the tribal forms, ca, ka, qa, in which c, k, and q, are merely occasional or incidental supporters.

Ai is in this respect most remarkable, that it affords efficient means for a negative in the verb by both of its characters. *See* A, 6.

AITYE, adv. = ai. This word is nothing but a curious tautology, composed of the *Zulu* ai and the *Sisuto* tye, i. e.: no, not.

ukw—AKA, v. t. (From a, to be active, engaged, and ika, to set or fix. *The literal sense* is: to be engaged in setting or fixing; *hence*, to fix firmly, to lay, to found. *Sis.* aga. Nika and others, akka.)

1. To make a place—ukwaka umuzi;—2. To set up, to construct, to build a place or town;—3. To lay the foundation, and raise a superstructure;—4. To dwell, to stay, *as*: w'aka pina? i. e.; where do you have your home?

NOTE.—B'akanye (from baka and kanye, together, in one), naba kwabani, i. e.: they dwell together with the people of whom? = with which or whose people do they live together?

Waka kahle, *lit.*: make it well! a kind wish, a wish of happiness applied to a person who remains, by those who depart.

—— AKELA, qulf. fr. To make a place, build, &c., for, *as*: ukwakela izinkomo, i. e.: to dwell on account of cattle.

—— AKELANA, recpr. fr. To build, dwell, &c., next or near to each other, or opposite each other; to be neighbouring to each other, *as*: s'akelene tina, i. e.: we are neighbours.

—— AKISA, caus. fr. To cause or help to build.

ukw—AKAMA, v. i. (From aka, to set or erect, and ima, to move, to heave, to open. *The primary sense is*: to stand fixed. *Allied is* ayama.)

1. To yawn, to gape;—2. To open the mouth, *as*: w'akeme ngomlomo, *lit.*: he is open with the mouth = he gaped;—3. To stand open, *as*: umlomo wake w'akeme i. e.: his mouth stands open.

[NOTE.—The last sense is also used figuratively for: he speaks much = u kuluma kakulu.]

—— AKAMISA, caus. fr. To make to yawn; to open the mouth, *as*: w'akamise umlomo, i. e.: open your mouth.

AKE, poss. pron. (From a, prefix, ka, belonging [*see* ka, v.] and e pers. pron. third pers. sing. *The literal sense is*: what belongs to him.) His.

um—AKELWANE or AKELANA, n. pl. abak. (From akelana.) Neighbour.

um—AKI, n. pl. abaki. (From aka, v.) Builder, mason.

is—AKO, n. pl. izako. (From aka, v.) The work or labour of building.

AKO, poss. pron. (From a—ka and u, second pers. of the pers. pron. *See* ake.) Thine.

ukw—ALA, v. t. pass. ukwaliwa. (From a, 6, privative, and ila, to rise, to strain. *The literal sense is*: to restrain.)

1. To be unwilling, immoveable, not to be impressible, not to be moved to tender feelings, *as*: s'amtetelela y'ala inkosi, i. e.:

we interceded for him, but the chief was not to be moved (to compassion);—2. To decline to do or to grant what is claimed, asked or commanded; not to comply, to deny;—3. To decline to accept what is offered, to refuse an offer, *as*: w'ala nokutabata ukuhla, i. e.: he would not even take food;—4. To refuse, to resist, to reject, to oppose.

—— ALEKA, qualt. fr. To be resistible, unacceptable, to be opposed, &c., *as*: umuntu owalekile, i. e.: a person who is not respected, a man of a forbidding character.

—— ALEKISA, caus. fr. To cause or make to refuse, restrain, &c.; to make unacceptable, *as*: Ufaku u z'alekisile, i. e.: Faku has rendered himself unacceptable, or is himself the cause of being forbidden.

—— ALELA, qulf. fr. 1. To disallow, to deny, *as*: wa m'alela ukusebenza, i. e.: he would not allow him to work;—2. To refuse, to be disinclined or unwilling for, in respect to, &c.;—3. To oppose, to resist, to restrain, *as*: uku m'alela umuntu a nga bulali, i. e.: to oppose a man in order that he may not kill;—4. To prohibit, to forbid.

ukw—ALAMA or ELAMA, v. i. (From a, separate, ila, to rise, and ima, to move or stand. *Closely connected with* lanya, *which see.)*

1. *Primarily*: to come up or rise up in a living or original state. In this sense it is applied to the time of birth, referring to individuals of a common stock or one family, *as*: Umjiki u y'alanywa ngu Mau, i. e.: Jiki was born before Mau (who is, therefore, the younger of the two).

The difference between alama and lanya, when applied to a family of a polygamist, is this, that the former refers to children of different mothers, while the latter means the line of birth of children from one mother.

2. Applied to the appearance of localities, e. g.: ukuy'alama indau, i. e.: to have a proper sight of the place, to have it right before, in its nature. *Hence also*, to have a short, transitory view of, a glimpse; to see unexpectedly, *as*: nga y'alama intaba enkulu, i. e.: I had a glimpse of the great mountain.

—— ALAMANA and ELAMANA, recpr. fr. To come from a common stock or family; to be related to each other; to be connected as step-brothers and sisters.

is—ALAMANE or ELAMANE, n. pl. izal. (From alamana.) A relation, a relative, kinsman or kinswoman.

ub—ALAMANE or ELAMANE, n. Relation, relationship.

is—ALAMAZI or ELAMAZI, n. pl. izal. (From alama and azi, to know.) A person well known; an acquaintance.

ALO, pers. pron. (From a, prefix, and lo, *see* lona.) Possessive case referring to nouns in i—ili and u—ulu, *as*: izwi li namanhla alo, i. e.: a word has *its* power.

ukw—ALUKA, v. i. (From a, from, ila, to
I. strain, and uka, to go out. *The primary sense is*: to go out from a place in a train or line. *Sis.* aloka.)

1. To go out in a train or line, *as*: izinkomo z'alukile, i. e.: the cattle have gone out into the field (going along usually in one line), or, they are already a distance from the kraal;—2. To march out, to pass by, *as*: ku y'alukwa futi abantu emangweni, i. e.. people come out upon the hill and pass by in great number;—3. To run out, to go over, *as*: amanzi ay'aluka embizeni, i. e.: the water comes out of the pot.

REMARK.—In the isi-Xosa this word is used metaphorically for *circumcision*, which custom, being regarded as a state of uncleanness, is performed without the places in the field, where the circumcised men also are kept during that time.

—— ALUKELA, qulf. fr. To go, march or come out for, &c., *as*: izinkomo z'alukela kude, i. e.: the cattle have gone out some distance.

—— ALUKISA, caus. fr. To bring, drive or lead out as cattle or an army.

ukw—ALUKA, v. t. (From ala, to restrain,
II. and uka, to go out or off. *The literal sense is*: to restrain going out or undoing. ☞ From this sense it is obvious that the transitive power of ala prevails in this verb, while the intransitive of uka in aluka I. *Radically one with* eleka. *See also* baceka. *Closely allied to* luka, *which see.)*

1. To twist or bind in such a manner as not to be undone or unravelled;—2. To involve in any thing complicated.—Not in such frequent use as the causative form.

—— ALUKANA, recpr. fr. To entangle, *as*: inkomo y'alukene nombelebele, i. e.: the beast was so involved or twisted together with the creeper that it could not extricate itself.

—— ALUKANISA, caus. fr. To entangle, to entwist.

is—ALUKAZANA, dim. n. pl. izal. (From alukazi.) Something advanced in years; not so very old, past middle age. Applied to persons and things, *as*: inkomo ngi yi zuzile yisalukazana, i. e.: I have obtained a beast and it is not so very old.

um—ALUKAZANA, dim. n. (From alukazi.) An object of old age, but not so very old, = uto olugugileyo noludala, i. e.: something worn out or old.

is—ALUKAZANYANA, dim. n. pl. iza. (From alukazana.) Something not so far advanced in years as alukazana; more of middle age.

is—ALUKAZI, n. pl. izal. (From aluka, to go out some distance, and azi, to know, to distinguish.) Something far gone or advanced in years, to be known as aged. *Applied to persons and things.* The ending azi retains also its special sense of *female*, and the word is, on that account, applied to *an old woman.*

um—ALUKAZI, n. (From aluka and azi, *see* isalukazi.)

NOTE.—This word has the same meaning as isalukazi, but is used only as an adjective —aged, old.

ukw—ALULA or ELULA, v. t. (From ala—ula, to loosen. *The radical sense is*: to free from restraint. *Xosa* olula. *Closely allied* to lula.)

1. To stretch out, as the limbs of the body;—2. To draw or pull out in greater length, *as*: wa z'elula izintambo, i. e.: he stretched the riems;—3. To extend, *as*: ukuz'elula izinto, i. e.: to increase property;—4. To reach, *as*: z'elule u yi bambe inyoni, i. e.: stretch out (your hands) and catch the bird;—5. To make loose or open, *as*: ukus'elula isanhla, i. e.; to open the (closed) hand;—6. To make straight a crooked thing;—7. To make efforts, to exert one's self in running, to be swift, easy, &c., = lula.

—— ALULEKA or ELULEKA, qualt. fr. To admit stretching, drawing; to be loose, to be paralytic.

ukw—ALUMA, (tribal.) *Same as* Luma.

ukw—ALUPALA, v. i. (From alu, restrained, and pala, to drive forth. The sense is the opposite to kulupala, *which see.* Some tribes drop the prefix a.)

1. To grow old. *The literal sense is*: to refuse to grow,—referring to the falling off of the flesh and the vigorous appearance. Umuntu owalupeleyo, i. e.: a person who has lost his flesh, become old; inkomo i lupele, i. e.: the beast has grown old.

ukw—ALUSA, v. t. (From ala, restrain, and usa, to be viewed, beheld. *Sis.* Alosa.)

1. *Primarily*: to keep under eye, to keep a watchful eye over something that requires restraint. *Applied to animal creation;*—2. To keep the watch over cattle, to herd.

um—ALUSI, n. pl. abal. (From alusa.) Herd, shepherd.

ukw—ALUZA, v. t. (From ala, to refuse, and uza, to make a sound, give out a voice.)

1. To be unable to speak, *as*: umuntu oyaluzayo a ka sa nandau, i. e.: a person who cannot bring out a voice has no more hope of life. [NOTE.—In this sense it is used exclusively of men in a dying state. when their voices fail them.] 2. Umuntu otjaywayo u y'aluza, i. e.: when one receives a beating his voice fails him, viz.: he cries, brings sounds out which are unintelligible;—3. *In a bad sense*: to exasperate; to be irritable in a high degree, to be wroth. [NOTE.—Applied to people, when they are so angry as to be unable to bring out a word.]

AMA, pri. n. (From a, [see Prim.] and ima, to move, to stand.) [The signification of this verb comprises chiefly animal and spiritual life, or bodily and local movements, as also a particular form, mode, or condition in which a thing may move or stand, denoting, therefore, human kind, being, or species, or specifying the proper names of individuals and things.]

It is used as the nominal form for the pl. of nouns which have in sing. *umu, ini—in,* and *ili—i.* Specifying:—

1. Stem or stock of a family, *as*: ama Zulu, i. e.: Zulu nation;—2. A race or generation, *as*: amandulo, i. e.: people of olden times:—3. Progeny, branch of a family,—branch of a mountain, *as*: ama Kahlamba, i. e.: Drakeberg with its branches;—4. Relation of a family, society, sect, &c., *as*: amanina, amadoda;—5. All special and great objects of creation, *as*: amazulu, heavens; amanzi, water; amazwe, lands; amatafa, flats; amatye, stones; &c.

In stems of verbs or compounds it retains all these significations, especially those of relation, proportion, balance, similitude, &c., e. g.: alama, gamata, nyama.

AMA, rel. fr. Properly a compound of the rel. a, and the nom. form ama, *as*: amadoda amahle, from a—amahle.

AMANGA, n. pl. (From ama, movements, statements, and nga = ca, ka, ga, &c., negatives = no's.)

Literally: statements of a negative (nature); *hence*, a denial; an assertion that something stated is not true; a negation, contradiction, *as*: u namanga, i. e.: you do not speak the truth, *or*: you speak an untruth, a falsehood.

Commonly, it has the force of an adv., *as*: amanga, and ngamanga, i. e.: not so; it is not so; it is not true,—false.

ukw—AMBA, v. t. (From ama, to move from, and iba, to separate, step forth. *The radical sense is*: to move on, to advance to. *See* mba. From this stem come hamba, bamba, tamba, &c)

This word is only tribal, being used for bamba, *as*: ukum'ambisa = ukumbambisa,

im—AMBANA, n. pl. izam. (From amba and ina, dim. fr. It is a word of the Baca tribe; the Zulu use: ama-Kehla, instead of it.)

Primarily: a section or sect pressed or kept in respect to the body, *viz.*: whose body is not exercised or trained. It is

exclusively applied to all young men who have not yet been out to war, but were kept at home like children; hence the explanation: izambana ngabantu abancane, i. e.: they are small people.

is—AMBANI, or NE, n. pl. izam. (*See* im-Ambana.)

Literally: a being which does not exercise its body much, does not run much about, hides or covers itself. The ant-eater or ant-bear.

ukw—AMBATA, v. t. (From amba, *which see*, and ita, to pour, put smooth, dress. *The primary sense is*, to cover the body. *See* bata.)

1. To cover the body with dress; to conceal the nakedness; to put on garments, *as*: ukwambata ingubo, i. e.: to invest the body with raiment.

—— AMBATISA, caus. fr. To furnish or provide with clothes.

ukw—AMBESA, v. t. (From amba and isa, to be clear, to shine. *Sis.* apesa.)

1. *Properly*: to put the body in a bright or shining form; to put on ornaments;—2. To cover with something ornamental, to put on rich garments, to adorn.

NOTE.—The ama-Xosa use this word especially in the sense of furnishing their wives with a full ornamental dress.

ukw—AMBULA, v. t. (From amba and ula, to remove, Xosa gábula.)

1. To uncover, to remove or take away the cover from the body, *as*: w'ambula ingubu, i. e.: he uncovered his body, *viz.*: by taking away the clothes;—2. To open, as a cover of a box or pot, &c.;—3. To reveal.

AMEHLO, n. pl. *See* i-Hlo.

AMEVA, n. pl. (From ama and i-Va, *which see*.) *Literally*: sticks of feeling; *hence*, prickle, thorn.

AMEVANA, dim. n. (From ameva.) A small prickle or thorn.

AMEVANYANA, dim. n. (From amevana.) A very small prickle or thorn.

AMI, poss. pron. (From a and imi, 1st pers. of the pers. pron. *See* ake.) Mine.

ukw—AMKELA, v. t. (From amuka, *which see*, and ila. It is the qulf. fr., and several tribes use amukela instead of amkela. The *Sis.* and other eastern tribes have enka.)

1. To accept, to take or receive what is offered. *Strictly* taken the sense is: to let go off for a private state, reserve, = to take to or for himself, for one's own state;—2. To hold, to retain, *as*: lomkuba sa w'amkela kubadala, i. e.: this custom we received from the old people;—3. To welcome, to lodge, *as*: no m'amkela enhlwini yenu, i. e.: you must take him into your house.

—— AMKELEKA, qualt. fr. To come into a state of acceptance; to become acceptable, to be retainable.

—— AMKELISA, caus. fr. To let, cause, or make to accept, to give, &c., *as*: ng'amkelise—(elliptic): let me receive my wages, pay me.

is—AMKELISO, n. (From amkelisa.) 1. The act or manner of paying wages, &c.;—2. The thing received, payment, wages.

is—AMKELO, n. (From amkela.) 1. Acceptance, receipt;—2. An instrument for receiving, *viz.*: the hand, *as*: umuntu ohlonipa isanhla u ti isamkelo, i. e.: one who is afraid to use the word isanhla (i. e.: hand) uses isamkelo.

ukw—AMKEZA, v. t. (From amka and iza, to do, to make.)

Properly: to let accept or receive, *viz.*: to be the means or cause that one receives something; *also*: to order, to interfere with, &c., that one r.

is—AMPOTO, or TWE, n. pl. izam. (From a, prefix, umpi, handle, and oto, fired, of ota, to fire.)

Literally it would be this: an instrument of which the handle is thrown to the fire.—This is the description, or technical expression, of a small instrument, something like an adze, or small pick-axe, which is used by those who work in wood, making pots, footstools, &c. When they have done working a piece of wood outside, and go to work it out inside, by pecking, they cannot use the same instrument unless the handle of it is shortened. This they must do because of having no variety of tools, and hence the saying: To make fire of the handle = to shorten it. This is the origin of the word; yet its single root admits also the meaning of an instrument for working in wood. (*See* qopa, qopo, and qoto.)

ukw—AMUKA, v. t. (From ama, strength of action or motion, and uka, to go off—away, to pluck off. Allied to emuka. *Compare* also ramuka.)

Primarily: to do violence to; to outrage; to make a violent attack upon a person and his property; to seize and carry away against the will of another, *as*: wa ng'amuka uto lwami ngi nga m nikanga, i. e.: he took away from me by violence my thing, without my giving him.

It is to be observed that the meaning *from* belongs to the verb, and that the same requires the *person* to be united to it, not the *thing*, as it might be expected. (*See* aluka II.)

NOTE.—When the 3rd person (*viz.*: the substitute pron., 3rd pers.) is to be connected with this verb, the *u* of the latter is dropped, *as*: ba m'amka izinto zake,

i. e: they robbed him of all his things. The same is sometimes the case with the first or second person also, and hence we have the proof for amkela to be formed of amuka.

is—AMUKU, n. (From amuka.) *Literally*: that which is caused by violence done to, *viz.*: when violence is done to a living being it cries out, calls for help; *hence*, outcry, clamour, violent cry; and *hence* the only usage of the word in connexion with ukubamba isamuku, i. e.: to stop or restrain the outcry, *viz.*: by ukubamba umlomo, i. e.: keeping the mouth close.

ukw—AMULA, v. t. (From ama, to move from, and ula, to strain. *Allied to* simula, and omula.)

1. *Properly*: to stretch out, to expand, as the limbs of the body after sleep;—2. To shake up, to shake off, as sleep, sloth, &c.;—To make loose, to open as a folded hand.

—— AMULEKA, qualt. fr. 1. To have an inclination to stretch out, shake off, &c.; to be in the habit of doing so;—2. To be forgetful, unconscious (= kohliwe.)

NOTE.—Sometimes the *u* of this verb is dropped after the analogy of amka amleka.

is—AMVU, n. (From ama, to move from, and ivu, glare.)

Literally: a moving glare. Used of the sun only, *as*: ilanga li nesamvu, i. e.: a glaring sun.

ANA, pri. v. (From a and ina. *See* na. *The radical sense is*: to move or press together with or toward another object; to come near, to draw near, to approach, to be of the same kind.)

Its uses are:—1. As a suffix to verbs forming a reciproc. verb,—e. g, abelana;—2. As a suffix to nouns forming diminutive nouns,—e. g., isahlukwana.

ukw—ANANA and ENANA, recip. v. (From ana-ana. *The literal sense is*: to come near with, near, identical with, denoting an action of concord, of equal agreement.)

1. To exchange equal for equal;—2. To buy or purchase with the same kind of thing, *as*: lenkomo y'ananiwe ngenye inkomo, i. e.: this head of cattle has been exchanged for another one like it.

—— ANANELA, qulf. fr. (*See* nanela.) To exchange for, &c.

—— ANANISA, caus. fr. To make to exchange; to try to exchange; to give in exchange.

um—ANANISI, n. pl. aban. (From ananisa.) An exchanger.

ukw—ANAZELA. *See* Anezela.

ukw—ANDA, v. i. (From ana, *which see*, and ida, far. *See* da. *The primary sense is*: to increase, to come as far as many, to become many single ones.)

1. To extend, to enlarge, to widen in length and breadth, as limits, bounds, fences;—2. To increase, to become more in number, to multiply, *as*: izinkomo z'andile, i. e.: the cattle have increased;—3. To spread, to go through the whole, *as*: izwi lake l'andile emhlabeni wonke, i.e.: his word has pervaded the whole earth.

—— ANDISA, caus. fr. To make larger, more extensive, wider; to increase more, &c., *as*: ukwandisa isibaya, i. e.: to make the cattle fold wider.

is—ANDA, n. pl. izan. (From anda.) A place made wide, made to some extent, *viz.*: lapo ku bekwe amabele, i. e.: where the corn is laid up (for threshing); *hence also*, threshing-floor.

The notion of the action is that, such a place is commenced at the centre, and from that point it is extended to the intended circular breadth.

is—ANDO, n. pl. iza. (From anda.) An instrument for extending or beating wider; *hence*, a hammer. (*Compare* isi–Kanda.)

ukw—ANDULA, v. i. (From anda and ula, to stretch.)

Literally: to out-stretch, out-reach, out-strip; *hence*, to be first, or before the event of another thing.

This form is used only as an adv., and drops its last syllable either wholly or partly in connexion with its predicative verb, which always follows it in the infinitive.

It denotes—1. Order of time: then, but then, *as*: wo yisa lento kuye w'andul' ukubuya, i. e.: you must bring this to him, and then (be ready to) return;—2. Time: only, but. In this sense it is generally contracted and combined with sa, *as*: u sandu kufika, i. e.: he is *just now, but now, not until now*, arriving.

NOTE.—The inferior tribes use ganduma, instead of andula.

—— ANDULELA, qulf. fr. 1. To start a thing first, *as*: w'andulela ukulima amabele, i. e.: he was the first who tried to sow corn;—2. To start first for, to begin first, = wa puma ukulima kuqala, i. e.: he went out to plough first before others did;—3. To be first, in order of time, to precede, *as*: umfundisi, Ugadini, w'andulela kwa Zulu, i. e.: Mr. Gardner was the first missionary to the Zulu.

um—ANDULELI, n. pl. aban. (From andulela.) Predecessor.

is—ANDULELO, n. (From andulela.) Something that is first in order, = umbila opumileyo, i. e.: maize which has come out first.

is—ANDULO, n. (From andula.) Something belonging to a former time. *Compare* in–Dulo.)

is—ANDWANA, dim. n. A small hammer.

is—ANDWANYANA, dim. n. A very small hammer.

ukw—ANEKA, v. t. (From ana, w. s., and ika, to put, to lay. *The lit. sense is*: to put next to each other.)

1. To spread out, to lay open, to expose, as things for drying in the air;—2. To spread, to unfold, to expand, as a mat on the ground, or a cloth on the table.

ukw—ANELA, v. t. (From ana, w. s., and ila, to stretch. *The lit. sense is*: to stretch equally with, toward.)

1. To suffice, to be enough, equal to the end proposed, adequate to wants, *as*: ukuhla ku y'anela, i. e.: the food is sufficient;—2. To satisfy, to content, *as*: abantu b'anele ukuhla, i. e.: the people have eaten all food up;—3. To supply one's self, to take for himself, *as*: w'anela kwonke a ka si shiyelanga luto, i. e.: he satisfied all his wants and has nothing left to us;—4. To possess or gain, *as*: anele izinto zonke ngokutengisa, i. e.: he won all things by trading.

—— ANELANA, recipr. fr. To be adequate to each or all of them.

ukw—ANEZA, v. t. (From ana and iza, to come, to make.)

1. To make sufficient, to make equal or adequate, to satisfy, &c.;—2. To add, to make an addition, *as*: ngi nento encane nga tenga nenkulu se nganeza, i. e.: I have a small thing and bought also a great one, thus I provided an additional one.

—— ANEZELA, qulf. fr. To make an addition to, to multiply; to enlarge by addition, to amplify.

—— ANEZELELA, freqt. fr. To supply with more and more; to add frequently, abundantly.

—— ANEZISA, caus. fr. To manage so as to be sufficient, enough, &c.; to stretch the means according to the end proposed.

ukw—ANGA, v. t. (From ana and iga, to force, to press. *The literal sense is*: to press each other, to be affectionate to each other.)

To kiss, *as*: ukum'anga umtwana, i. e.: to kiss a child;—abantu ab'angayo, i. e.: people who kiss each other.

ulw—ANGA, n. (From anga, v.) The palate.

This signification of the word has originated in the structure of the palate, whose arches lie next to each other. The form ulu, that which is raised = upper, and anga, to bend, to curve next to each other, are a proper description of the same. (*Compare* i–Lwanga.)

is—ANGCO, n. pl. izan. (From ana, equal or like, and co, sour; the *g* being euphonic in nouns of this class; *see* cucu. *The sense is*: sourish.)

This is a euphemistic name for a girl, or unmarried female, who wishes for a lover. A libidinous, lustful girl.

is—ANGCOBE, n. pl. izan. (From angco, sourish, or angcu, and obe, nourishment, vegetable.)

Native corn which smells sour.

am—ANHLA, pl. n. (From ama, relation, movement, ana, equal, to meet, and hla, the notion of a developing power. *See* nhla.)

Literally: the relation of an equal effect of actions, *hence*: power, force, strength, ability, faculty, influence, dominion, sway, authority, compulsion, &c.

is—ANHLA, n. pl. izan. (*See* am—Anhla.)

Literally: the agent, instrument, or figure of power, *viz.*: the hand. Isanhla esihle, i. e.: a kind hand, *viz.*: which gives to those who are needy, a merciful hand.

ukw—ANHLALA or ENHLALA, v. t. (From ana, even, flat, and hlala, to expand.)

1. To lay or stretch out on the ground; to spread open on the ground, as a mat;—2. To make a bed on the ground,—which, among the Kafirs, consists in laying down a mat, *as*: a ngi nanto ng'anhlale ngayo, i. e.: I have nothing to make a bed of.

—— ANHLALEKA, qualt. fr. To come into a state or condition of being stretched on the ground, *as*: w'anhlalekile e wile, i. e.: he lay stretched on the ground when he fell.

ukw—ANHLAZA, v. t. From ana, even, flat, hla, come down, and iza, to make.)

Properly: to stretch or strike down by force, *as*: ba m'anhlazile ngenduku, i. e.: they struck him down, or on the ground, with a stick.

This verb is often used as an equivalent to *enhleza*, but this is evidently a mistake, for, though radically one, they are applied quite distinctly.

ulw—ANHLE, n. pl. ilw. (and sometimes izil.) (Of a, local, side, ni, even, flat, and hle, opening, or nhle, spread. *See* nhla,—*see also* panhla, and panhle.)

Literally: an extension toward the outside, or the opening, *viz.*: the sea.

ukw—ANHLULA, v. t. (From ana, even, &c., hla, down, and ula, to remove, take away. *The literal sense is*: to take away the anhla, i. e.: bed made on the ground; the opposite meaning of anhlala.)

To take up, or away, a bedding-mat from the ground.

ukw—ANULA, v. t. (From ana, flat, thin, and ula, to stretch. *The primary sense is*: to make thinner, *viz.*: by stretching or expanding a thing.)

To stretch into the breadth, to expand, *viz.*: xa umuntu a betele uluti ku tiwa

lw'anule ku ze ku be banzi, i. e.: if one beats a wooden pin (into a skin to expand the same,) it is said, stretch the same out that it become broader, or wider.

is—ANUSI, n. pl. izan. (From ana, even, and usi, of usa, to bring to light. *The primary sense is*: an agent that finds out easily or soon.)

A wizard, sorcerer, conjuror.

ukw—ANYA, v. i. (From a, separate, and inya. *See* nya I., to press. *The primary sense is*: to press from, or to press out. *See also* Na.)

To press or draw out milk from the breast; to suck, *as*: amatole anyile, i. e.: the calves have sucked (all) the milk.

—— ANYISA, caus. fr. 1. To give suck, to suckle, to nurse, *as*: unina wa m'anyisa umtwana, i. e.: the mother nursed her child;—2. To make or cause to suckle, to cause to let the milk rush out, *as*: inkonyana a y'anyisanga, i. e.: the young calf has not sucked, *viz.*: the milk of its mother, or *lit.*: has not made (his mother) to let the milk.

NOTE.—Amankonyana anyisayo, i. e.: suckling calves = sucklings, is elliptic instead of aman. a w'anyisayo (amasi i. e.: milk.)

—— ANYISELA, qulf. fr. 1. *Properly*: to go to suck, to try to get milk, *as*:—inkonyana i y'anyisela kunina, i. e.: the young calf endeavours to get out some milk from its mother;—2. To give suck for, *as*: unina u y'anyisela inkonyana, i. e.: the mother lets the milk for her calf = allows her calf to suck her.

ulw—ANYANI, n. (From ani—ani, herb, shrub.)

A species of an aromatic shrub; (most probably a tribal difference of u–Lonyani.)

APA, adv. (From a, prefix dem., and pa, denoting locality. A primitive dem. noun. *See also* u Pau.)

Usually constructed with *l* dem., *as*: lapa, i. e.: here, in this place; this place.

APO, adv. (*See* apa.) There.

1. It is sometimes used by way of explanation, having the power of a conjunction, or as the English partc. *having*, *as*: lapo nga fika, i. e.: when I arrived, or having arrived.

2. It is used as a correlative,—where: lapo u sebenza, i. e.: (there) where you work. Sometimes *kona* is added to complete this term, *as*: lapo umi kona, i. e.: where you stand there.

3. It is used by way of acclamation, *as*: lapoke! i. e.: there it is, or that is it exactly.

4. It is sometimes opposed to lapa, *as*: lapa na lapo, i. e.: here and there.

is—APOMPOLO, n. pl. izap. (From a, and mpompa, *which see*, and mpompoza, popoza.)

Literally: a being spouting forth violently, *viz.*: causing pain; the large black ant, which builds its nest like a globe in the top of trees.

ukw—APUCA, v. t. (From a, separate, ipa, to pull, to drive, and uca, to snap. *Allied to* pucu and pucuka.)

1. *Properly*: to pull away in a snatching manner; to seize suddenly away; to take away violently;—2. To pluck or pull away with a sudden force or twitch; to tear away, *as*: wa ng'apuca umfazi wami, i. e.: he tore from me away my wife. (See the observation to amuka.)

ukw—APUKA, v. i. (From a, separate, ipa, to drive, and uka, go off. *Allied to* hlepuka.)

To tear off, to break off, *as*: intambo y'apukile, i. e.: the string is broken off.

ukw—APULA, v. t. (From apa, *see* apuka, and ula, to strain. *See also* opula.)

1. To break a thing in two;—2. To destroy, crush, weaken or impair; as the human body, or the faculties;—3. To violate, as a law, or contract.

is—APULO, n. pl. izap. (From apula.) 1. The act of breaking; state or manner of being broken;—2. Rupture, breach.

ukw—APUSA, v. t. (From apa, to break off, to seize, and usa, to burst forth (*see* sa), *viz.*: milk, *see* i–Si.)

Literally: to break off the milk, *as*: inkomo y'apusile, i. e.: the cow has no more milk, or gives no more milk. (This verb has exclusively reference to the state of milking animals, when the same do not suckle their calves more.)

is—AQU, or ACU, n. pl. izaqu. (From a, separate, and qu, *see* isi—Qu, 4, conclusion.)

A parting song after a great hunting is concluded, *as*: hlabelani isaqu, i. e.: do strike up the parting song.

is—ARWADI, n. (From a, vehement, ro, sound, and adi, known.)

Literally: a common vehement sound or noise; a regular Amalala word = umsindo.

ASO, pers. pro. (Of a, prefix, and so, *see* sona.)

Possessive case referring to nouns in isi, *as*: isinkwa si nokutandwa kwaso, i. e.: bread possesses its own good quality.

is—ATUTWANE, n. *See* isi Tutwane.

AU or AWU, the same as Hau, *which see*.

ulw—AVELA, n. (From a, negative, and vela, to come forth. *The literal sense is*: an unnatural feeling = a natural bad feeling, or an original bad feeling. *See also* bavela.)

Hypochondria; ill humour; suspicion, *as*: umuntu o nolwavela, i. e.: a suspicious person.

AWO, pers. pro. (From a, prefix, and wo, *see* wona.)

Possessive case referring to nouns in umu and ama, *as*: umuti wawo, &c.

ukw—AYAMA or EYAMA, v. i. (From a, or aya, to let go, and ima, to stand, to fix. *Allied are*,—eya, engama, &c.)

1. *Properly*: to let a body stand against or upon something; to move from a straight or perpendicular position; to lean against or upon, *as*: w'eyamile elutangeni, i. e.: he stood leaning against the fence; —2. To lean, to bend so as to rest, *as*: w'eyama ngaye, i. e.: he leaned (rested) at him.

—— AYAMELA and EYAMELA, qulf. fr. To lean upon something with both arms,—ukweyamela ngezingalo—*lit.*: to rest one's self on both arms.

—— AYAMISA and EYAMISA, caus. fr. To lean something against, &c.; to place a thing oblique, *as*: w'eyamise umhlakulo enhlwini, i. e.: put the spade in an oblique position against the house.

ukw—AZI, v. t. *alii* adi and atsi. Passive, aziwa. (Originally a noun and formed into a verb by the sign *uku*. From a, to be active, and izi denoting: senses, feelings; *see* Za. The primary sense is, to act—to receive impressions—through the medium of the senses, denoting the action of the human mind in its different capacities or faculties, comprising both theory and experience.)

1. To perceive;—2. To know;—3. To understand, *as*: umuntu okw'aziyo kwonke, i. e.: a man who understands all;—4. To observe, *as*: u nokwazi, i. e.: he has a great mind, observes closely;—5. To distinguish.

In the same manner as *azi* is joined to *uku*, so it is combined with other words to which it adds the sense of "known, acknowledged, distinguished," &c. It usually appears in compositions of collective nouns, and serves to create a distinction or specification of animal gender, *viz.*: the female sex, e. g.: umfazi, inkomokazi, umtikazi, &c.

—— AZANA, recipr. fr. To be known to each other; to be acquainted with one another, to be familiar, intimate with each other.

—— AZEKA, qualt. fr. To become known or notorious; to take air, *as*: indaba ey'azekileyo, i. e.: a news publicly known.

—— AZELA, qulf. fr. 1. To know about, in respect to, as to, *as*: a ngi m'azeli, i.e.: I know nothing in respect to him;—2. Ukuz'azela, i. e.: to know by or for one's self; to know from his own, or from experience; ngi ya z'alela lento, i. e.: I do know that for my own benefit;—3. To experience;—4. To gain knowledge.

—— AZELELA, freqt. fr. 1. To know all about; to know at all about, to know perfectly, &c., *as*: e ng'azelelwanga, i. e.: nothing at all has been known about him, *or*, he has not been known at all;—2. Ukuz'azelela, i. e.: to take notice for one's self of; to provide, to expect for.

—— AZISA, caus. fr. 1. To make to know, or understand, to acquaint, to instruct, to give notice, to advertise;—2. To try to know, (to try) to know by recollection, to take cognizance; to recognise;—3. Ukuz'azisa, i. e.: to make one's self known = to be ostentatious.

—— AZISANA, recpr. fr. To make known to each other, to make acquainted with each other.

—— AZISELA, qulf. fr. To give a knowledge or notice about a thing; to give a description or to describe a thing to one, *as*: ngi m'azisela ukuma kwomhlaba, i. e.: I gave him a description, an idea, how it stands in the world.

—— AZISISA, caus. fr. 1. To know well, right, good; to understand well, perfectly, &c., *as*: a ngi y'azisisi lendau, i. e.: I do not understand that topic well enough;—2. To give a good, clear, perfect, &c. description, idea of a thing.

is—AZELO, n. pl. izas. (From Azela.) Knowledge in respect to something; theory.

is—AZI, n. pl. izazi. (From Azi.) A person of understanding, of a great mind,—a genius.

ukw—AZIBULA, v. t. (From a, to force, to effect, ziba, to separate secretly, and ula, to strain. *The primary sense is*: to effect a secret breaking through; denoting the painful opening of the womb when a female brings forth her first young one. *See also* bula, which in the Xosa denotes, to violate a virgin. *Sis.*: itsibula.)

To give birth to the first child, *as*: umfazi wake w'azibula ngomfana, i. e.: his wife was delivered first of a boy, or, her first-born child was a boy.

NOTE.—This verb often drops its first root *a*, and the consequence is that it becomes equivocal with ukuzibula, a reflex verb of bula. In order to keep the proper distinction, attention must be given to the accent which, in the last, is on *zi*bula, but in the first on *zibu*la, *as*: umfazi wake wa zibula, i. e.: his wife made mention of herself; *compare the above instance.*

is—AZISELO, n. Science of a thing, objective knowledge; a description.

um—AZISI, n. pl. abaz. (From azisa.) A prophet.

is—AZISO, n. pl. izaz. (From azisa.) Advertisement, notice, prophecy.

AZO, pers. pro. (From a, prefix, and zo, *see* zona.) Possessive case referring to nouns in izi, *as*: izinkosi zi nezizwe zazo.

is—AZULU, n. pl. izaz. A dialectical form. *See* isi–Zulu and isi–Sulu.

B.

B is pronounced in Zulu by pressing the lips properly together as in the English *baby, beak, but*, &c. It is a cognate letter to p. f. and v., and converted with them in the kindred dialects, but, radically, of the same import. Some dialects drop it occasionally, *as*: umkuba (Zulu), umkua (Xosa), and mokua (Suto), igumbi (Xosa), iguma (Zulu).

uku—BA, v. i. and auxiliary. Perft. be. (From iba—uba, the radical sense of which is: to act on, to be at, to drive, to press, to separate. *See* eba, to press secretly, to separate secretly, to steal.)

1. To step forward, to be before or in front, *as*: yiba u hamba, i. e.: step forth walking = do go in front, *viz.*: a little way in front;—2. To come forward, to act freely, to be ready, *as*: u nga u ba u buze, i. e.: you may step forward and ask;—nga ngi ba ngi vume, i. e.: I then may be ready to agree;—3. To be present, *as*: wa ba kwomkulu, i. e., he was present with the chief.

But the more particular use of this verb is the auxiliary, for forming certain tenses to other verbs (ba = *am* and *was* for the present and be = *been* for the perft. tense,) and giving a great precision and nicety to the whole. In this agency it maintains its primary sense of: existence, presence, state and condition, or rather a peculiar mode of being, setting forth the external circumstances of body, mind, and things, and has a very general and almost indefinite application, denoting the particular form, mode, quality, and disposition, in which a thing exists at any fixed time or place. Its particulars must be learned from the grammar, and we can here only give the most important relations.

1. In connexion with other verbs or verbal nouns, *a*,—ni ba ko, i. e.: you (are) present there;—kwo ba kona umsindo, i. e.: there, or it shall really be some noise there;

b, to take place, *as*: inhlangano yo ba ko ngosuku lwesine, i. e.: the meeting is to be at the 4th day;

c, to happen to be, *as*: inkomo i nga ba iyona, i. e.: the cow may likely be the same;

d, to be in a state, condition, &c., *as*: a ngi banga nomsebenzi, i. e.: I was not in such a state as to work, *or*, I was not qualified to work;—ngi be ngi sebenza, i. e.: I have been so circumstanced as to work;—nga ngi be ngi sebenze, i. e.: I should have worked;—ngi nga ba ukuti, i. e.: I would or could be in a state of mind to say, = I would think or mean to say;—ngomteto ngi be ngi ti, i. e.: as regards the address I must say.

2. In connection with nouns, adj., prep., &c.; *a*, simple form: to be, to become, *as*: ngi za ku ba ugumuntu, i. e.: I am about to be or become a man; a ngi bi ngumuntu (contract. a ngi bi'muntu) I am not going to be a man;—*b*, compound form, denoting emphasis, *as*: ubuso a ba bi bu sa ba nje ngobomuntu, *lit.*: the face not it was a not being (or non-face) it yet being like that of a man, i. e.: the face did not continue in the form like that of a man;—a la bi li sa ba ko (contract. a la bi sa ba ko) izwi, i. e.: there was not a word of any kind more.

3. From the general import it has extended to the power of a conjunction, taking the forms ukuba (infinitive), uba and be, *denoting*: that, in order that, if, &c., *as*: u m tyele ukuba (*or* uba) a lete lento, i. e.: tell him that he may bring the thing; or must bring;—wa ngi tjaya ngi be ngi zwe, i. e.; he beat me in order that I should listen;—tyela izinto zonke manje, uma ku vele ezinye ngasemva u be wa u zi tyele, i. e.: tell all things now, (that) when there come others out hereafter, that you be (regarded as) having then told them.

BA. (*See* ba, v. i. 1.) An exclamation expressive of open, flat, *as*: izwe li ti ba! i. e.: the country is quite open = lies before one.

BA, pers. pron. and substitute. (Extracted from the nom. form aba.—) They, referring to nouns in *aba*, *as*: abantu ba lahleka, i. e.: the people they lost the way, = the people lost the way.

ili—BA, n. pl. ama. (From ba, to be before, *viz.*: an object of thought or memory,—ili, raised. This name is given to a place where a dead body has been interred and a heap of earth or stones was raised at. The Xosa has i–Ncwaba, from ncwaba, to entomb.)

A tomb; a place (or monument) raised to preserve the memory of one who is dead, *as*: u ya nyatela iliba, i. e.: you are treading on a grave (mind!)

um—BA, n. pl. ama. (From ba, to separate, be soft.) A species of soft tree, much the same as the umganu. *Dialectic; same as* umbu.

uku—BABA, v. t. *Passive*, badjwa. (From I. ba, repeated. It is *onomatop.* expressing

the effect of some bitter or smarting root, grass or vegetable, as when one smacks with his lips from a bitter taste. It retains its original accent on both syllables being pronounced rather bá bá as if separated. *See* rara.)

1. To be bitter, sharp, or biting to the taste;—2. To be sharp to the feeling; to prick, to smart, *as*: umuntu o hlala ngobabe u badjwa, i. e.: a man who sits on ubabe (a sort of grass) is pricked;—3. To itch, to feel a peculiar uneasiness in the skin.

—— Babisa, caus. fr. To make bitter; to cause that taste or feeling of pricking, &c.

uku—BABA, v. t., *alii* badja. (From ba, to II. press. The *a* of the first root is short, as if the word was pronounced like babba. *Radically one with* beba, biba, boba, and buba. *Allied to* bapa, bamba.)

1. *Primarily*: to yield to pressure; *hence*, to catch, to ensnare, to involve, to entangle, *as*: inyoni i babile, i. e.: the bird has got into the snare;—2. To get fast; to stick fast; to sink, *as*: ku badjwe izinkomo obukwini, i. e.: there stuck some cattle fast in the bog;—3. To ensnare in captious questions; to involve in contradictions.

—— Babisa, caus. fr. To ensnare, involve or entangle; to ensnare by captious questions; to involve in contradictions, &c., *as*: musa ukungibadjisa, i. e.: you must not bring me into the mud (from whence I can not extract myself.)

im—BABA, n. pl. izim. *(Onomatopoetic.)* Jackal; so called from the crying sound bá bá which it makes at night time.

u—BABA, n. pl. ob. (Repetition of ba, to step forth, before, to yield to pressure. *Xosa*, bawo.)

1. Father; *but particularly*: my father; pl. our fathers. Sometimes the pron. is added, *as*: ubaba wami, i. e.: my own father;—2. Forefather, the first ancestor, the progenitor of a race or family;—3. The appellation of an older man as a term of respect;—4. Sometimes also: grandfather, or more remote ancestor;—5. One who exercises paternal care over another, as a benefactor, supporter, creator, &c.;—6. A father-in-law.

um—BABA, n. pl. imi. (From baba II.) A species of soft wood growing up to high trees, but of short duration and of little use.

u—BABAKAZI, n. pl. ob. (From ubaba and kazi, denoting degree of honor.) My paternal uncle.

u—BABAKULU, n. pl. ob. (From ubaba and kulu, great.) My grandfather.

uku—BABALA, v. t. (From baba II., and ila, to strain, rise or raise. *The primary sense is*: to advance.)

1. To move or go forward; to go or look about; *of an indefinite signification* = hambanje;—2. To proceed, or to lay hold on, to commence, *as*: ukubabala umsebenzi, i. e.: to go to some work, to commence it;—3. To move to some action, to prevail upon, to persuade, to induce, to cause to do, to stir up, to arouse, excite, or provoke to good or to evil, *as*: u ya ngi babala, i. e.: he begs me to give him something.

—— Babela, qulf. fr. (A contraction of babalela.) 1. To go forward for some purpose; to have a business with somebody (indefinite);—2. To prevail upon for, to induce to, to excite, provoke, &c., *as*: ngi babela ubaba, i. e.: I am going to ask something from my father;—3. To gain an advantage over another.

im—BABALA, n. pl. izim. A collective name for the larger bush-antelope, and most probably taken from the appropriate cry, bleat or baa of the female to which it is applied for that reason. The male is u-Nkonka, *which see.*

im—BABALAKAZI, n. pl. izim. (From imbabala and kazi.) *Literally*: female-imbabala; the female of the larger bush-antelope.

um—BABALO, n. pl. imi. (From babala.) Something to be done; an affair, business, request, &c.

uku—BABAMA, v. i. (From baba II., and ima, to move. Originally, very probably only dialectic, = papama, *which see.* In the *Xosa*, chiefly: to excite to anger, to irritate.)

1. To stretch out, or to open the wings in order to fly, as birds;—2. To hasten, *as*: wa babama, i. e.: he ran forward as if he was flying.

isi } BABANI, n. (From baba I., and ani,
um } little.) Something, or a substance, which is a little bitter, sharp, or pricking.

uku—BABAZA, v. t. (From baba II., and iza, to make. *The literal sense is*: to make to stick fast, entangle, to stop. *Radically one with* bebeza, bibiza, and boboza.)

1. To press, stick, or bind together; to fasten or to fix right up; to raise high, as the peculiar shape in which some young men wear the hair like a wreath or garland;—2. To exalt, to extol in diction; to raise the voice in wonder or praise, *as*: wa zi babaza, i. e.: he speaks in praises of himself!—3. To astonish, to strike with wonder or surprise, *as*: ukuyizwa lendaba wa babaza, i. e.: when he heard that story he was astonished.

—— Babazeka, qult. fr. To be exalted, &c.; to become astonished.

im—BABAZANI, n. pl. izim. (From baba I., and izani, little prickles. A diminutive of bazi. *See* badi.)

Literally: a species of bitter herb having little prickles, *viz.*: the nettle.

um—BABAZO, n. (From babaza.) 1. The peculiar shape of wearing the hair, *see* babaza I.;—2. A certain part of a song when the males raise their voice, = crescendo.

u—BABE, n. pl. izim. (From baba I.) A kind of grass with broad leaves, very much like green barley in appearance and substance, and therefore liked by cattle and horses when it is young. But when it grows older it becomes hairy on the outside, and prickly, and is not liked more.

uku—BABULA, v. t. (From baba I., and ula, to strain.)

To burn, *as*: babula imbiza, i. e.: burn the pot. (This is an izwi lezifazi, i. e.: word of the women, who use it instead of ukutjisa.)

uku—BACA, v. t. (From ba, to press, to be in front, and ica, to be active upon, at a top. *The primary sense is*: to press, throw, or put upon the surface (of a thing), to shut up. *Radically one with* beca, bici, boca, and buca. *Xosa* baqa.)

1. To shut up, to cover, as a trap-door; to cover one thing with another; to hide under or between something;—2. To disappear, to come out of sight; to pass beyond the limit of vision, *as*: u bacile esihlahleni, i. e.: he went to hide in the bush;—3. To secure; to put in a secret place, *as*: impi i bacile, i. e.: the enemy kept in a secret place, or out of view.

This verb is synonymous with catja, which seems to be a transposition of the former.

—— Baceka, qult. fr. 1. To be shut up; to be in a hidden state, a state of security or secrecy.

This form has an irregularity in its application which could lead to the conclusion that there must be another verb *baceka*. But the following exposition shows that its transitive use depends on baca, analogous to aluka II., eleka and eyeka.

2. To throw adhesive matter upon a surface or body; to daub; to bemire; to throw or put dirt on, *as*: wa mbaceka udaka, i. e.: he covered him with mud;—3. To bemire one's character; to speak evil of, to slander;—4. To be in a bemired state, daubed, &c.;—5. To be adhesive, *as*: amate nesijingi si ya baceka, i. e.: slime or paste are adhering substances.

—— Bacela, qulf. fr. 1. To evade or escape from view; to slip away for, on account, *as*: isela li bacela abantu, i. e. a thief hides himself from the presence or sight of people;—2. To throw medicine on the people, *viz.*: ukubacela abantu signifies, to shut them up, hide them, &c., from danger. This is a practice of the izinyanga, who burn roots into ashes, throwing the same on the people when they are sent to war.

—— Bacisa, caus. fr. To cause to hide, disappear; to bemire, &c.

uku—BACAZELA, v. t. (From baca and izela, frequent. form. *Radically one with* bicizela. *Xosa*, xaxazela.)

To dirty over or on; to bemire. More particularly applied to infants when they dirty themselves, or soil on the ground.

uku—BADA, v. t. (From ba, to press, or separate, and ida, to come to, at, to reach. *The radical sense is*: to spread, or scatter. *Radically one with* bida and buda.)

To seize and carry away; to ravish, to seize by violence.

im—BADA, n. pl. izim. (From bada.) This is a collective name for several species of crustaceous animals, including lobsters, shrimps, and mussels, (but no crabs.) Natives frequently confound it with im—Baza or im—Bati, and those only who have inhabited the sea-coast can give the proper explanation that agrees with the etymology.

um—BADA, n. pl. ama. (From bada.) A ravisher.

uku—BADAZA, v. t. (From bada, *which see*, and iza, to make, or which comes to the same, from ba, be in front, step forward, and daza—radically the same as dada—to swim, or ndiza, to fly. It is the same as budaza of the Amalala. *The primary sense is*: to rush forward.)

1. *Literally*: to make broad, of the mind and thoughts; to brag; to boast of foolishly;—2. To seize and bear away as the thoughts; to affect with ecstacy or rapture: to rap;—3. To strut.

isi—BADAZANA, n, dim. (From badazi.) One who makes himself a little broad in walking, who struts.

isi—BADAZI, n. pl. izi. (From badaza.) A bragger; strutter; a broad person, = umuntu obanzi.

i—BADI, n. pl. ama. (From bada.) *Literally*: a species of rusher, springer, or leaper. A name for the so-called springbuck; a kind of antelope.

im—BADI, n. pl. izim. *alii* bazi, and bati. (This word is a contraction of babazi or babadi, *viz.*: of baba I., to be bitter or sharp, and izi, prickles. *See* its dim. babazani. *Xosa*, ibubazi.)

The dead-nettle; a plant of the genus galeopsis, growing from 2—3 feet high, the tops of which are eaten as a vegetable in times of scarcity.

um—BAIMBAI, *see* mbaimbai.

uku—BAJA, v. i. (From ba, to step forth, and ja, contracted of jiya, to be lame. *Radically*: one with beja, bija, and boja. Closely *allied* to baba II.)

Literally: to be lamed, crippled, or otherwise injured, so as to be impaired in growing, = u shiyiwe abanye betanga lake se be kulile, i. e.: he is left behind, while others of the same age are already big.

uku—BAJAZA, v. t. (From ba, in front, and ija, to shoot or thrust, and iza, to make; denoting the manner of one who stands in a river and troubles the water before him with his arms. *Radically* coinciding with badaza, to make broad.)

Ukubajaza amanzi, i. e.: to plash or dabble in water.

im—BAJELANE, n. pl. izim. (From baja.) One who remained behind others (of the same age) in growth. Applicable to men and beasts.

uku—BAKAZA, v. t. (From baka, *radically* one with beka, to look, and iza, to come, to make, to feel.) 1. *Primarily*: to make or give an awkward or anxious look;—2. To be convicted by a bad conscience; to be in great anxiety; to feel guilty, *as*: isela elibuzwayo li bakaza, i. e.: a thief which (when) tried in court looks around from a bad conscience (= sakaza) or, his anxious look shows disorder of mind.

uku—BAKELA, v. t. (From baka, to look awkwardly, and ila, to rise. *The primary sense is*: to prepare for a fight with the hand. *See* bansa, to strike with the open hand.)

To cuff; to fight or combat with the hand or fist.

—— Bakelana, recpr. fr. To cuff one another.

isi—BAKELO, n. pl. izi. (From bakela.) The doubled hand or fist.

uku—BALA, v. t. (From ba, to press or separate, and ila, to raise or strain. *Radically* one with bele, bila, bola, and bula. *The primary sense is*: to set forth, to set up, to suppose. The theory is negative, the practice coinciding with its cognate pala.)

1. To write, to write down;—2. To number; to count; to reckon.

The original idea of writing and numbering with the Kafir was that of representing things by a simple figure, and coincides with those of other nations. If a description of a thing was to be given, a certain shape, form, stroke, or line was made in the sand, or in the ground. These were the signs for both writing and numbering, every new number being represented by another stroke or mark. Or, if this practice was not convenient for counting, one finger of the hand was raised instead of a stroke in the ground. The sense of writing is, therefore, primary, and that of counting, secondary.

2. To mark; to sign, *as*: ukubala igama, i. e.: to write a name down; to record; to register, &c.

3. To color, as a map, or anything performed in the same way as writing; to print.

4. To tell; to narrate.

Bala in composition with other words adds a negative sense, = nothing, come to nothing, e. g. ququbala, libala, &c.

—— Balela, qulf. fr. To write, number, &c., for, at, *as*: wo ngi balela incwadi, i. e.: you must write for me a letter.

—— Balisa, caus. fr. 1. To cause to write, number, &c.;—2. To try to write, &c.;—3. To give a description, to describe, to define properly;—4. To give an account, to tell, to narrate, *as*: wa balisa ukuhamba kwake, i. e.: he narrated about his journey.

—— Balisana, recp. fr. To describe to each other or alternately, *as*: ba hlala be balisene, i. e.: they sat down telling one another old stories.

i—BALA, n. pl. ama. (From bala.) A mark, spot, color, *as*: ibala lake li lubelu, i. e.: his color is a yellow one.

im } BALA, n. (From bala.) 1. The fore
um } part of the crural bone called tibia, or skin-bone, so called either from being covered only with skin, and hence = a mark or spot, or from the edge or stripe it presents to view;—2. Complexion, hue, tint, dye, *as*: ngi ya m'azi, umbala wake u bomvu, i. e.: I know him, his complexion is red;—3. Inkomo e nombala *or* e nembala, i. e.: the cow is so colored that one color is more than the other.

u—BALA, n. (From bala.) 1. *Properly*: a separate place, or a place raised, or cleared off; a spot, a place where is nothing to be seen;—2. A desert place, an open, uninhabited country;—3. A spot, a blemish;—4. A trifling tale, a story, a falsehood, *as*: wo bika ubala, i. e.: he will report a nothing.

This word is also used as an adj. and sometimes as an adv., denoting open, plain, clear, distinct, *as*: izwe li lubala, i. e.: the country is quite open; ukukuluma ku lubala, i. e.: the speaking is clear, plain;—ku sobala loku, i. e.: this is quite evident;—wa m bonga ku sobala, i. e.: he praised him openly, publicly.

im—BALA, n. (Formed from ubala.) *Properly*: a tale, a saying or story; *hence also*, a fact, a truth.—Its meaning is restricted to that of an adj. or adv.—1. Expressing consent and emphasis, *as*: imbala ku se kusasa, i. e.: really it is yet early; yimbala ku njalo, i. e.: *lit.*: it (is) truth it being so, = truly so it is;—2. Introducing a doubtful question, *as*:

yimbala u file na um Pande? i. e.: is it a fact that Pande is dead, or is P. really, for certain or indeed,—dead? It is often constructed with the part. *na*, *as*: nembala u fikile na, i. e.: do (you) say that he is come?

um—BALANI, n. pl. ama. (*Literally*: a species of little color.) A species of finch of a mixed green color.

uku—BALEKA, v. i. (Formed on ubala, a place, spot, or mark, by ika, to get away—from.)

1. *Literally*: to hasten away from a place, to flee, *as* impi ya baleka, i. e.: the enemy fled;—2. To leave a place from fear, bad conscience, &c., *as*: inceku yake i balekile, i. e.: his servant has run away;—3. To run away with rapidity, *as*: ihashe li balekile, i. e.: the horse has run off.

—— Balekela, qulf. fr. 1. To flee before; to run away from—for—because, &c., *as*: u ngi balekela nina? i. e.: for what reason do you run away before me?—2. To treat as an enemy, or as a bad person who is to be (avoided) *as*: ngumuntu obalekelwayo, i. e.: a person with whom no body will have anything to do.

—— Balekisa, caus. fr. 1. To cause to flee or run away, &c.—2. Ukubalekisa amahashe, i. e.: to race horses.

um—BALEKI, n. pl. aba. (From baleka.) A fugitive; runner; deserter.

uku—BALELA, v. t. (Formed on ubala—*see* baleka—by ila, to rise, shoot, agitate, or of ba, front surface, and ilela, to rise frequently, i. e.: to wave or vibrate. *The primary sense is*: to agitate a spot or place, to vibrate.)

To heat, to make hot, *as*: ilanga li balele, i. e.: the sun is piercing hot, or burns as fire. Ku balele, i. e.: it is a burning heat (*viz.*: sun.)

This verb is exclusively applied to the sun, which is its subject, or governing power, and there is no particular object connected with it, as the latter already is contained in the literal sense of *agitating a spot, viz.*: shooting its rays, leaving its strokes and marks, or concentrating its power at a spot or place. And *hence* it denotes also: to leave burning marks on the surface of the earth, to scorch, *as*: ku balele nonyaka, i. e.: the surface of the earth has been burned this year.

im—BALI, n. pl. izim. (From bala, 3.) Blossom, bloom, flower.

Note.—The sing. imbali is applied to man, and most probably in the sense of bloom, the state of manhood, beauty, or vigor. But, in general, it means: biography, history.

um—BALI, n. pl. aba. (From baba.) Scribe, writer, printer.

isi—BALO, n. pl. izi. (From bala.) A description; scripture; a tale; a narrative or story.

Note.—Instead of this some use umbaliso, or imbaliso.

um—BALO, n. pl. imi. (From bala.) Writing.

uku—BAMBA, v. t. Pass. banjwa. (From ba, to press, and amba, *which see*. *The literal sense is*: to press or stop moving on. *Radically one with* bemba, bimbi, bombo, and bumba.)

1. To gripe, to grasp, to seize, to catch with the hand;—2. To hold, to take hold of, to hold or keep fast, *as*: yi bambe inkabi i nga baleki, i. e.: hold fast the ox that it may not run away;—3. To apprehend, to take captive;—4. To detain;—5. To keep in remembrance, *as*: bamba lendaba, i. e.: think of this subject;—6. To embrace;—7. To sustain, to support, *as*: umbila u ya si bamba, i. e.: maize is our chief food;—8. To continue, to last, to endure, *as*: isitene si ya kubamba kade, i. e.: the brick shall last long.

—— Bambana, recpr. fr. 1. To gripe, hold, &c., each other in or with the arms, to struggle;—2. To strive, to contend, *as*: yinkomo ba banjwene ngayo abantu, i. e.: it is a head of cattle about which the people strive.

—— Bambeka, qult. fr. 1. To come into a state of being caught, &c., to be liable to be seized, *as*: ngi bambekile ku lomzi, i. e.: I was detainable at that kraal, or I allowed myself to be detained at t. k.;—2. To take hold, &c., *as*: isikonkwane a si bambeki, i. e.: the nail does not take hold;—3. To stick, to adhere, *as*: udaka a lu bambeki, i. e.: the plaster will not stick (to the wall);—4. To be comprehensible, *as*: izwi li ya bambeka, i. e.: the word is fit for being understood.

—— Bambela, qulf. fr. To gripe, grasp, seize, &c., after, for, about.

—— Bambelela, freqt. fr. 1. To hold on, to hang on, *as*: ukubambelela emtini ngezanhla, i. e.: to hang at a tree by the hands;—2. To hold or keep fast to, *as*: ba bambelela entanjeni bonke, i. e.: they all put their hands to the rope (to hold);—3. To adhere, to cohere, to cling or cleave to, *as*: u bambelela emfazini wake, i. e.: he adheres to his wife.

—— Bambelelana, recpr. fr. To hold on one another; one holding fast at another.

—— Bambisa, caus. fr. 1. To cause to gripe, &c.;—2. To help, to assist, *as*: wo ngi bambisa umsebenzi, i. e.: you must help me at the work;—3. To promise, to mortgage, to pledge, *as*: wa ngi bambisa ngenkomo, i. e.: he promised me (*lit.*: made me take hold by) a head of cattle;—4. Bambisa isanhla, i. e.: to shake hands.

—— BAMBISANA, recpr. fr. 1. To give each other the hand; to keep or hold one another by the hand,—bambisana ngezanhla;—2. To help or assist mutually; to support each other;—3. To co-operate.

—— BAMBISISA, caus. fr. To keep, hold very fast; to help, assist much.

isi—BAMBA, n. pl. izi. (From bamba.) A bandage or band which the women wear around the waist. It is very neatly plaited of rush or fine bark.

[NOTE.—This word is more familiar among the Amamponda: the Zulu use isifocila.]

u—BAMBA, n. pl. izim. (From bamba.) *Properly*: a holder, *viz.*, a stage or platform erected on poles in the gardens for watching the crops.

isi—BAMBADU, n. (From bamba, to hold, and adu, long.) *Literally:* Something holding a long train; hence: izwe lesibambadu, i. e.: a country along which a line of kraals has been built. Populous country.

um—BAMBAMAKWABA, n. pl. ama. (From bamba, to hold, and amakwaba, the same as amaqabi, leaves. *See also* kwabalati, qwaiba, qwaba, &c., the *radical sense of which is*: pressed close together.)

Literally: a substance containing but skinny parts, husks or coats. This is no specific name, but rather a general explanation of the contents of *wild plums*, particularly of small wild plums.

isi—BAMBANI, n. pl. izi. (From bambana.) *Literally*: something holding each other, keeping together, &c., *hence*; izizwe zi yisibambani, i. e.: tribes or people which have settled in one country or district close together. *A little modified is* isibambadu.

isi—BAMBANO, n. pl. izi. (From bambana.) Any point of contention, strife, or dispute between parties.

uku—BAMBATA, v. t. *alii* bambada. (From bamba, to gripe, and ita, to touch, to be gentle. *The primary sense is*: to cover with the hand. *See also* ambata.)

To tap; to pat; to beat gently with the flat hand.

isi—BAMBATU, n. pl. izi. (From bambata.) Something beaten flat; *hence*, a line or mark of a stripe; a track of a wagon-wheel, &c.

This word and bambani and bambadu are synonymous.

i—BAMBAZI, n. pl. ama. (From bamba, pressing together, holding, and izi, comers = feet. *Allied to* banzi, and bankwa. *The radical sense is*: to spread.)

A designation of four-footed reptiles; particularly applied to a species of lizard with a red breast.

isi—BAMBELO, n. (From bambela.) Anything taken hold of as to assist in ascending, as a railing, rope, &c.

uku—BAMBEZELA, v. t. (From bamba, and izela, to come further on.)

1. To stop; to continue; to persevere, *as*: si sa bambezela, i. e.: we are yet continuing (in a work), do not yet leave a service or work;—2. To stop; to interrupt; to impede or prevent from moving forward by the application of hands, *as*: wa yi bambezela ingcwele, i. e.: he stopped the wagon by holding it with his hands;—3. To rein; to restrain; to govern by a bridle, as a horse;—4. To take hold of for; to come upon for, to recover property by taking that of others, = to revenge, *as*: wa bambezela ngezinkomo zomune, i. e.: he revenged (his cattle) by taking the cattle of his brother;—5. To detain; to keep from proceeding, *as*: wa ngi bambezela se be hambile abanye, i. e.: he kept me back (by talking, &c.) while the others had already gone far.

isi—BAMBEZELO, n. (From bambezela.) Stoppage; perseverance; interruption; detention, &c.

isi—BAMBISO, n. pl. izi. (From bambisa.) Pledge, promise, mortgage.

isi—BAMBO, n. pl. izi. (From bamba.) An instrument for griping, holding, &c., as a vice, or pincers.

u—BAMBO, n. pl. izim. (From bamba.) *Literally*: that which is pressed around the body, which sticks together; *hence*, a rib.

u—BAMBU, n. pl. izim, (From ubambo.) A broad rib worked into a shape of a knife, and used for wiping perspiration from the face.

isi—BAMU, n. pl. izi. (From ba, to press, and amu, moved, opened. *Literally*: to press open, to burst; *hence*: making a sound. *See* dumu, &c. *Compare* ihlamu.)

Properly. An instrument making a strong report, as a bladder charged with air, when it is forced open. This is the original idea of the word which has been conferred upon all sorts of *guns*, except the cannon.

uku—BAMUZA, v. t. (From bamu, which see, and iza, to make.)

1. *Primarily*: to charge with air, serum, &c.; to inflate air, as into a bladder, = ukukulisa ngomoya, i. e.: to make large by wind or air;—2. To make bubbles;—3. To babble, to gabble, e. g.: umuntu okuluma a ka kulumi luto, i. e.: a person who talks much, but talks nothing, idly, thoughtlessly,—u bamuza, i. e.: he (or the same) babbles; or his talk is without meaning.

i—BAMUZA, n. pl. ama. (From bamuza.) A bladder containing air; a blister containing watery matter or serum.

BANA. A compound of ba and na. *See the latter.*

im } BANA, Bane or Bani. (Dim. of bi,
um } *which see.*)

A little or less bad, evil, &c., (ref. to all the definitions of bi), *as*: inhlela imbana, i. e.: the road is less bad, or is not so bad.

This word is also used in compounds with others, and adds the quality of *bad* in one or another of its senses, e. g. is Ambane, i Nqukumbane.

uku—BANCWANA, v. i. (From ba, to press, nco. touching points, and ana recpr. form.)

Primarily: To join, as two bodies which join together at the surface or their border, as two pieces of wood. *Hence*, to be contiguous, or close together, as when two houses join, as it were, in one; and hence also the sense of *parallel*, *as*: imiti i bancwene, i. e.: the two trees grow parallel (upon one stock) together.

—— BANCWANISA, caus. fr. To join in pairs; to pair.

o—BANCWANA, pl. n. (From bancwana.) A joining; a joined pair or couple of things; an equal or parallel pair.

uku—BANDA, v. t. (From ba, to press or separate, and anda, to extend. *Closely allied are*: Kanda and qanda. *The radical sense is*: to spread.)

1. To separate from the outside, as from a piece of wood; hence, to split, to cleave; —2. To attend to little things, trifles, &c., *as*: musa kubanda ngeze, i. e.: do not speak, or do not make a noise about nothing (= banga);—3. Applied to the influence of the atmosphere: ku ya banda, i. e.: it is cold, *lit.* the atmosphere pierces, or it is piercing, or pinching.

NOTE.—The ama Xosa, and the ama Hlala in Natal express the sense of No. 1, by—canda.

—— BANDEKA, qult. fr. To split off, as one piece of wood from the other, or a smaller from a larger one.

im—BANDA, n. pl. izim. (From banda.) An acclivity, slope or inclination between the foot and the top of a hill. Rising ground, ascent.

isi—BANDA, n. pl. izi. (From banda.) A mark in the skin made by a wound, cut or burnt; and remaining inclined after having been healed (something like an inclined plane, in mechanics); a scar.

uku—BANDAKANA, v. recpr. (From banda, and kana, to draw together, *see under* Ka.)

To be fixed, set or joined together that which is separate; one thing to come into connexion with another, *as*: izinhlu zi bandakene, i. e.: the houses are close to each other.

uku—BANDAKANYA, v. t. (Formed on bandakana by nya *(which see)* instead of na, making thus of a recpr. a trans. verb.)

1. To set, fix or bring one thing in connexion with another; to put, lay, &c., two things in each other, close together, *as*: bandakanya izinkezo, i. e.: put the two spoons together, *viz.*: the one in the hollow of the other;—2. To take two things at once, *as*: leta imbiza u yi bandakanye nesitya, i. e.: bring the pot together with the dish, *viz.*: bring the pot and take the dish together, or with the same hand.

—— BANDAKANYISA, caus. fr. To make that two things be set, &c., together.

um—BANDAMO or E, n. pl. imi. (From banda, to split, make many single ones, and mo, a set or stand.)

Literally: a species consisting of a set of shanks or joints, i. e.: a ring-worm.

im—BANDE, n. pl. izim. (From banda.) *Properly*: a shank; but commonly the shaft or part of a shank-bone. Such a piece of bone, after its channel has been emptied of the marrow, is sometimes used for a flute, *as*: tjaya imbande yako, i. e.: sound your shaft, or make a noise with your shaft.

isi—BANDE, n. pl. izi. (From banda.) The shaft, stem or stock of the isiqunga (a large kind of grass; for other smaller kinds isi Sinde is used).

uku—BANDEZA, v. t. *alii* baneza and banaza. (Of banda, to press against, *primarily*, to cleave, and iza, to come, to make, which denotes the sense that is primarily to press against; *viz.*: to pinch, as when a finger is put into or between a cleft. The sense of baneza or banaza comprises the effect or pain by constriction or compression. *See* bane.)

To press hard against or upon, *as*: isicatulo si ya bandeza, i. e.: the shoe pinches or fits very narrowly. But more common is:

—— BANDEZELA, qulf. fr. 1. To pinch, to compress or squeeze between two hard bodies, as when one's finger is pinched between a door;—2. To press or squeeze the flesh until it is pained;—3. To oppress with wants, *as*: ukuwubandezela umzimba, i. e.: to pinch the body, = to pinch the belly;—4. To press, to straiten, to make narrow, *as*: ni mbandezele ofuna ukupuma, i. e: you must give only a narrow space to him who will go out.

This word is sometimes synonymous with ncindezela.

isi—BANDO, n. pl. izi. (From banda.) 1. Splitting;—2. A thing split; a splinter; —3. Hair-splitting, the act of making many trifling or useless remarks.

um—BANDO, n. pl. imi. (From banda.) 1. A cleft, an opening made by splitting, in wood, &c., but not of rocks;—2 The shaft or handle of a weapon, which is split or cleft for the purpose of inserting the piece of the weapon.

uku—BANDULA, v. t. (From banda, *which see*, and ula, to stretch. *The radical sense is*: to spread.)

To spread further out; to stretch that which has been hammered; to hammer or beat more out, in the length as well as breadth. Applying to a certain part of smith's work.

isi—BANE, n. pl. izi. (From ba, to press or separate; and ine, nom. form of ina, to be single, to be thin, not dense, of fluid, air, and light. *Radically*: to spread or scatter. *See* imini, kanya, &c.)

Literally: an (isi, i. e.) artificial (bane) light; any thing that gives light, as a lamp, candle, star, &c.

um—BANE, n. pl. imi. (*See* isibane.) A mass of light, *viz.*: lightning; a flash of lightning.

uku—BANEKA, v. t. (From isibane, and ika, to fix, to set. *Compare* aneka, to spread.)

1. *Literally*: to set light, = to light, to kindle; to set fire to, *as*: baneka isibane, i. e.: to light a candle;—2. To give light to;—3. To spread over with light, to lighten, *as*: izulu li ya baneka, i. e.: the atmosphere flashes or bursts forth in lightning. According to Kafir idea the atmosphere is personified as the cause that lightens or kindles the lightning. Ku ya baneka: it lightens.

—— Banekisa, caus. fr. To cause to lighten, &c., to try to light.

isi—BANEKO and Banekiso, n. pl. izi. (From baneka.) Something that can be used for lighting, as a piece of wood, paper, grass; or that gives light, as a small window, &c.

uku—BANGA, v. t. (From bana, to spread, and ga, to pass. *See* inyanga, umnyango, &c. *The primary sense is*: to spread thoroughly. *Allied are*: benga, binga, and bonga.)

1. To cause, to make, *as*: musani kubanga umsindo, i. e.: you must not make a noise;—2. To operate; to act; to put into operation; to exert power or strength; to employ agency; to use influence, referring to physical means;—3. To call for; to seek for; to bring on, *as*: ukubanga indau, i. e.: to find a cause;—4. To excite; to raise, *as*: ukubanga umrau, i. e.: to cause sympathy;—5. To claim; to seek to obtain; to have a right to, *as*: wa banga ubukosi, i. e.: he claimed the chieftainship;—6. To attack; to dispute; to contend, *as*: abantu ba banga ukuhla nezinkumbi, i. e.: the people contended with the locusts about the food (in the gardens);—7. To attract; to cause to tend to, *as*: ubani obanga umlilo wezulu, i. e.: who is the cause of the lightning (where the same struck);—8. To attach; to make to adhere; to fasten, *as*: funa indau yokubanga intambo, i. e.: look for a point to fix the line at (*viz.*: to connect two points by a line as in masonry).

—— Bangela, qulf. fr. 1. To cause, &c., for;—2. To operate by physical means upon human life or body; to employ magic power for, *as*: wa yi bangela izulu intombi, i. e.: he conjured heaven (thunder and lightning) upon the girl;—3. To cause to produce that which did not before exist; to bring out upon, *as*: a ngi hambi nawe, u ya ku ngi bangela icala, i. e.: I do not go with you, because you will bring guilt upon me.

—— Bangelana, recpr. fr. To cause, to claim, to dispute, &c., with each other, *as*: amadoda a ya bangelana ngentombi, i. e.: the men are claiming each for himself the right respecting the girl, = each claims the girl as his property.

i—BANGA, n. pl. ama. (From banga.) A distance or space between two points; a layer; a breadth, *as*: kw'enziwe izinhlu ngesihlanhla ngamabanga amatatu, i. e.: there are houses made of coarse grass-mats with three breadths.

isi—BANGAMLOTA, n. pl. izi. (From banga, and umlota, ashes.)

Literally: something that strews or spreads ashes. A certain bush or tree growing near the sea, having probably that effect, when touched.

i—BANGANA and Banganyana, n. dim. of ibanga. Short and shortest distance or space.

isi—BANGO, n. pl. izi. (From banga.) A cause; that which produces an effect, or which by its agency or operation produces what did not before exist. *Hence* a charm; a magic power by which the izinyanga pretend to do wonderful things.

um—BANGO, n. pl. imi. (From banga.) A cause of strife; dispute, contention, &c.

uku—BANGULA, v. t. (From banga, and ula, to strain.)

Properly: to press, squeeze, pick, and beat until something is brought out; *hence* to extract a thorn out of the foot in that same way.

i—BANGULO, n. pl. ama. (From bangula.) An instrument for extracting a thorn; commonly a long thorn or small pointed piece of wood.

i—BANHLA, n. pl. ama. (From bana, to spread, scatter; and hla, to shoot, rush, or

of ba, to step forth; and nhla, to shoot against. *Allied to* amanhla, force.)

1. *Literally*: the advancing or chief force, which is destined to meet the enemy; —2. All the men of a kraal;—3. A company, assembly or number of men; a host.

u—BANI, n. p. obani. (From ba, separate; and ani, a, relative, and ini, individual.)

1. *Properly*: (an interrogative term) who or what single or separate individual, commonly: who;—2. A certain individual, *as*: kwa fika ubani, i. e.: a certain, or so-and-so has arrived;—3. Ubani nobani, i. e.: whosoever, whomsoever, *as*: bizani izinyanga ezinkulu ubani nobani, i. e.: call the great doctors who or whatsoever they be.

uku—BANJILELWA, passive of bambelela. *See* Bamba.

um—BANJWA, n. pl. aba. (From the passive of bamba.) A captive, prisoner, criminal, &c.

isi—BANKWA, n. pl. izi. (From bana, to spread, and kwa, drawn out; *see* Ka.)

A name designating a genus or order of spreading, i. e.: creeping on or with four legs, and drawn out, i. e.: long-tailed; hence, reptile, particularly the saurie,—*as*, the lizard.

i—BANQU, n. (From bana, spread, and qu, end, hinder part. Radically coinciding with banxa.)

A designation for an animal colored in a peculiar way, *viz.*: having at the hinder part of the body a stripe which comes from the back, and goes down on both sides of the belly, just as if it had been straddled.

i—BANQUKAZI, n. pl. ama. (From banqu, and kazi, denoting female.)

A female-animal, colored in the same way as an ibanqu.

uku—BANSA, v. t. (From bana, spread, and sa, to burst, or throw open. It coincides radically with ibanhla, isanhla, and banzi. *Compare* donsa, ponsa, &c.)

1. *Primarily*: to strike with something broad; to produce a clash; *hence*, to slap with the open hand, *as*: ngi ya ku ku bansa u nga sebenzi nje, i. e.: I shall give you a slap because you do not work; —2. *Trop.*: to be kind, benevolent (*lit.*: to open the hand wide), to give.

—— Bansela, qulf. fr. To strike with the flat hand, to slap for, &c.; to be kind to, to give to, *as*: ngi bansele, i. e.: please give to me something.

Note.—This form is often synonymous with basela.

u—BANTONYANA and Bantwanyana, n. pl. ob. (From bantu, pl., of umu Ntu, human being, man, and onyana, a *dim.* formed on inyoni, bird.)

Literally: a genus or order of small or little birds humanely disposed, or of a kind, benevolent, &c., instinct. This name is given to a genus of motacilla curruca, (or parus ater.) so called from always seeking the company of men, and entertaining them with its chirpings. (The same name is conferred upon the ingende, honey-bird, from its kind disposition to call people by its chirpings, and to bring them to the place where bees have made honey.)

i—BANTYE, n. pl. ama. Zuluized from the Dutch baatje, i. e.: jacket.

uku—BANXA, v. t. (From bana, spread, and xa, to top, to fork, divide into two. Others use baxa, but incorrectly.)

To spread on two sides; to place one leg, or any thing, on one side, and the other on the other, of a thing; to straddle, as to straddle a horse.

—— Banxela, qulf. fr. To straddle upon or into; to place one thing at the point where another divides into two, as to put two forks together at the points of their sides.

isi—BANXA, n. (From banxa, verb.) Used or accustomed to straddling; signifying a lewd female.

uku—BANXABANXELA, v. t. A repetition of banxa, giving the sense of banxela a little more particularly, *viz.*: to straddle one thing, and put the point of the sides of another into the first; or to put many things together in that way.

uku—BANXAZELA, v. t., *alii* baxazela. (From banxa, to straddle, and izela, to come on.)

1. To spread the legs wide in stepping forth, or in walking; to straddle forth;—2. To stride; to walk with long steps;—3. To stagger; to make to stagger or straddle, *as*: i ngi baxazele imvula nga ngi neta kakulu, i. e.: the rain fell so heavily upon me that I ceased to stand firm, and I got very wet. (In this sense it is often synonymous with bacazela.)

i—BANYANA, n. dim. (From bana.) A very little bad, &c.

i—BANZANA, n. adj. (Dim. of banzi.) That which is little or less broad, wide.

i—BANZI, n. adj. (From bana, spread, and zi, self,—the same as before any verb-root; *see also* bunzi, itunzi, &c. *Coinciding with* bansa.)

Broad, wide; isango elibanzi: a wide gate.

ubu—BANZI, n. A breadth; width.

uku—BAPA, v. t. (*Dialectic. Allied to* cupa.) *See* baba II.

uku—BAPATIZA, v. t. Zuluized by Missionaries from the English baptize.

uku—BAQA, v. t. (From ba, to press or in front, and qa *(which see)* effect of combustion, = crack. *Allied to* basa. Xosa, baqa, to spring upon, to come upon unawares.)

1. *Primarily*: to strike, *viz.*: to ignite before, in front (exactly = accendere); 2. To kindle or set on fire, *as*: baqa ubaqa, i. e.: kindle the match;—3. To lighten.

u—BAQA, n. (pl. izim. seldom.) Some combustible or ignitable substance used for kindling a fire, *as*: isiqunga, grass, wild hemp, and other kinds of rush, or some kind of dry wood, stalks of maize, &c. *Hence*, match; and applicable to lucifers.

isi—BARA, n. pl. izi. (From ba, front, appearance, surface; and ra, to be rough, coarse, bitter.)

1. A tree, the bark of which being rough and as bitter as pepper;—2. A coarse kind of beads.

i—BARU, n. pl. ama. (*See* bara.) A skin, draped very coarse or rugged for wearing.

uku—BASA, v. t. (*Radically*: the same as baqa *(which see)*, differing only in this that sa denotes the cause of combustion, or the cause which ignites.)

To kindle, *as*: basa umlilo, i. e.: to make fire.

—— Basela, qulf. fr. 1. To kindle for; to cause to burn for;—2. To kindle resentment or passions, *as*: ngi ya ku mbasela, i. e.: I shall provoke or excite him passionately;—3. To kindle the flame of love, gratitude, &c., by benevolence, *as*: ngi basele, i. e.: bestow upon me some token of love, = give me something to raise my gratitude; *coinciding with* bansela.

um—BASA, n. This is a name for a month, some say February. But the most authentic statement I have been able to obtain, is that which agrees with the literal meaning of the word, *viz.*: that it designates that month in which the cold season commences and fire is to be made. This should be March or April, or the time from the middle of March until the middle of April.

i—BASO, n. pl. ama. A token of love; a kind present.

im } BASO, n. (Of basa). A firing; kind-
um } ling.

i—BATA, n. pl. ama. (From a verb bata, obsolete, ba, to press, be before; and ita, to touch. *Radically* in am*bata*, to cover, bam*bata*, to top, and ny*ata*, *see* nyatela, to tread. *The primary sense is*: to touch gently, to go or tread on the tip of the toes.)

A tip; the end or point or extremity of a thing, as the tip of the toe. *Hence*: inkomo i namabata, i. e.: the beast has extended toes, and consequently suffers from the long tips, because they generally grow crooked.

u—BATA, n. (pl. izim. seldom.) (*See* i Bata.) Tipping, a covering at the toes; *hence*, a web, *as*: izinyau zamadada zi lubata, i. e.: the feet of ducks are webbed, or ducks are web-footed fowls.

isi—BATA, n. pl. izi. (*See* ibata.) *Literally*: a making, or an engine for tipping, throwing upon the end, or an engine whose tip is covered; *hence*, a *trap* for catching wild animals. It is constructed upon a hole from three to six feet deep in the ground, by fixing sharpened sticks or poles in the same, and covering the same and the opening of the hole with bushes and grass, which materials are laid up on the principle of a trap-door, tipping down as soon as it is touched.

isi—BATANA, n. pl. izi. (From ibata.) A small kind of the salamander; so called on account of its partly webbed feet. (*Literally*: small webbed being.)

im—BATI, n. pl. izim. (*See* ibata.) *Literally*: a species of bivalve, or which opens and shuts, designating the *oyster*, or mussel.

isi—BAU, n. pl. izi. (From ba, *see* baba I. to prick; and u denoting specification of a passive nature, = painful, hard, &c. Very likely a contraction of bavu, *which see*.) The gad-fly, or breeze.

im—BAVA, n. pl. izim. (From ba, to step forth, rush; and ava, *see* avela, of a violent or evil nature.)

A name of the ash-coloured buffalo, derived from its fierceness, which is much greater than that of the large, black buffalo.

uku—BAVELA, v. i. (*See* bava.) To be of an evil nature; ill-natured, savage, brutish. Of animals which gore, push, *as*: inkomokazi i ya ngi bavela, i. e.: the cow is rushing upon me furiously.

u—BAVU, n. pl. izim. (*See* bava.) 1. *Literally*: a specimen, = sign or mark, of ill nature;—2. A scar caused by an ill-natured animal.

i—BAXA, n. pl. ama. (From the obsolete v. baxa; ba, to press or make, and xa *(which see)* to draw, to crook. *Allied to* banxa.)

A crotch or fork; the parting of two branches, as the crotch of a tree.

im—BAXA, n. pl. izim. (*See* ibaxa.) 1. Something like a crotch; *hence*, crotchet;—2. A peculiar turn of the mind; a whim; a crooked or perverse conception, opinion, &c.

isi—BAXA, n. pl. izi. (*See* ibaxa.) A high Zulu name of a little boy between 2—6 years; denoting, most probably, a talker of *gibberish*; one who does not yet know to articulate properly the language, or who uses unmeaning words.

uku—BAXAZELA, v. t. (From baxa, *see* ibaxa, and izela, to frequent or repeat. *Compare* banxazela.)

Properly: to gibber; to speak inarticulately or unintelligibly a language.

The given definitions will be as much as is required to distinguish between banxa-

zela and baxazela, in order to avoid a confusion which exists among different tribes.

um—BAXANGA, n. *alii* baqanga. (From baxa, and nga, to do by, to perform with.)

Literally: a mass or substance to be taken by a forked instrument. This name is given to a kind of stiff-boiled porridge or pudding, which is eaten with some forked pieces of wood. This fact proves the correctness of baxanga, and baqanga to be tribal.

uku—BAXELA, v. t. (From baxa, and ila, to raise.)

1. To put another thing on to the point of a fork, = banxela, *which see*;—2. To put or bind between the legs, where they part from each other; to wear a bandage between the legs, as the Basutu do;—3. To cover.

um—BAXELI, n. pl. aba. (From baxela.) One who wears a bandage between his legs.

isi—BAYA, n. pl. izi. (From ba, to press, and iya, to move, to go. *The radical sense is:* to stop. *See* biya, buya, kaya.)

Properly: a making or structure for stopping; a stopping-place; but commonly a cattle-fold; an enclosure where cattle stay.

NOTE.—The cattle-fold is the place where the Kafirs usually spend their time when assembled together.

BAYETI. (This famous word is a non-Zulu, both in respect to its form and meaning. It is undoubtedly the pl. of the *Sisuto* sing. moeti, i. e.: traveller, stranger, and most probably used by them in travelling through other tribes or people, to whom (when coming nearer) they exclaimed from a distance: bayeti or baeti, in order to be permitted to pass by unmolested, just as the Zulu-Kafir say: si ngabahambi, i. e.: we are travellers, which term or signal implies, to be left unmolested. The word is derived from the verb eta, etella, 'to tread,' 'to travel;' lieta, 'shoes,' mautu, 'feet;'—being of the same stock as the Zulu-Kafir nyata, nyatela, 'to tread forth, upon.' The Zulu-Kafir terms: u ya si nyatela, i. e.: 'you tread upon us,' = si pansi kwezinyau zako, i. e.: 'we are under your feet,' signify, 'we are subject to you,' and the same appears to be the import of bayeti. The account, which the natives here give of it, is: that it is no word of their language, but had been used by those northern tribes which, after being conquered by Chaka, always saluted him in this manner. And hence it had been adopted.)

1. An exclamation of the highest respect, = royal majesty;—2. The highest instance of saluting the king, = Hail, the king—bayeti inkosi.

uku—BAZA, v. t. (From ba, to separate, and iza, to make. *The sense is:* to cut, to chip.)

1. To work with an axe; to work in wood;—2. To make chips;—3. To make a sharp point, *as:* baza isibonda, i. e.: sharpen the pole.

—— BAZELA, qulf. fr. To work in wood, &c., for.

im—BAZA, n. pl. izim. (From baza.) The scale or shell of the oyster (= chips.) *See* bati.

u—BAZANO, n. (From the nom. form ubu, and azano, from azana: *see* azi.) Mutual acquaintance, *as*: ubazano betu, i. e.: our intimacy.

i—BAZELO, n. pl. ama. (From bazela.) Chips, chippings.

im—BAZI, n., *see* badi.

um—BAZI, n. pl. abab. (From baza.) A worker in wood; a carpenter.

im—BAZO, n. pl. izim. (From baza.) *Properly*: that which has been sharpened; an edge tool; commonly applied to axes, chisels, hatchets, (such as the natives make) &c.

BE, prft. From ba, *which see.*

uku—BEBA, v. t. *(Onomatop.* From the same radicals as baba I. with the sole modification of its resembling the sound or noise of a he-goat at the time of copulating with the female. In this signification it is allied to boba. The *literal* sense of the action is, to project, to push away, to separate from. *Allied* in this sense to pepa.)

To copulate; to tread. (Of irrational animals.)

—— BEBANA, rcpr. fr. To couple, to copulate with the female.

isi—BEBE, n. pl. izi. (A repetition of be, *radically the same as* ba, open, flat; from to press, to separate.)

Anything pressed, spread or flat, as a broad leaf (*Xosa* ipepe, leaf of paper, &c.;) a straw hat with broad brim, a lump of dough rolled flat, a hen which is trodden, &c. A word of very general signification.

uku { BEBETA, v. t. (Amalala, *see the next.*) BEBEZA, v. t. (From beba, *which see*, and iza, to make. *The literal sense is*: to imitate the he-goat when he is in agitation; or, ku tjiwo ngengwe nxa i ti bava, i. e.: it is said of the tiger when it shows its ill-nature. Pepeta is allied to the first —pepezela, and babaza to the second.)

1. To flutter; to be in agitation of mind; to drive into disorder or confusion;—2. To manifest evil passions, = ukutjaya umuntu nokuti tula, i. e.: to beat one and say, be still; or to frighten in other rough and unbecoming ways;—3. To flare; to burn with an unsteady light, *as*: isibane si bebeza, i. e.: the candle flares.

uku—BECA, v. t. *alii* bexa and bənxa. (From the same radicals as baca, *which see*, allied to baxa and banxa. *The radical sense is*: to cover. *See also* buca and peca.)

1. To color; to dye; to paint, *as*: beca ingcwele, i. e.: paint the wagon;—2. To smear.

i—BECE, n. pl. ama. (*See* ubece.) Wild water-melon, *viz.*: the fruit.

u—BECE, pl. izim. (From beca, to smear.) The plant or shoot of the wild water-melon.

um—BECI, n. pl. aba. A dyer; painter; smearer.

u—BEDU, n. (pl. izim.) (From ubu, denoting fixedness, quality, and edu, of a border, a limit. *Coinciding with* ebu, membrane; and *allied to* belu, yellow.)

1. A stripe or border of yellow fat fixed to the pericardium of beasts;—2. A neck-ring of blende, formerly worn.

uku—BEJA, v. t. (From ba, in front, and ija, to shoot. *The primary sense is*: to shoot forth, to start. The root ja having diverged from ba, being the passive of it, coincides with beba, to project, to push; bebeza, to flare, and bedu, blende.)

1. To dawn, referring to the red colour of the horizon when day is starting;—2. To flare; to flutter, *as*: umlilo obejayo, i. e.: a blazing fire;—3. To flush; to be in a passion, = ukukuluma ngolaka, i. e.: to speak from anger.

i—BEJA, n. pl. ama. (From beja or beba.) 1. A place where the izibanxa (concubines) of the Zulu king live, *separated from* the isigohlo, i. e.: residence of the king; harem;—2. Signification of a red or flushing kind of fruit or bush.

u—BEJA, n. pl. o. (From beja.) *Literally*: a starter; designating the smaller umkumbe or little red bush-buck, which has a small projection or horn on the nose.

u—BEJANI, n. pl. o. (From ubeja and ani, identical.) The rhinoceros of the interior, which, being previously unknown to these natives, has been identical with the ubeja.

i—BEJU, n. pl. ama. (From beja.) *Properly*: a blind, blinde, or cover; *commonly*, the after dress of males, made of a piece of skin, plaited cords, rags, &c.

uku—BEKA, v. t. (From ba, before, in front, and ika, to fix, set, &c. *The primary sense is*: to fix or set before the eyes, to look to. *Radically the same* are ika, of the Suabeli, Nika, and Kamba, and bea of the Sutu.)

1. To fix, set, put or place in any condition or place, *as*: beka umbila enhlwini, i. e.: put the maize in the house;—2. To lay, put, or place, *as*: beka kakulu utyani, i. e.: lay the thatching thick;—3. To fix by appointment, to appoint; to assign, *as*: ubani wa bekwa inkosi, i. e.: a certain was appointed to be chief;—4. To set; to direct, as in a way or road;—5. To set the eyes on; to see; to behold; to fix the eyes in looking on; to fasten the eyes on; to look, *as*: beka kuye, i. e.: look up to him;—6. To set or fix the thought or mind on; to expect; to wait, *as*: si sa beka bona, i. e.; we still look out for them;—7. To notice; to take notice of;—8. To heed; to take or give heed; to care, *as*: beka u nga toli icala, i. e.: look to it that you bring no debt on you;—9. To treat with attention; to give attention or honor, *as*: wo beka abantu abakulu, i. e.: you must honor old people.

Beka pansi, i. e.: put down;—beka inani, i. e.: fix a price;—beka izwi—icebo, i. e.: give advice;—beka pansi izwi, i. e.: put down the word, = despise or contemn it;—beka amehlo, i. e.: see or look with the eyes;—beka ubala, i. e.: set forth, exhibit, present to view;—beka kade, i. e.: wait long, = be patient;—ukuzibeka, i. e.: to consider one's self, to be cautious, to be humble.

—— BEKANA, rcpr. fr. To set face against face, to front, to look at each other, &c.

—— BEKELA, qulf. fr. 1. To fix, set, put, &c., for, about, at, on, &c., *as*: u ngi bekele imali yenyanga, i. e.: do fix the money (wages) per month;—2. To deposit;—3. To caution; to advise, *as*: ngi bekele izwi, i. e.: give me a word of advice, &c.

—— BEKELANA, rcpr. fr. To set, place, or put, &c., with each other; to dwell opposite each other.

—— BEKELELA, freqt. fr. 1. To lay, put, place, &c., away, aside, or up for; to deposit for, *as*: imali yami i bekelelwe yonke, i. e.: my money is all laid up for some purpose;—2. To provide, to care for, as for a time of need.

—— BEKISA, caus. fr. 1. To fix, set, lay, put or place in a peculiar direction, *as*: u nga si bekisi isibamu ku muntu, i. e.: you must not fix the gun toward a man,—*lit.* you must not place the gun in such a position that its mouth looks to a man;—2. To direct, to direct the eye, to look, to make to look, *as*: zi bekise izinkomo entabeni, i. e.: put the cattle so that they look to the mountain;—3. To notify, *as*: wo ngi bekisa usuku lwenhlangano, i. e.: you must give notice to me about the day of the meeting.

—— BEKISANA, rcpr. fr. To fix the eyes upon each other, to face each other on purpose.

—— BEKISEKA, qult. fr. To be in a peculiar state or position of fixedness, *as*: isibamu

si bekisekile, i. e.: the gun is standing in the proper position, as when fixed in a wolf's-trap.

—— Bekisisa, caus. fr. 1. To fix, set, put, or place in good order, in a proper position; —2. To look very closely, attentively; to search out; to review; to scrutinize.

um—BEKA or Beko, n. pl. imi. (From beka.) A layer belonging to the isifu.

uku—BEKABEKA, v. i. (Repetition of beka.) To look about, around, on all sides, in order not to be seen or perceived.

isi—BEKELO, n. pl. izi. (From bekela.) 1. An action, state or condition of fixing, laying, &c. for;—2. A thing laid, put, &c. for some purpose.

um—BEKELO, n. pl. imi. (From bekela.) A place for putting or laying something; a deposit.

uku—BEKEZELA, v. t. (From beka, and izela, to come or make for, to care.)

1. To caution; to take such steps as to prevent evil and secure good;—2. To take care in providing for, *as:* si ya bekezela ngompongolo, i. e.: we use a cask for putting under (the gutter), in order to provide ourselves with or secure (rain-water;) 3. To cover; to secure; to protect, *as:* bekezela ngesitya esikulu izinto lezi, i. e.: secure these things by putting a large basin over them, or by putting them under a large basin (= zibekela.)

isi—BEKEZELO, n. pl. izi. (From bekezela.) Any thing used for precaution; a covering.

um—BEKO, n. pl. imi. (From beka.) A mass or substance put or placed for use; as some food which is put away; preserves, &c.

i—BELANA, n. pl. ama. (From ibele.) A small udder or breast. (Ibelanyana, a very small one.)

i—BELE, n. pl. ama. (From be, pressed, and ile, strained, drawn by force, denoting the very mode or custom of these nations to produce the object signified.)

1. A breast; (which is usually forced into an appearance at a very early age of the girls);—2. An udder;—3. Native corn, *viz.*: the seeds of maize and Kafir corn, being, in the vegetable kingdom, identical with the breast in the animal. (*See further* ubu Bele.)

um—BELE, n. pl. imi. (*See* ibele.) 1. The nipple of the breast;—2. The teat of the udder. (Umbelana, a small nipple or teat; umbelanyana, a very small one.)

ubu—BELE, n. (From ibele.) *Figuratively*: a disposition to show kindness, compassion, mercy, &c.; a mildness of temper and affections; clemency.

This word, as also *izibele*, i. e.: real signs or tokens of kindness, &c., belongs to the Frontier-Kafir, and is but little used in Natal. Yet it is readily understood and of the same import, *as*: onebele or oyibele lomhlaba, i. e.: he who is a nurse of the country (*lit.*: a breast that nurses kindly.)

um—BELEBELE, n. pl. imi. (A repetition of bele.)

A shrubby species of Euphorbia without thorns. It grows in the shape of a creeper winding its shoots, of a finger's thickness, up to the trees and twisting them together with the branches. It bears pods of the size of pea-pods, but four-cornered, which, when ripe, burst open, and send forth their seeds, a fine hairy substance like that of thistles. The pods have a very astringent taste and are eaten by the natives when they are yet green. The shrub itself contains a sharp milky sap, and renders a substantial food for cattle, who like it most in winter. From this last-mentioned circumstance it may have received its name.

uku—BELEKA, v. t. (From be, pressed, and eleka, to put one thing upon another.)

Ukubeleka umtwana, i. e.: to put or press a child upon another; to carry a child on the back. (This is the only use of the word.)

im—BELEKO, n. pl. izim. (From beleka.) Anything that is used for carrying an infant in, as a skin, a piece of linen, &c.

uku—BELESA, v. t. (From bele, *see* ibele, beleka, and isa, to cause, to effect by power. *Compare* the last root with hlasa, busa, &c.)

1. To press upon by authority or authoritatively; to demand of right or necessity; to force or compel to yield, to exact, *as*: wa ngi belesa umsebenzi, i. e.: he legally pressed upon me the work;—2. To burden, to press with grievous things.

—— Belesela, qulf. fr. To exact, to demand authoritatively, legally from one.

uku—BELETA, v. t. (Of bele, *see* ibele, and ita, to touch. *Compare also* leta, to bring.)

1. To press upon for taking or carrying, *viz.*, a child, = beleka;—2. To carry, to be with child;—3.—To bring forth, to give birth to, *as*: umfazi wake u sa qeda ukubeleta, i. e.: his wife has but recently given birth to a child.

—— Beletisa, caus. fr. 1. To help or assist in taking or carrying a child; to assist in bringing forth a child;—2. To attend a confinement; to confine.

um—BELETISI, n. pl. aba. (From beletisa.) A man or midwife.

im } BELETO, n. (From beleta.) Anything
isi } for carrying an infant in, = beleko; a receiver.

u—BELO and Belu, n. (From the same stem, as ibele, *which see*. The same sense,

applied to bodily movement, is: to be quick. With this coincides radically the *Sis.* pele, i. e.: quick, adv. kapele, quickly.)

Quickness, swiftness, *as*: umuntu onobelu, i. e.: a man who is swift, *viz.*, in running; hence, a runner, racer, = onokubaleka. Sometimes ubelu stands instead of uno or onobelu.

Just as in the exceptional use of the abstract sense for the concrete, *belu* has been employed in a *Vocative relation*, and is, consequently, always connected with an imperative of a verb, or with an interjection, adding the sense of: quickly, precisely, nicely, accurately, exactly, &c., *as*: hamba belu, i. e.: go quickly;—yenza belu, i. e.: do just so, accurately;—yebo belu, i. e.: yes, precisely;—qa belu, i. e.: not just so, not immediately, or forthwith, not so without.

isi—BELU, n. pl. izi. (*See* belo.) A specimen of swiftness, applied to a small dove with brown wings. (Isibelwana, n. dim. a very small dove.)

u—BELU, n. (*See* belo.) Denoting quality of swiftness, briskness, celerity, &c. This word has been applied to cattle from the interior, or from the Dutch farmers, on account of its swift appearance, and wafting motion, in opposition to the small Zulu cattle.

Note.—In the Xosa this word signifies yellow color, and in this sense the word is sometimes used in Natal. But there is no reason to be given for this use.

u—BELUKAZI, n. (From belu and kazi, denoting a female.)

A cow, which has a swift appearance, the fore-body stretched on high. (Ibelukazi, in the Xosa, a yellow cow.)

uku—BEMA, v. t. (From be, to press, and ima, to move up. The sense is to press upward, to draw upward.)

1. To snuff, *as*: ukubema ugwai, i. e: to draw in snuff with the breath, = to take snuff;—2. To smoke, *as*: bema igudu, i. e.: draw with the breath from the pipe (*viz.*, horn).

—— Bemisa, caus. fr. To give snuff; to let one smoke the horn.

i—BEMA, n. pl. ama. (From bema, verb.) *Properly*: a snuff, *viz.*, that part of the native pipe (igudu) which contains the burning stuff for smoking the pipe; *hence*, the bowl of the pipe.

u—BEMBA, n. pl. izim. (From be, pressed, and mba, denoting something compressed, a body, cluster, &c. *Allied to* bamba, bombo, and bumba. *See also* Lembu.)

Literally: something pressed densely together; something containing a cluster. A general name for *panicles* of all kinds, *as*: ubemba lwamabele, i. e.: a panicle of Kafir corn.

isi—BEMBE and Bemba, n. pl. izi. (*See* ubemba.)

A specific name of the general ubemba. *Hence*, a vague term applied to many different seed vessels of plants, shrubs, &c., as the *pod* of thorn trees; to lumps or clusters of concrete juice exuding through the bark of trees; to several kinds of filaments or fibres of plants, some of which are used for sewing the head-ring, others for plaiting cords; as also to other filaments, as the spider's web. In short, a name for specifying all such things in anatomy and natural history. (It is sometimes used synonymously with isiBebe, *which see.*)

uku—BEMBEZELA, v. t. (From bembe, and izela, to make for. *The literal sense is*: to make cobwebs for.)

Figuratively: to deceive; to disappoint, *as*: nga m nika umzebenzi wa ngi bembezela, i. e.: I gave him some work to do, but he deceived me, *viz.*: by not doing any.

uku—BENA, v. i. (From the same radicals as bane, bina, bona, and buna. *The primary sense is*: to expose to view, to thrust forward.)

To look big, *viz.*: by thrusting the breast forward; to show pride; to be proud. *It coincides radically with* qenya.

—— Benisa, caus. fr. To make a big, showy, or proud appearance.

i—BENDE, n. (pl. ama., seldom.) *Radically* the same as banda, to spread along; to throw along; and bena, to thrust forward.)

Properly: blood which is spread along, i. e.: which is spilt; blood which has become cold; that has passed from its former state, turned.

Note.—This has reference exclusively to the blood which is found in the inner part of cattle after killing.

u—BENDE, n. (*See* ibende.) Spleen.

ubu—BENDE, n. (*See* ibende.) The whole mass of blood rushing out from an animal when it is killed.

um—BENDENI, n. pl. imi. (From ibende, and ini, identical; *also*, shining, airy, watery.)

Dysentery with blood, which is in a watery state. A sickness among cattle, of which they die.

uku—BENGA, v. t. (The proper pronuncia-
I. tion of this word is almost like baenga, both vowels quickly pronounced, and this shows that it is compounded of ba, to separate, and enga, to cut in or through; *hence*, stripe. *Compare* the same roots in lenga-lenga, engama, senga, &c. *The radical sense is*, to spread.)

1. To cut meat in strips for roasting or drying, as 'biltong';—2. To cut skins

in long strips, *as*: ukubenga intambo yokudonsa, i. e.: to cut out a trek-touw. (This is the limited use of the word.)

uku—BENGA, v. t. (From the same radicals as banga, *which see*. *Compare* the root nga, and pengula.)

II. 1. *Primarily*: to blench; to blanch, or make blank; to make void, *as*: ukubenga izwe, i. e.: to deprive the country of its appearance, *viz.*: by burning the grass, &c.;—2. To shift; to change the direction, *as*: umoya wa benga umlilo u fike emzini, i. e.: the wind changed the direction and drove the fire into the place;—3. To start back; to give way;—4. To bend; to direct to a certain point; to make crooked; to cause to tend, as the horns of young cattle, the finishing of a basket, the extension of a garden;—5. To hinder or obstruct the sight or light, = umuntu ovimba ilanga, i. e.: a man who shuts the sun, *viz.*: hinders his light to shine; or he blinds the sun.

—— Bengela, qulf. fr. To make blank for; to remove that which hinders the sight; *hence*, to tell, to give some idea, = ukutyelisa.

BENGE, adv. (From benga.) Blank; white; glittering. Used with ukuti as a verb: into eti benge, i. e.: a thing which is glittering to the eye.

im—BENGE, n. pl. izim. (From benga, blank.) A basket; so called from its outward-bent shape.

uku—BENGEZELA, v. t. (From benga, and izela, to make frequently, *viz.*: benge.) To glitter; to hinder the sight.

u—BENGU, n. pl. izim. (From benga, to blanch.)

The rind, or rather, white rind of the stalks of sweet-cane; *as*, imfe, ibele, &c.

u—BENHLE, n. (From ubu, *which see*, and enhle, abroad, open, bare.)

A species of daisy-plant with a yellow rose. Its leaves, growing thickly together, are very small—from 3–5 inches long—at the outside white as silk, and at the inside a polished green. The natives put them for a few days under a heap of ashes, and when they are decayed they beat or rub them until the fibres are fit for plaiting fine strings or cords; but they are particularly used for making a border with fringes which the girls wear.

uku—BENSA or Bentsa, v. t. (From bena, to thrust forward, and sa, to burst (as bansa, with which it radically coincides), or, which is the same, of be, pressed, ina, even, and sa, *literally*: to be pressed even to bursting, to thrust forward to bursting. *Allied to* panza, vanza, banzi, &c. *Radically*: to spread, to scatter.)

1. *Primarily*: to spread or scatter wantonly; applied to the waste or improper use of food;—2. To eat over or above the appetite; to eat even to bursting; to stuff; to feed gluttonously; to load or overload the stomach;—3. To have a disgust of any thing; to be disgusted with; to dislike greatly, *as*: a ka yi landeli inkosi yake w'enza ngokubensa, i. e.: he did not come after his chief (to live with him), but acted from disgust; did not like the chief any more.

uku—BENXA, v. t. (The same radicals as banxa, *which see*; and there is no doubt but benxa, to spread, smear points, sides, originally signified a little more than beca or bexa, to cover, though they afterwards became synonymous.)

Properly: to smear or paint on both sides, as shoes; but commonly as beca, *which see*.

i—BENXWA, n. pl. ama. According to the best explanation I was enabled to obtain, this is a name for a kind of Civet Cat, and it agrees well with the etymology of benxa. The animal lives upon the roots of reed and other shrubs growing near or in rivers, and makes its hole near the banks, above or under the water.

uku—BETA, v. t. (From be, front, surface, and ita, to touch, to strike. *The literal sense is*: to strike the top, verge or surface. *Allied to* peta and pata.)

1. To beat, as nails; to beat in or drive a nail, *as*: beta isikonkwane;—2. To pound;—3. To break, to bruise or pulverize by beating or pounding;—4. To beat down, as by treading—ukubeta inhlela, i. e.: to beat a road; or by violent rain or stormy wind.

Note.—In the *Xosa* this word is used more extensively, in all senses of "to beat," for which the Zulu makes a difference by ukutjaya.

—— Beteka, qult. fr. To be fit for beating; to drive well, *as*: isando si ya beteka, i. e.: the hammer beats well.

—— Betela, qulf. fr. 1. To beat for, at; to nail at, *as*: ukubetela emtini, i. e.: to nail at a tree;—2. To drive at; to drive upon; to fasten; to spread; to enlarge, *as*: betela isikumba, i. e.: beat up the skin;—3. To fasten, to pitch, as a tent.

—— Betelela, freqt. fr. To beat up over and over, on all sides; to fasten, to spread at, *as*: isikumba si betelelwe, i. e.: the skin has been fastened—obaleni—at the open ground.

—— Betisa, caus. fr. To cause, help, &c. to beat, &c.

um—BETE, n. (From beta.) 1. *Literally*: a mass or substance beaten, or poured on the surface; *hence*: wetness, moisture;—2. Rainy, foggy, or misty weather. (Coinciding with neta.)

um—BETELELO, n. pl. imi. (From betelela.) *Literally:* a substance for fastening at, *viz.*: a charm, by which a young man tries to fasten or to attach a girl to him, in order not to be taken by another.

im—BEU, n. pl. izim. (From ba, to step forth, to start, and u, particularly.)

Primarily: A mass or substance started, thrown or shed for particular purposes; *hence:* seed.

isi—BEVA, n. pl. izi. *(Radically the same as* bava, *which see. Allied to* beba, to push away.)

Primarily: Apt to mutter and complain; easily affected; ill-tempered; irritable; petulant. It is applied particularly to persons who have to do with cattle, as a herd, who, as soon as one beast will go farther than the others, cries out and drives it back; or a wagon-driver who complains much of his oxen, or treats them in a brutish manner.

isi—BEVANE, n. pl. izi. (From beva, and ine, even, like.)

Literally: one who is like a brute. Its use is limited to much eating, = umuntu ohla kakulu ku nge ko umkaulo, i. e.: a man who eats so much as to know no limit when to leave off, *viz.*: who eats as a brute.

im—BEXE, n. pl. izim. (*See* beca, to cover; to smear.)

1. A kind of shrub or herb containing many coarse fibres, which are prepared for plaiting long strips and furnish the materials for young boys' dresses. When ready made it has the appearance of a piece of gunny-bag.

2. A matter for smearing, made of the root of this shrub, or of other plants; as the blacking for the dress of native women; *hence*, any kind of blacking. (Others use imbenxe instead of this word.)

um—BEXI, n. pl. aba. (*See* beci.) A smearer, *as*: a boot-cleanser; a painter.

im—BEZA, n. (From ba, before, or to press, and eza, to be self-acting. (From a and iza, *which see.*) This is the proper analysis, for the word is pronounced like as baeza, the contracted e = a in pantry or = bear. *The primary sense is*: to pre-occupy, to be self-possessed.)

1. A quality of self-possession; *hence*, calmness; applied to the mind, passions or temper, as the explanation says: onembeza ngumuntu obeka kade a nga tukuteli masinya, i. e.: the self-possessed is the man who is patient, and not soon disturbed by passion.

2. Patience; a calm temper, which bears evils without anger;—3. Long-suffering.

NOTE.—It is a striking fact that many natives do not know this beautiful word, and the reason is because there are few to be found among them who possess this very virtue!

Beza is also used in compounds, and adds the sense of *foresight* with prudence, e. g. hlangabeza, &c.

um—BEZA, n. pl. imi. (*See* imbeza.) A preservative. (Medicine.)

BI. (A primitive noun of the verb ba, to separate, denoting a general disunion in respect to qualities, or disqualification. Now used as an adjective.)

1. Bad; evil; ill. A word of general use for expressing whatever is injurious, hurtful, unlawful, immoral, offensive, disgusting, defective, &c., in men and things, *as*: umuntu omubi, i. e.: an immoral man; into embi, i. e.: a bad thing;—2. Wicked, corrupt, depraved; unbecoming, unkind;—3. Unhealthy, dangerous, *as*: izulu li bi ngalesi'sikati, i. e.: the weather is not salubrious at this season;—4. Unfortunate, unfavourable;—5. Poor, miserable, sterile;—6. Ignorant, unskilful;—7. Ugly, filthy;—8. Rough, uneven, as roads;—9. Tasteless, nauseous, bitter, &c.

isi—BI, n. pl. izi. (From bi.) 1. Anything that is bad, useless, or to be thrown away, as weeds, rubbish, trash, scraps, sweepings, &c. (usually used in the pl.);—2. Anything that is in a bad state or condition, or causes an evil effect, *as*: ukufa kwake ku yisibi, i. e.: his sickness is at a bad stage; icala lake li yisibi, i. e.: his case stands doubtfully; ukuxotwa ku yisibi, i. e.: it is unpleasant to be driven away, &c.

ubu—BI, n. All the meanings of bi are rendered in an abstract sense by this word, *as*: badness, illness, wickedness, naughtiness, vileness, &c., &c.

im—BIBA. n. pl. izim. The striped field-mouse; very likely so called after its noise.

isi—BIBA, n. pl. izi. (From bi, and ba, *see* baba I., bitter, sharp, &c.)

A mixture of many bitter or poisonous things, used as an antidote for snake-bites.

i—BIBI, n. pl. ama. (Repetition of bi.)

1. Weeds, rubbish, &c.;—2. Weeds, rubbish, &c., which have been thrown away, and are in a rotten, foul, or decayed state, like ashes; that which has returned into ashes.

uku—BIBIZA, v. t. (A repetition of bi, bad, &c., and iza, to make. See ibibi. Closely *allied to* bebeza, boboza and bilisa.)

1. *Onomatopoetic*: to slobber; taken from infants in teething when they let fall the saliva from the mouth; or when they begin to speak; *hence also*, to speak carelessly, = slabbering; to let fall the saliva while speaking;—2. To discharge matter, foam, or blood; to foul; applied to wounds, and coinciding with bibliza.

3. *Literally*: to make bitter; to embitter; to exasperate the passion of anger or resentment; to increase malignity; to exacerbate.

—— BIBIZELA, qulf. fr. 1. To slabber for, in respect to, &c.;—2. To imbitter for, to, *as*: ukubibizela umuntu oxabene nomunye, i. e.: to exasperate a person who is quarrelling with another, *viz.*: to inflame his evil passions to a higher degree.

u—BICI, n. (From bi, pressed or separated, injured, and ici, top, border. *Allied to* beca. *See* cima.)

1. Inflammation of the eyes, when the eye-lids are sore, swollen, and injured, and the water continually drops from the eyes;—2. Ulcerous sores, either on a single part or over the whole of a part of the body.

uku—BICIZA, v. t. (From bici, and iza, to make. *Closely allied to* bibiza, to drivel.)

1. *Onomatopoetic*: to make the sound of drops falling from something, *viz.*: into i suke i manzi umuntu a yi hlanze bici, bici, bici, i. e.: if anything happens to be wet and one washes it making or sounding bici;—2. To drip; to fall in drops, as a wet garment drips, or as rain;—3. *Literally*: to make sores drip; to irritate sores by scratching or pressing; to increase the ulcers;—4. To squeeze; to crush or trample upon a thing that a fluid secretes.

isi—BIDI, n. pl. izi. (From bi, pressed, and idi, floating. *Allied to* bada, to spread.)

1. Anything settled in water, or at the bottom of fluids; sediment;—2. Floating water, *viz.*: muddy, troubled water, as when the river is full from heavy rains.

im—BIDO, n. (From bi, bad, and ido, end.) *Literally*: something of a bad end. This is a word of the ukuhlonipa, *viz.*: if a girl or woman is married to a man whose name sounds like fino or funo (wild fruit or vegetable) she may not pronounce it any more, but uses this word instead of that. And doing thus she may be said to use *ukubida*, when seeking for wild fruit, yet this verb does not belong to the language proper, for which reason I have omitted it.

uku—BIHLA, v. t. (From bi, pressed or bad, and ihla, to unfold, develop. *Radically one with* bohla and bila.)

To show or have a bad appearance; *primarily*, to be pressed to breaking.

BIHLI. (*See* bihla.) *Originally* a noun denoting a sad or sorry appearance, referring to the cast of the countenance when one begins to cry or to weep. Now commonly used with the verb ukuti, *as*: ukuti bihli, i. e.: to cast down the countenance; to look sad or grieved; to be dejected.

isi—BIHLIBIHLI, n. pl. izi. (From bihli.) A distended body; applied to a person of an ugly appearance on account of a distension of his body.

uku—BIHLIKA, v. i. (From bihli or bihla, and ika, to fix or set.)

1. To come to a state of breaking out, breaking up, or dissolving by inward or outward causes; applied to sores, which have become ripe; to solid bodies, as bricks, which are converted by rain into a soft state, become soft; to food, which has been overdone by boiling; *hence also*,—2. To become soft; to swell up; to begin to rot.

uku—BIHLIZA, v. t. (From bihli, and iza, to make. *Allied to* fihliza and kihliza.)

To make to break open by the application of force; to dissolve, &c., *as*: isitene i si bihlizile imvula, i. e.: the rain has dissolved the bricks.

uku—BIJA, v. t. (*Radically*, the same as beja, *which see.*)

To start; to rouse from concealment; to cause to fly, *as*: ukubija izinyosi, i. e.: to discover bees.

—— BIJEKA, qult. fr. To start up; to come suddenly into notice.

i—BIJI, n. pl. ama. (From bija.) *Properly*: a start up; commonly applied to wearing *armlets* made of grass.

uku—BIKA, v. t. (*Radically*, the same as beka, *which see. Allied to* pika.)

1. To state before, in presence;—2. To give notice or information; to inform; to report, *as*: ukubika enkosini, i. e.: to report officially.

—— BIKELA, qulf. fr. 1. To give notice or information of; to report to, *as*: se ngi ku bikele isifo sake, i. e.: I have now informed you of his sickness;—2. To give notice, &c., for, *as*: wo ngi bikela enkosini, i. e.: you must inform the chief for me.

—— BIKELANA, repr. fr. To inform, &c., each other.

i—BIKA, n. pl. ama. (From bika.) The large red ant; *lit.* the informing or reporting.

um—BIKI, n. pl. aba. (From bika.) Informer; reporter.

um—BIKICANE, n. pl. imi. (Other tribes use bicane, which should be of bica, *radically* the same as beca, to daub, and ane, herb. The additional root iki would then modify the sense into a herb smearing at = an adhesive herb, some parts of which adhere to when touched.)

Wild orach.

im—BIKO, n. pl. izim. (From bika.) Notice: information; report.

uku—BIKIZA, v. t. (From bika, and iza, to make.)

Literally: to make a report; to make a sudden shock, rumor, or noise, *as:* uma ku fike impi ku tiwe izwe liza kubikizwa, i. e.: if war comes it is said, there will be a rumor in the land; or the land will be shaken, (= zamazama.)

—— Bikizeka, qult. fr. Reporting; shaking; applied to thunder also, because the earth is shaken by it.

uku—BILA, v. i. (From bi, pressed, and ila, to rise or strain. *Radically one with* bala, bele, bola, and bula. *The sense is:* to swell. *Allied to* pila, &c.)

1. To boil; to bubble; to rise in bubbles;—2. To swell; to heave, as of dough;—3. To ferment; to effervesce, as beer;—4. To be hot or fervid; to be in motion, *as:* imbiza i ya bila, i. e.: the pot is getting hot; a Zuluism, = a case is coming on.

—— Bilela, qulf. fr. To heat; to raise by intestine emotion; to perspire; to sweat, *as:* ukufa ku ya mbilela, i. e.: death (as an inward emotion) makes him sweat;—ohlatywa ngameva a mbilela e putja, i. e.: one who is pricked by thorns, him they make hot to agitation; such a one sighs, blows, complains, &c., from pain.

—— Bilisa, caus. fr. To boil; to make boiling, bubbling, &c.

im—BILA, n. pl. izim. (From bila, to swell or heave.) The rock-rabbit.

um—BILA, n. sing. (From bila. *Xosa* umbona.) Maize; so called from its filaments when shooting.

im—BILAPO, n. pl. izim. (From bilo, *which see*, and apo, driven asunder, depressed. *Compare* hlapo, kwapa, tapa, &c.)

Literally: some sweaty place or part depressed; hence, the groin.

im—BILATI, n. pl. izim. (From bila, and ati, strongly touched, hard treading. *Compare* nyati, umhlati, galati, qati, &c.)

Antebrachical, or the fore-arm, or leg of animals, most probably so called from its being covered with skin only; hence, a bone near the foot. It is often confounded with bilapo, but both analysis and etymology prove the contrary.

im—BILE *or* Bili, n. sing. (From bila.) Leaven.

BILI, n. (From bi, separated, and ili, raised. *Kamba* and *Suaheli* ili; *Sis.* beli; *Xosa*, bini. Referring to the mode of reckoning by raising another, i. e.: separate finger.) Two.

isi—BILI, n. The second, *as:* usuku lwesibili, i. e.: the second day.

isi—BILI, n. pl. izi. (From bila, to swell.)

1. The size which anything has grown to; thickness; stem;—2. A full grown body, *as:* u nesibili, i. e.: he has a full grown body, or size;—3. Any trunk, bulk, or body.

It is often used as an adverb, or in a vocative sense, expressing approval or confirmation of that which another says, *as:* sibili, or isibili, i. e.: that it is (*viz.*, what you say there;) or: that is the whole cause, thing, or story.

im—BILINI, n. pl. izim. (From bili and ini, inside.) Some parts of the inside size; *hence*, entrails.

um—BILINI, n. pl. imi. (From imbilini.) *Properly:* the circumference of the inside size; the mass, the whole of the inward size; all the contents of the inward size; *as:* isaka li nombilini, i. e.: the sack is very wide inside; umuntu u nombilini, i. e.: one who has strength or courage.

im—BILISO, n, sing. (From bilisa.) Same as imbile.

i—BILO, n. pl. ama. (From bila.) 1. A place which is hot, and consequently perspires or sweats, *viz.*, some depressed parts of the animal body, as that between the roots of the jaw and the neck underneath;—as the groin;—2. Some fat (= swollen or raised part) accumulated at that place under the jaw or neck, particularly found with well-conditioned calves.

u—BILO, n. sing. (From ibilo.) The dew-lap; as also the wrinkled skin round the neck of animals.

um—BILO, n. sing. (From bila, hot.) A name of the first river running into the bay south-west of Durban.

i—BIMBI, n. pl. ama. (*Radically* one with bemba, *which see, as also*, isibembe, and im and umbombo, &c. *See* cimbi.)

1. *Properly:* something round in a cluster together, as the wild raisin (umcele;) before it is ripe, or when yet growing or green; hence, green round things;—2. Immature in age; inexperienced; raw, *as:* umuntu oyibimbi, i. e.: a person who is green in judgment, not skilled, (= isi bumbe.)

um—BIMBI, n. pl. imi. (*See* ibimbi.) 1. A wrinkle; a ring or circular *course*, as signs of maturity;—2. A circle; a combination; a clique or party, *as:* abantu ba nga vumi ukwahlukana b'enza umbimbi ba pikisa omunye, i. e.: if people cannot agree to separate from each other they hold a meeting (consisting of aged men), and overrule the other (who is required to leave).

uku—BINA, v. i. (*Radically one* with bena, *which see.* To thrust forth or forward, to expose to view.)

To look obscenely; to present to the view or mind things which decency forbids to be exposed or expressed, according to the term: izinto ezingapatwa futi, i. e.: things which are not to be mentioned freely or openly.

The word is exclusively applied to an offensive custom which the izintombi (girls) practice in their dancing.

uku—BINCA or BINQA, v. t. (From bina, *which see*, and ica or iqa, to set on; to border; to cover. *See* baca.)

1. *Properly* to cover obscenities; to hide that which decency forbids to expose;—2. *Commonly*: to gird; to bind any kind of cloth or dress around the hips; to buckle on.

im—BINCO or BINQO, n. pl. izim. (From binca.) Anything for girding.

uku—BINDA, v. t. (*See* banda and bende, the same radicals; and bina,—and ida, to reach, to stop.)

1. To stop indecent expressions or language; to repress or suppress offensive or angry words; to stifle passions; to keep silence;—2. To conceal, oppress, depress, be silent, make not public what one has to say;—3. To choke; to suffocate, *as*: u bindiwe inyama, i. e.: he was choked by meat.

isi—BINDI, n. pl. izi. (From binda.) 1. *Literally*: a cause or agency for stopping or obstructing evil motions; the liver;—2. A power or quality of mind to encounter difficulties without saying a word, or with silence or stillness, without rage or agitation; *hence*, firmness, resistance, courage, *as*: umuntu u nesibindi, i. e.: one who has courage, = can do things in cold blood. (*See* ubende.)

uku—BINGA, v. t. (*See* banga, benga, and bonga; *radically*: to spread in passing, to publish; and bina,—iga, to bend, to omit or avoid; *the primary sense being*, to avoid offensive language. In the *Xosa*, to make a feast or a sacrifice.)

(Not in use.)

—— BINGELA, sometimes used instead of the following—

—— BINGELELA, freqt. fr. To greet in kindness and respect, *viz.*: by saying: si sa ku bona (*see* bona). Bingelela kahle, i. e.: greet properly, express no offensive word, shows that no other but the etymology of bina and ga can stand the test of criticism.

isi—BINGELELO, n. pl. izi. (From bingelela.) Greeting, salutation.

uku—BINQA, v. t. *See* binca.

uku—BINYA, v. i. (From bina, and ia = iya, to move, to go. *The literal sense is*: to move, bina, i. e.: spreading, bending and turning of the body, as the girls do at the ukubina; *hence*, to make bending motions.)

To writhe; to distort; to cringe with the body, *as*: umuntu otjaywayo u ya zi binya, i. e.: one who receives a flogging twists himself, as it were, around himself. (This word is always used with the reflexive zi, and includes a power or quality of resistance, viz.: not to cry, or to use evil expressions against that one who beats another, = binda, and therefore it can also be analyzed: from bi, pressed, and nya, severely, violently, = to twist with violence.)

uku—BIPA, v. i. (From bi, pressed, and ipa, to drive, to blast, to blow. It coincides exactly with bihli, *which see*; and is contained in the two first radicals of fipala.)

1. To put up a face for crying;—2. To look dark, gloomy, &c., *as*: umuntu o gugile ku tiwe u se u bipile, i. e.: one who is worn out (old), it is said, he has already a clouded aspect.

u—BISI, n. sing. (From bi, before, in front, and isi, milk (*see* si).

Properly: milk in its first state; *hence*, sweet milk.

i—BISI, n. pl. ama. (Little known in Natal; but most probably the *Sis.* betsi or betse, denoting springing forward; name for antelopes.)

The wild ass, or quagga.

uku—BITYA, v. t. (From bi, forward, before, or pressed, and itya, to shoot, to fling. *Allied to* baba II., and to baja, beja, bija. *Xosa*, to become meagre.)

1. To make efforts to move, or to extricate; to flounder, *as*: inkomo i ya bitya odakeni, i. e.: the cow struggles in the mire;—2. *Euphemistically*: to steal; to take under difficulties (of being caught).

u—BITYI, n. (From bitya.) A marshy or muddy place.

uku—BIYA, n. (*Radically* the same as baya, *which see*. *The primary sense is*: to prevent from stepping forth, to stop, to stuff.)

To fence; to make a fence, *as*: biya utango, i. e.: to stop a fence, denoting the custom or manner how fencing is done, *viz.*: by stuffing thorns or bushes together in one bulk with a pitch-fork.

—— BIYELA, qulf. fr. To defend; to fence; to keep or ward off; to prevent from entering, *as*: ukubiyela umzi namasimi, i. e.: to fortify a place, or enclose a garden.

BIYELELA, frqt. fr. 1. To enclose a place for, &c.;—2. To find fault with; to speak about a thing or any thing that is not done well, in order to ward off future trespasses; the figure is: ukubiyelela into yake, i. e.: to make an enclosure around his thing.

—— BIYISA, caus. fr. To help to fence, &c.

uku—BIYOZA, v. t. (From biya, to stop, and uza, to make a noise.)

Literally: to stop or defend with bowling out, designating the gesticulations, as if the performers were engaged in defend-

ing themselves against an enemy, and animate themselves by making a tremendous noise. (This applies to the custom performed in the house, the people all sitting in a semi-circle, and making movements with their hands, &c. The modern word for it is cwaya.)

uku—BIZA, v. t. (From bi, pressed, or be first, and iza, to come, to give a sound. *Radically* one with buza; and *allied to* beza.)

1. To call out; to make or give a sound; —2. To name; to denominate; to give a name;—3. To invite, to bid;—4. To summon; to demand, *as:* ngi ya biza imali yami kuye, i. e.: I demand my money from him;—5. To order; to assemble by order.

—— Bizeka, qult. fr. To be utterable; to be fit for calling, *as:* igama lake li ya bizeka kamnandi, i. e.: his name sounds pleasant.

—— Bizela, qulf. fr. To call, name, &c., for, on account, *as:* uPakade wabizelwa icala lake, i. e.: Pakade was called, summoned for his crime.

im—BIZA, n. pl. izim. (From biza, sounding.) 1. Any earthen or iron pot;—2. A decoction of many plants for medicine. (Imbizana, a small pot.)

i—BIZO, n. pl. ama. (From biza.) A name; title; address.

BO, adv. (*Originally* a noun of the root ba, in front, before; *hence*, front-part, face.)

Denoting confirmation or affirmation: certainly; surely; indeed, *as:* yebo, i. e.: yes certainly, or yes yes;—exhortation, when affixed to an imperative, *as:* hamba bo! i. e.: go forth = go quick; yenza bo! pray do or make.

BO, n. (A primitive noun with the nom. form *im*, and fully retained in its compound bombo, *which see.*)

Used with ukuti as a verb, *as:* ukuti mbo, i. e.: to fit upon. It applies to things that have a border for covering or fitting upon another smaller in circumference, as the cover of a box.

im—BO, n. sing. This word is said to signify an epidemic disease, dysentery or diarrhœa, prevailing among those tribes which inhabit the eastern coast near Delagoa Bay. (*The radical sense is* depression.)

uku—BOBA, v. t. (*Onomatop.* and *radically* the same as baba I. beba and biba, signifying the frequent moving or opening of the mouth, to babble. *Allied to* mpompa.)

1. To talk incessantly; to be talkative; to talk loudly; to be noisy—(the o of bo is short here);—2. To make a hole as by boring; to drive through (o of bo is long here.)

um—BOBE, n. sing. (A contraction of boloba.) A mass which has turned; buttermilk.

im—BORELA, n. sing. (From boba.) A kind of wild spinage; probably called so from its breaking a hole through the ground when coming up. Its leaves are boiled and eaten.

isi } BOBI, n. pl. izi or ama. (From boba.)
i } A talkative and loquacious person, a babbler.

im } BOBO, n. pl. izim or imi. (From boba.)
um } Any hole made through a thing, as the hole of a chimney, the cavity or hole of a gun, the hole of a needle, &c. (The word does not apply to a hole in the earth.)

isi—BOBO, n. pl. izi. (From boba.) 1. The act of breaking, *viz.*: by boring, or state of being broken; a gap; a break; a breach; —2. The instrument for boring; a bore.

u—BOBO, n. (From boba.) Loquacity, talkativeness.

u—BOBO, n. pl. izim. (Contracted of ubu-obo, hence the first *o* a long one; denoting a many of separated things. *See* oba.)

A species of mimosa bush or shrub, having many shoots at one stock, as the sugar-cane, and full of thorns.

isi—BOBO, n. sing. A locality where the ubobo, mimosa-shrub, grows.

uku—BOBOKA, v. i. (From boba, 2. and uka, to go out, through, &c., denoting the action of breaking or boring in a completed sense. *Allied to* coboka and qoboka.)

1. To bore; to pierce or penetrate into a solid body, *as:* isibobo si bobokile, i. e.: the gap or bore is gone through, has finished going through;—2. To cut through; to get through by cutting, *as:* ni bobokile na esigxeni, i. e.: have you got through the bush, *viz.*: by cutting your way through?—3. To break or burst a hole at a thing, *as:* iselwa li bobokile, i. e.: the calabash has got a hole;—4. To break open; to issue out matter, as a tumor;—5. To be fit or good for boring, piercing, &c., *as:* lomuti u boboka kahle, i. e.: this kind of wood is easily to be bored through.

It is to be observed that this verb is applied to objects which render some resistance to the action, while coboka and qoboka are more used of tender things, and are only apparently synonymous.

i—BOBONI, n. pl. ama. (From bo-bo which are *onomatop.* and oni, bird; *see* nyoni.)

Literally: a species of bird which calls out bo! bo! bo! a throstle.

uku—BOBOSA, v. t. (From boba, and usa, to burst forth, to perform. *See* boboka.)

1. To bore; to make a hole with an instrument, *as:* umuti u bobosiwe, i. e.:

the tree has been bored through with a bore;—2 To pierce through; to perforate;—3. To break through, *as*: izinkabi zi bobosile isibaya, i. e.: the oxen have broken the kraal through with their horns.

i—BOBOSA, n. pl. ama. (From bobosa.) An instrument for boring; a gimlet, augur, bore, &c.

uku—BOBOZA, v. t. (From boba I. and uza, to make a sound (the first syllable has the accent as in boba I.) *Allied to* mpompoza.) To jabber; to chatter.

—— Bobozeka, qult. fr. 1. To make a hollow sound or noise, as hollow ground when one walks over it;—2. To shake, as hollow ground or muddy soil.

uku—BOCA, v. t. *alii* boga. (*Radically* the same as baca, beca, &c., to press upon a surface. *Allied also to* boba, goca, &c.) To work at a soft body, as on clay; to make impressions on the same; to dimple.

isi—BOCO, n. pl. izi. (From boca.) Any impression upon the surface of a body; a place slightly depressed or sunk in; an indentation; dent; gap; notch; dimple.

uku—BOCOZA, v. t. (From boca and uza, to make. *Coinciding with* boboza.)

1. *Onomatop.* To make a sound or noise, like boco, *viz.*, ku nje ngomuntu ohamba endaweni etjonisayo a ti boco, boco, i. e.: as, for example, a man walks over a place which yields to pressure (under his feet), and sounds boco!—2. *Literally*: to depress; to press to a lower position, as in the example (No. 1), the indau etjonisayo.

uku—BOHLA, v. i. (From bo, depression, hole, and ihla, to come off or down; *see its pronunciation. The literal sense is*, to become depressed.)

1. To burst a hole, *as*: indau evuvukileyo i ya bohla, i. e.; a swollen place bursts open;—2. To decrease; to abate, subside, fall, lessen; applied to angry passions, to swollen rivers, &c.

—— Bohlisa, caus. fr. 1. To cause to decrease, abate, &c.;—2. To quell; to repress, as passions.

im—BOHLA, n. pl. izim. (From bohla.) The large wild cat with grey spots, a species next after the tiger-cat; so called from its pliability to squeeze through a small hole to take hold of its prey.

uku—BOHLA, v. i. (From bo, depression, hole, and ihla, to rent, to crush, to eat; *see its pronunciation. The literal sense is*, to break a hole.)

1. To blow, throw, or eject wind from the stomach, as an effect of eating much; to belch;—2. To heave or swell with passions; to grunt or roar, as a lion.

um—BOHLO, n. (From bohla, to throw up.) Indecency or unbecoming manners in breaking up winds from the stomach, &c.

uku—BOJA, v. t. (From bo, hole, and ija, to shoot. *Radically* the same as beja and bija. *Allied to* putja.) To inject; to syringe.

i—BOJA, n. pl. ama. (From boja.) A wet or boggy place, where the water spouts out when walked upon.

uku—BOJABOJA, v. t. (Repetition of boja.) To repeat injecting, when the first action or experiment has been without success.

isi—BOJANA, n. pl. izi. (Diminutive of isibojo.) A small syringe. (Isibojanyana, a very small one.)

i—BOJANI, n. pl. ama. (Dimint. of isi bobi.) A scanty talker.

isi—BOJO, n. pl. izi. (From boja.) Any instrument to inject with, as a spout, syringe, &c.

um—BOKANI and Bokwani, n. pl. imi. (From boko and ani, that which is like, identical.)

Eel; (identified with the elephant's trunk.)

um—BOKO and Boku, n. pl. imi. (From bo, depression, and iko, drawn out, *see* ika.)

Properly: a shape drawn out in a depressed course; designating an elephant's trunk.

im—BOKONDWE, n. pl. izim. (From boko, and indwe, slightly stretched in the length, *viz.*, oval. *See* dwa. Others have bokonte and pokonte; *Xosa*, bokotye, of boko and itye, a stone.)

A stone of an oval shape, more or less drawn out, and rather flat, used as a hand-stone for grinding, or crushing with.

uku—BOKOZA, v. See boroza.

um—BOKWANE, n. pl. ama. (*See* bokani.) A bird of the snipe tribe; very probably the scolopax glottis.

uku—BOLA, v. i. (From bo, pressed, and ula, to strain, to lose. *The primary sense is*: to lose the former state or quality; to dissolve. *Radically one with* bala, bele, bila, &c. *Allied to* pola.)

1. To lose its natural cohesive quality; to rot; to putrify, *as*: umumyu u bolile, i. e.: the sour is decomposed;—2. To decay; to be in a state of corruption, *as*: inyama i bolile, i. e.: the meat is spoiled.

—— Bolisa, caus. fr. To cause to rot, decay, corrupt, &c.; to make putrid; to bring to corruption.

uku—BOLEKA, v. t. (From bo, in front, advance, and eleka, to add. *The literal sense is*: to add to that which is in advance, which is already possessed. A modification of tyeleka and sweleka.)

To lend; to borrow.

i—BOLO and Bolwa, n. pl. ama. (From bola.) Umuntu onamanga o nga kw'enza

a ku tjoyo, i. e.: a person who is a liar (= in a rotten state), and does not perform (dissolves) what he says; a rotten fellow; a faithless fellow.

um—BOLOBA, n. sing. (From bola, and uba, to separate.) *Literally*: a mass which has been dissolved or turned from its former state; butter-milk.

um—BOLWA, n. (Passive of bola.) The same as ibolo, &c., but used as an adjective, *as*: umuntu ombolwa, i. e.: a rotten fellow.

isi—BOLWANE, n. pl. izi. (From bolo, and ane, like, identical.) 1. A person who is like an ibolo, *which see*;—2. Something which is easily decaying, as a plant.

im—BOMA, n. pl. izim. (*See* bomi.) 1. The dry or ripe seeds of the aloe-flower (ihlaba);—2. The small species of aloe (as it were, the product of that seed).

isi—BOMA, n. pl. izi. (*See* bomi.) Something free from water, *as*: inyama epekiweyo i se i polile, i. e.: meat which has been cooked, when it is cold; *hence*, cold or dry meat.

im—BOMBO, n. pl. izim. (*See* umbombo.) A border, the outer edge of any thing; the extreme or surrounding line, *as*: insimbi i nezimbombo zine, i. e.: the iron has four borders. (Imbombana, a small border, &c.)

um—BOMBO, n. pl. imi. (*Radically one with* bimbi, *which see.*) Arch of the nose, in men and beast.

uku—BOMBOLOZA, v. t. (From bombolo, and uza, to make. *Closely allied to* pomboloza.)

1. *Onomatopoetic*: to make bombolo, signifying a rolling noise in the bowels, a bad state of the bowels before diarrhœa commences;—2. *Literally*: to be troubled with bowel-complaints, with flatulency.

uku—BOMBULUKA, v. i. (From bombo, denoting the edge of a sound or voice, that which cuts, and uluka, to go loose. *See* bumbuluza and sombuluka.)

Properly: to cry harder or louder than before; to lift up the voice; to cry with a loud voice, with vehemence; to bawl.

um—BOMBULUKO, n. pl. imi. (*Properly*: from bumbuluka, *see*, bumbulu.)

Literally: a mass which is lifting up, rising, swelling, &c.; *hence*, an abscess. It is also applied to a rising cloud (ilifu elikupukayo), a pillar of a cloud.

isi—BOMI, n. pl. izi., *alii* isiboma. (*See* ubomi.) A small piece = a mouthful of nice fat meat, or nice bread; a dainty-bit.

u—BOMI, n. sing. (From ubu, *which see*, and omi, *see* oma, especially N. 4.)

1. *Primarily*: that which is brought to a firmness; full quality or perfection in growth; maturity or ripeness; *hence*, prime or bloom of life; life; state of freshness or greenness, &c., *as*: umuntu ohla ubomi bake a ka puzi ukufa, i. e.: a man who enjoys his life does not taste death, = grows old. But: inyama e nobomi, i. e.: the meat is green, has come to ripeness, *viz.*: is rotten.

2. Freckle, being looked upon as a sign of long life; a ripeness, dryness, or toughness of constitution.

i—BOMU, n. pl. ama. (The same as bomi. *Xosa*, always amabomi.)

Used as an adverb, usually with ukwenza, *as*: ukwenza ngamabomu, i. e.: to do purposely, on purpose, viz.: with firmness, firm intention.

um—BOMVANE, n. pl. imi. (From bomvu, *which see*, and ane, like, even.)

A reddish shrub, used for sticks by the native boys.

i—BOMVU, n. (From bomi, freshness, and ivu, denoting hot; *see* vuta, amvu, &c.)

Any kind of red of general application; scarlet; crimson, &c.

BONA, pronl. adj. (From the prim. noun ibo, *see* abo, pri. n. and ina, even, self, same.)

Properly: themselves; the same ones; *commonly*, they; them; the same. It is a plural, referring to nouns in aba and o, and used both for the Nominative and Accusative, *as*: bona bafika, i. e.: they arrived;—sa biza bona, i. e.: we called them.

In many instances of daily use, the nom. form is observed, *as*: ibona abantu sa ba bekayo, i. e.: they are the same people which we expected;—kw'enziwe ibona, i.e.: it has been done by themselves, or the same. In the last instance, or in all oblique cases the simple form ibo is preferred by some tribes.

uku—BONA, v. t. (From bo, front, and una, to meet, to strike. *The primary sense is*: to strike or meet the front; that which presents itself to view, = confront. *Radically* one with bane, bena, bina, buna, fana, funa, &c. Suaheli, Nika, &c., ona, and in most African dialects the same.)

1. To receive impressions of external objects through the medium of the eye; to perceive by the eye; to see; to have the sight or view of;—2. To look to; to observe; to notice, *as*: a si ka boni umuntu o vela ekufeni, i. e.: we have not yet seen any person coming from the dead;—3. To discern; to recognize; to know; to acknowledge; to regard, *as*: ngi bone inkosi, i. e.: do look on me, = have mercy upon me;—4. To perceive; to understand; to comprehend, *as*:

ngi nga ku bona loku a ku tjoyo, i. e.: I can distinctly see what you say;—5. To discover; to find; to fall in with, *as:* izinkomo ezi lahlekile zi boniwe, i. e.: the cattle which were lost have been found;—6. To examine; to consider; to think of, *as:* ma si bone si ya kw'enza kanjanina, i. e.: let us see what or how we shall do;—7. To witness, to see by personal presence;—8. To visit; to call at, *as*: ngi za ku ku bona, i. e.: I come to see you;—9. To overlook; to pass by indulgently, unnoticed, unpunished, *as:* lo bonwa nguwe icala lomfana, i. e.: let the fault of the boy be overlooked by you.

The negative of bona is extensively in use for: to miss, *viz.*: to learn or discover that something is wanting, *as*: enye imali a ngi yi boni, i. e.: one part of the money I miss, do not find, &c.

NOTE.—There is a peculiarity respecting the sense of bona when it is connected with *sa, as*: si sa ku bona, i. e.: we still see, *viz.*: acknowledge, you. This is the customary term for saluting or greeting from regard.

—— BONANA, rcpr. fr. To see each other, &c.

—— BONELA, qulf. fr. 1. To see or look at, for, on, *as*: wa bonela ukusina, i. e.: he looked at the dancing;—2. To take care, to take heed of, *as*: zi bonele u nga toli icala, i. e.: take heed of yourself, lest you get into difficulty;—3. To be attentive, to call the attention of others, *as*: bonelani umsebenzi wa lomuntu, i. e.: behold ye the work of that man.

—— BONELANA, rcpr. fr. To look, &c., for each other.

—— BONELELA, freqt. fr. 1. To look at for some purpose; to aim at by looking;—2. To learn from by looking, *as*: bonelela kuye, i. e.: look to him (how he works) that you may learn;—3. To imitate, to catch a knock;—4. To indulge; to forbear, *as*: u ngi bonelele lento ngi y'enzile, i. e.: you must consider me kindly in respect to what I have done.

—— BONISA, caus. fr. 1. To cause or make to see, or to look;—2. To shew;—3. To prove; to convince;—4. To point out; to explain; show forth; disclose;—5. To exhibit, *as*: wa bonisa abantu izinto zake, i. e.: he showed the people his goods;—6. To oversee; to show or point out to others their duty;—7. To herd, *as*: bonisa izinkomo, i. e.: look over the cattle; shew them where to feed.

—— BONISANA, rcpr. fr. To shew to each other, &c.

—— BONISISA, caus. fr. To shew clearly; to demonstrate. Applied to all the meanings of bona, with the additional sense of, clearly, right, plainly, &c., which denote degree.

uku—BONAKALA, v. i. (From bona, and kala, *which see.)*

1. To be visible; to be apparent, clear, or obvious, *as*: ilanga li ya bonakala, i. e.: the sun is to be seen;—2. To have an appearance; to appear; become or suit well or ill, *as*: umkuba wake u bonakele, i. e.: his custom suits well;—3. To be clear by evidence; to be known as an object of observation, *as*: a ku ka bonakali ukunjani kwomhlaba, i. e.: it is not yet known how it will be respecting the land;—4. To be discovered; to be brought to light, *as*: isela li bonakele, i. e.: a thief has come out;—5. To reflect, as one's image, *as*: u ya bonakala esibukweni, i. e.: he is to be seen in the looking-glass.

—— BONAKALISA, caus. fr. To make visible, &c.; to reveal, discover, disclose; to make ostentatious; to give an appearance.

isi—BONAKALISO, n. pl. izi. (From bonakalisa.) 1. The act of making or giving an appearance or sight;—2. An evidence; a point of attraction; a distinguishing mark;—3. A revelation.

isi—BONAKALO, n. pl. izi. (From bonakala.) 1. The appearance or sight of any thing;—2. The thing that appears, as a wonder;—3. A prophetic view.

uku—BONDA, v. t. (From bo, pressed, in front, and unda, to extend. *The primary sense is*: to extend the former quality or state, to increase. *Radically one with* banda, bende, binda, &c., to spread,—or, which comes to the same thing, of bona, to see, and ida, long, far, &c.; to look long, to look spread.)

1. To stir; applied to preparing a mass of beer, &c.;—2. To brew; to make beer, *as*: ku ya bondwa ubutywala, i. e.: beer is brewed;—3. To contrive.

—— BONDELA, qulf. fr. To stir for; to brew for, *as*: u ya bondelwa umnyeni, a lobole futi inkomo, i. e.: it is brewed for the son-in-law that he may pay cattle (for the girl, or his wife,) repeatedly.

isi—BONDA, n. pl. izi. (From bonda.) *Literally*: any thing for stirring; usually a piece of wood; *hence*, a pole, a stake.

um—BONDA, n. pl. imi. (From bonda.) 1. *Properly*: an increase, spread; *hence*, a multitude, a crowd;—2. A number of things collected together; a multitude of people—of cattle collected in a close body;—3. The lower order of people.

um—BONDO, n. pl. imi. (From bonda.) *Literally*: a mass stirred; *hence*, a brew, *viz.*: a great portion of utywala, which is prepared by the mother of a young woman, and sent to the husband of the latter. This mean custom is performed for the purpose of giving effect to the

husband to rear children, and consequently to pay cattle repeatedly for his wife. (*See* the verb bondela.)

im—BONDWE, n. pl. izim. (From umbonda.) A kind of edible tubor, resembling small sweet potatoes. So called from its number or collection at one stock.

um—BONDWE, n. pl. imi. (From umbonda.) A species of mangrove-wood, but of a short stem, rough bark, and yellow color. It has many stems on one stock,—hence its name.

isi—BONELELO, n. (From bonelela.) 1. The action of bonelela;—2. The thing itself; *hence*, indulgence.

um—BONELI, n. pl. aba. (From bonela.) A spectator.

um—BONELO, n. pl. imi. (From bonela.) An object to be looked at; a spectacle.

uku—BONGA, v. t. (From bona and ga, to bend, incline. Or, from bo, in front, and nga, *which see*. *The primary sense is*: to present to view, or bring to light the feelings of the mind. *Radically the same as* banga, benga, binga, &c.)

I. 1. To utter or express wishes, feelings, or approbation in praise of persons or actions;—2. To extol in words or songs; to praise, *as*: ba ya bonga amahlozi, i. e.: they pray the departed spirits:—3. To compose; to poetize, *as*: ukubonga amakosi, i. e.: to make a poem on the chiefs;—4. To express gratitude; to thank for favours, *as*: wa bonga ingubo, i. e.: he thanked for the dress, *viz.*: he uttered his feelings about it.

—— Bongeka, qult. fr. To be praising, to be thankful.

—— Bongela, qulf. fr. To thank in respect to, for, &c.

uku—BONGA, v. i. (From bo, *onomatop.*, and unga, to force, to strain. The *o* is sounded deep as the English *bald*, *maw*, &c., and it is hereby distinguished from bonga, to praise, with which it radically coincides.)

II. *Properly*: to cry out, bo (= baw); to bellow, as an ox or cow; to low.

im } BONGI, n. pl. izim. and izi. (From
isi } bonga.) Some sort of a man who praises. (Ironically.)

um—BONGI, n. pl. aba. (From bonga.) One who praises; a poet.

isi—BONGO, n. pl. izi. (From bonga.) 1. The act of praising, thanking;—2. A token or sign of thanking; any song of praise; a poem.

u—BONGO, n. sing. (From ubu, *which see*, and ongo, *see* mongo, marrow.) The brain, in regard to its being connected with the spinal-marrow, or being considered as the principal support of all marrow. (*See* ubucopo, brain.)

um—BONGO, n. sing. (From bonga, to bellow.) Bellowing; lowing of an ox; noise of a gun.

im—BONGOLO, n. pl. izim. (From bo, front part, and ingolo, stretched or pressed toward the hinder part.)

A designation of the wild beast or wild ass of the interior; a mule (identified).

uku—BONGOZA, v. t. (From bonga, to bellow, and uza, to make a sound.)

1. *Properly*: to bawl; to cry out with a loud sound; to cry loud, as a child from pain or anger;—2. *Metaphoric.*: to implore, to entreat.

—— Bongozela, qulf. fr. 1. To bawl, cry out for;—2. To petition or implore for, instead of, *as*: ukubongela umuntu, i. e.: to entreat on behalf of somebody.

isi—BONGOZI, n. pl. izi. (From bongoza.) A bawler; a common crier.

isi—BONGOZO, n. (From bongoza.) Bawling; imploration.

i—BONI, n. pl. ama. (Contracted from ibo-oni, *see* nyoni, and *radically one with* bana, to spread.) The large green grasshopper, so called on account of its large claws; to do wrong with. (*Compare* ub–Oni.)

um—BONISI, n. pl. aba. (From bonisa.) An overseer; inspector; herd.

um—BONISO, n. pl. imi. (From bonisa.) A showing; show; scene; vision; specimen; emblem; example.

isi—BONO, n. pl. izi. (From bona.) 1. A remarkable thing; a curiosity, *as*: inkabi enkulu eude i yisibono, i. e.: a large big ox is a curiosity;—2. An umbilical rupture.

im—BONQA, n. pl. izim. (From bo, in front, show, and nqa; *see* binqa, with which it is radically one.) A round string for fastening the snuff-box to the girdle; an ornament dangling from the girdle.

i—BONSI and Bontsi, n. pl. ama. (From ibi, pressed, in front, visible; oni, *see* onga, nona, funo, denoting nourishment of vegetation, &c.; and si, *see* isi, milk.)

A small plant, bearing a reddish oval fruit, issuing a milky juice when opened. It has some likeness to the straw-berry, but is rather a vegetable, and properly a turnip, growing above the ground while the *igonsi* grows under ground.

im—BONYA, n. pl. izim. (From bona, to look, and ia, to move. *Literally*: to look moving, to appear moving. *Radically coinciding with* binya. Or, which is the same, from bo, pressed, in front, and nya, to sink, to dangle; and *allied to* uboya, hair; to bonqa, *which see.)*

Properly: a strip cut out from a goat skin which has long hair, and resembling the dress of tails, the long hair dangling about the hips upon which it is worn.

uku—BOPA, v. t. *Passive*: botjwa. (From bo, front, pressed, and upa, to pull, to drive. *The primary sense is*: to press between; to press together; to give a shape. *Allied to* bapa and bipa. *Sis.*: bofa; *Kamba* owa, to bind.)

1. To bind; to tie; to fasten, *as*: uku-bopa izitungu, i. e.: to bind bundles of grass; sheaves;—2. To inspan (fasten oxen to the yoke); to put on the drag;—3. To gird; to confine by a bandage, *as*: uku bopa isilonda ngendwangu, i. e.: to bind up the wound with a piece of cloth;—4. To oblige by a promise, contract, agreement or other tie, *as*: u si bopile ngezwi lake, i. e.: he has bound us by his word.

—— Bopana, rcpr. fr. To bind, tie, or fasten together, *as*: izinkabi zi botjwene, i. e.: the oxen are bound together.

—— Bopela, qulf. fr. 1. To bind, &c., for, at, to, &c.;—2. *Figurat.* to lend, = to oblige with, *as*: wo ngi bopela inkomo, i. e.: *lit.* you must fasten a cow for me = lend me it for use.

—— Bopelela, freqt. fr. 1. To bind over and over, on and about; to fasten to, *as*: izinkabi zi botjelelwe engcweleni, i. e.: the oxen are bound fast to the wagon;—2. To prolong, stretch out by binding; to bind one thing to the other, as many thongs.

—— Bopisa, caus. fr. To cause or try to bind; to assist to fasten, &c.

—— Bopisana, rcpr. fr. To assist each other in binding, &c.

—— Bopisisa, caus. fr. To fasten well; to make tight.

uku—BOPEZELA, v. t. (From bopa, and izela, to make for some purpose.)

To bind carefully; to coil and bind, *as*: bopezela intambo, i. e.: coil and bind the riem (thong).

—— Bopezelela, freqt. fr. To bind up carefully; to bind so that it may not get loose, *as*: into umuntu a yi twale u yi bopezelela, i. e.: any thing which one must carry he binds over and over (that it may not trouble him when he carries it).

isi—BOPO, n. pl. izi. (From bopa.) 1. Fastening, binding;—2. Any thing to bind with, as a string or band, usually of an inferior substance or quality, as a band or string of grass to bind a bundle with.

isi—BOQO, n. *See* Boco.

i—BOQO, n. pl. ama. (The *o* deep as in bonga, to low. *Radically coinciding with* boco. *Similar to* igaxa.)

A kind of spear, so called from having only a short shaft which is inserted in the handle, and being fit for throwing or making a wide gap.

u—BOQO, n. pl. o. (From bo, pressed, and oqo, a thick body. The first *o* is long. *Allied to* umboxo. *Compare the root* oqo in goqo, qobo, and all its derivatives.)

An esculent root or bulbous plant, sometimes of considerable size, eaten in times of scarcity of food. Ku sensimini ka boqo, i. e.: it being in the garden of boqo, viz.: where this plant grows.

uku—BOROZA, v. t. (From bo, pressed, thrust, and ro, sound or noise of a rent, *see* roba, particularly the harsh pronunciation of ro. Those who find difficulty in pronouncing ro, use bokoza.)

1. *Onomatopoetic*: To make boro, i. e.: a sound or noise made by treading upon a dry skin, or upon iron plates, which thereby receive a dent; or by thrusting a spear through a dry skin, thrusting a hole, &c.;—2. *Literally*: To thrust a hole, as when one breaks through a wattle-house; to beat holes through, as with a punch; to make a hole in the ear; to beat one that it cracks.

im } BOTJO, n. pl. izim. and imi. (From
um } bopa.) A beast with horns erect, especially an ox for inspanning, or binding something upon the horns, as the natives do in travelling.

um—BOTJWA, n. pl. aba. (From bopa.) A captive; one who is bound or chained.

isi—BOTO, n. pl. izi. (From bo, surface, front, pressed, and ito, touched, touchable. *Radically coinciding with* bata, *which see*; and buta, there being always many together.)

A young locust,—nxa si nge ka bi namapiko, i. e.: when they have as yet no wings. *Literally*: the surface or body yielding to the touch, still in its soft state; uncovered.

i—BOTWE, n. pl. ama. (*See* Boto and Buta.)

A word the meaning of which it is difficult to fix. It refers chiefly to a low part or place of country (indau esezansi), or to a place near the sea; *hence* it has been applied to sea-ports, and also to the places or towns near or at sea ports. And, as there is always a collection of many things at such places, it has been used to signify a great house of a chief's kraal. My opinion is that it was Kafirized from the English *port*, at some early date, just as more lately ipote Natal from Port Natal.

im—BOVANE, n. pl. izim. *alii* Borane. (From bo, front, and vane, *see* bava, isibeva and isibevane, with which it is radically one. As for rane, *see* ra, voracious.)

The weevil; so called on account of its destructive eating (like a brute;) eating holes = bobo.

im—BOVU, n. pl. izim. *alii* Boru. (From bo, front, pressed, and uvu, forthcoming. *See also* uru, roughness, row; and govane.)

In beasts, the border, coat, or lap at the inside of the lips in the corner of the mouth; chaps. It is provided with points, and assists in plucking rapidly, as well as in taking, large portions of food at once.

u—BOVU, n. sing. *alii* BORU. (From ubu, pressed, separated, and ovu, that which comes forth, issues.)

Properly: excreted matter, as from a tumor, boil, &c.

uku—BOXA, v. t. (From bo, in front, and uxa, to set on, (= ica, iqa.) *Radically one with* baxa, bexe, baca, beca, boca, and buca, &c.)

1. *Primarily*: to set or fix something in front; to square; to put or place obstacles in the way; to block up; to obstruct; to impede;—2. To go to opposite sides; to be obstinate; to take an attitude of offence or defence, or of defiance, = wa ti a ngi sa vumi ku tetwe icala lami nini makafula, ngi ya emakosini, i. e.: he said, I will no more allow that my case shall be investigated by you, Kafir, I go to the English authorities;—3. To pervert; to confound; to mix; (in all these senses being applied to a peculiar turn of mind;)—4. To mix mortar, = xova.

—— BOXANA, rcpr. fr. To square, obstruct, &c., each other's mind; to oppose one another.

um—BOXI, n. pl. aba. (From boxa.) An obstinate or quarrelsome person.

u—BOXO, n. *See* u-Boqo.

um—BOXO, n. (From boxa.) 1. A mixture of any meat or drink;—2. Some square body. (Umboxwana, *dim.*, some squarish body, *as*: isitya esimboxwana, i. e.: a squarish dish.)

u—BOYA, n. sing. (From ubu, surface, and oya, that which moves. *See* moya, and bonya; baya, biya, and buya.)

Properly: a coat; a defence; *but commonly*: hair of animals; fur; wool; down; small feathers of birds.

uku—BOZA, v. t. (From bo, surface, or pressed, and uza, to come, to make a skin. *Radically one with* baza, umbeza, ebuza, &c. *Allied to* bola.)

To decay; to putrify;—applied only to skinny parts or rinds of animal and vegetable bodies, but without new constituents.

i—BOZA, n. (pl. ama. seldom.) (From boza.) 1. A species of Euphorbia growing in small shoots high upon trees, and spreading over them. It blossoms in winter, and has a yellow flower. Its sap is used for medicine. After a few years the bark or rind dissolves, and the shoot dies away;—2. An edible belonging to the genus solanum tuberosum, wild potatoe. So called from losing its rind or leaf.

isi—BOZI, n. pl. izi. (From boza.) Any vegetable that has become putrid; of which the skin or coat is rotten.

u—BOZOBA, n. pl. o. (From boza, and uba, to separate. *Radically coinciding with* boloba, *which see.*)

The weazel; so called because it changes its skin.

BU. (*Allied to* fu, pu, and vu.) An exclamation, signifying the noise or sound of a blow or stroke through the air, or against a solid body, *as*: ya ti bu intonga, i. e.: the stick made bu, denoting hollow noise; open, flat, empty, (*coinciding with* ba.)

BU, pron. and substitute. (Extracted from the nom. form ubu.) Referring to nouns in ubu, *as*: ubutywala bu mnandi, i. e.: beer *it* nice = it is nice.

ili—BU, n. pl. ama. (From ubu, separated part.) A border or stripe of the hair on the poll of those young men who wear the "imbunga," from which it is separated.

u—BU, pri. n. (From the roots iba or uba, to separate. *See* aba, &c.)

Radically: that which is separated, parted, divided, abstracted, fixed in front, prominent, meeting or striking the eye, view, face, surface, show, &c. It is used as a nominal form, denoting fixedness or quality, and coinciding with the English terminations "hood," "ship," "ity," and "ness," *as*: ubudoda, i. e.: manhood; ubukosi, chieftainship; ubukulu, greatness, &c.

ulu—BU, n. (*See* ubu, separated. The nom. form ulu, denoting straining, shooting, &c., *see* La, verb.)

Primarily: that which passes rapidly or with apparent ease, without apparent effort; glibness; smoothness; slipperiness; = ruluza, *which see.* Its use is limited to a woman, who possesses the quality of bearing children in abundance, great plenty, multitude, *as*: ubani o nobu, = ubani o nabantwana bolubu, i. e.: which is (that woman) who has many children.

um—BU, n. pl. imi. (From bu, separated.) A soft kind of wood, of which the isicamelo and other things are made. U ya z'ebula, i. e.: it strips or casts off its bark spontaneously; hence its name.

u—BUA, n. sing. (From ubu, separated, and a, privative, or local.)

Literally: a separated side; *hence*, seaside; coast; sea-shore. It designates in a most philosophical manner the separation (border or margin) between the land, as *ubwa* (see the verb ba, to step forth,) and the *uluan*hle, i. e.: the sea.

It is used, most logically, only in the locative case, *as*: ebueni or obueni, i. e.: at the sea-side; and is not applied to

the borders of a bay or the banks of rivers, which are represented by ugu, *which see.*

uku—BUBA, v. i. (From bu, front, face, and ba, to press, separate. The accent on *u* is short, as in baba II., with which it radically coincides, as also beba, bipa, &c. *The primary sense is*: to blast, blight, or bleach the appearance.)

To decease; to perish; to die.

—— Bubela, qulf. fr. Used only in its passive sense, *as*: lomfazi wa budjelwa ngumtwana, i. e.: this woman has lost a child by death,—*lit.*: this woman was deceased by a child,—expressing rather the evil which she experienced than that which was the case with her child.

—— Bubisa, caus. fr. To cause to perish; to destroy; to bring to destruction;—2. To ruin, *as*: ba zi bubisile izinhlu zabo, i. e.: they have destroyed or demolished their houses;—3. To bring to naught; to annihilate, as a statement or evidence.

im—BUBE, n. pl. izim. (From buba.) A lion; so called both from its power to destroy, as also the change of its face or appearance when it sees somebody.

i—BUBESI, n. pl. ama. (From bube, and isi, denoting degree,—li tjiwo ngoboya obukulu, i. e.: it is called so from raising its hair.) Lion.

i—BUBESIKAZI, n. pl. ama. (From bubesi and kazi, denoting female.) Lioness; also imbubekazi.

im—BUBO and Bubu, n. (From buba, to bleach, blight. *Allied to* pupu.)

1. *Primarily*: something that has a quality or nature like hair, or fur,—into etambileyo, i. e.: a soft, flexible, or pliant thing; yielding to pressure;—*hence*, 2. A kind of fine red grass, smaller than the insinde, long red grass;—3. The Zwartkop; mountain near Maritzburg; so called from being often covered with snow.

isi—BUBU, n. pl. izi. (*See* Bubo.) A Euphorbia shrub with thorns.

u—BUBU, n. pl. izim. (*See* Bubo.) A caterpillar; *(tribal)*.

uku—BUBULA, v. t. (From bu, exclam. repeated, and ula, to strain. *The primary sense is*: to bring up a noise = wind. *See* rubuluza, and gubula, and kupula.)

1. To groan; to moan; = ukukuza pakati, i. e.: to make a mournful voice inside, to groan deeply;—2. To sigh; to be oppressed;—3. To make a buzzing sound; to hum, as bees.

i—BUBULELA, n. pl. ama. (From bubula.) A swarm of bees, when flying through the air; or a concourse of people making a buzzing noise.

isi—BUBULELA, n. pl. izi. (From bubula.) Something stretched or projecting which causes a noise; *hence*, a rock or mountain projecting into the sea, causing the water to break and to make a noise. It may be applied to a cape.

isi—BUBULUNGU, n. pl. izi. (From bubula, to make a roaring noise, and ngu, near a bend, *see* gu; or right down, straight, perpendicular. *See also* isi-Bubulela.)

The name of the bluff at Port Natal.

uku—BUBULUZA, v. t. (From bubula, *which see*; and uzu, to make a noise.)

To bring up a blustering noise; to bluster, as when scum blusters from a bottle of beer, or fat is boiled.

uku—BUCA, v. t. *(Radically the same as*: baca, beca, bici, boca, boxa, and buqa.)

1. To mix or mingle together; to confound separate things, so that they can not be distinguished; to blend, as: mortar, colors, &c.;—2. To compound; to unite in a mass, *as*: ukubuca utywala, i. e.: to mix malt and fluid together for beer, = ukuhlanganisa nemitombo, i. e.: to unite the fluid together with the malt;—3. To lay on (colors); *hence*, to blacken, as shoes, to whitewash a house;—4. To mingle or plant between or promiscuously, particularly where the first sowing has come up scantily.

—— Bucela, qulf. fr. To mix for, &c., *as*: bucela utywala, i. e.: mingle for beer.

im—BUCU, n. *See* ubu-Cubu.

isi—BUCU, n. pl. izi. (From buca.) Anything spoiled or corrupted by mixture or by being confounded with other unclean things, as boiled food, flesh, &c.; *hence*, any thing that smells ill of corruption, as a dead animal, or even a living one having wounds or sores which are in a putrid state. *(See also* pucu.)

uku—BUCUKA, v. i. (From bucu and uka, to go off. *Dialectic are* bucuga, bucuqa, and bucuca. *Allied to* pucuka.)

To go over into corruption; to be in a rotten state; to smell ill already, as cattle which die of sickness, and soon turn into a corrupt state.

uku—BUCUNGA and Buxunga, v. t. (From bucu, corrupt, and unga, to urge, to force. *Allied to* pucuka, to gall.)

To rub off corrupt things or bad smells, *as*: ukubucunga okubi emzimbeni, i. e.: to rub off the dirt from the body; (which is done after water has been poured over the body and the dirt softened.)

isi—BUCWANE, n. pl. izi. (From isi-Bucu, *dim.)*

Something having a corrupt, *viz.*, disproportionate or squarish body or belly, *as*: isibucwane setole, i. e.: a calf which has an unusually thick belly, (= boxwana.)

uku—BUDA, v. t. *(Radically coinciding with* bada, bidi. *Allied to* puta. *The*

primary sense is: to float in front or before the eyes.)

1. To swim in thoughts, as in a dream; to talk in sleep;—2. To speak like a dizzy person; to jabber; to speak as if dreaming.

i—BUDA, n. pl. ama. (From buda.) One who does not know what he speaks; who speaks as if dreaming; a crazy person.

isi—BUDA, n. pl. izi. (If this word is derived from the verb buda, it means to swim or drench the prominent part, *viz.*, the isi-Buta, to which it is closely allied, signifies to smear or anoint.)

A soft red stone, or ochre, which is dissolved in water and smeared on the crest of the hair (isibuta or isifoko) of women.

uku—BUDABUDA, v. i. *(Repetition of* buda.) To speak much as in a dream; to speak like a dizzy or intoxicated person.

uku—BUDAZA, v. t. (From buda, and iza, to come, to make. *See* budiza and buduza.)

To pretend to have or receive thoughts, communications, &c., in sleep; to form and relate fictitious tales. This word applies particularly to the deceitful arts and practices of the izinyanga, who pretend to speak with the 'amahloze' (departed spirits) in sleep, or even with God, and to receive directions or revelations respecting their profession.

uku—BUDIZA, v. t. (From buda, and iza, to make. *Closely allied to* budaza.)

To make a noise with the tongue, *as*: umkovu u budiza ku sikiwe ulwimi lwake, i. e.: an owl makes a noise, when its tongue has been cut off.

isi—BUDU, n. pl. izi. (From buda.) *Literally*: something which has a rushing motion; *hence*, a kind of hare.

uku—BUDUZA, v. t. (From buda, and uza. *See* budaza and budiza.)

To make a rushing noise, *as*: umuntu a hlabe inhlu a ti budu, i. e.: if one has stabbed in a house, he makes a noise like budu. It is also said of gargling, to make budu budu.

—— BUDUZELA, qulf. fr. To rush toward some object with a noise, *as*: abantu be ba ningi b'enza budu budu, i. e.: the people being many, rushed on with some noise.

isi—BUHLAKALA, n. pl. izi. (From buhla. *Radically one with* bihli, to break open, and kala, straining.) Anything that suffers from rupture, or that is like rupture, = umuntu o nesilonda emzimbeni u ti buhlu buhlu, i. e.: one who has a sore at his body will suffer a rupture of it;—nezinto ezipekiweyo zi ya ku vutwa zi ti buhlu, i. e.: and also things cooked when they are done, will burst out (steam.)

u—BUHLUNGU, n. *See* Hlungu.

uku—BUKA, v. t. (From bu, face, and uka, to set or fix. *The primary sense is*: to be fixed upon something before or in front. *Radically one with* beka. *Sis.*: buluka.)

1. To observe; to see or behold with attention;—2. To look upon; to view with pleasure or satisfaction, *as*: ngi ya m buka lomtwana, i. e.: I admire this child;—3. To look at; to reflect upon; to inspect;—4. To visit from kind feelings, *as*: ngi za kubuka wena, i. e.: I come to see you;—5. To visit, to look at from bad feelings, *as*: ukubuka umfazi nentombi, i. e.: to look with carnal desire, at a woman or girl.

—— BUKANA, recpr. fr. To behold each other, &c.

—— BUKISA, caus. fr. To cause or make behold, &c.

u—BUKALI, n. *See* Kali.

uku—BUKEZA, v. t. (From an obsolete verb buka, from bi, bad, and uka, to set, come off. (This contraction accounts for the peculiar and short accent on bu—exactly like the English 'book,'—which it retains in all derivatives)—and from iza, to make. Bugeza is *dialectic.)*

Properly: to make that which came off badly, or in a rough or uneven state, *viz.*, to remake it; to turn it over. It is exclusively applied to corn which has been ground coarsely, and is to be done over again.

isi—BUKO, n. pl. izi. (From buka.) An instrument for looking; *hence*, a looking-glass, mirror, window, pair of spectacles, spy-glass, &c.; used also of water.

isi—BUKU, n. pl. izi. (From bukeza, isi-bi and uku, upset, turned head over heels; u of bu short.)

1. Any piece or block of wood which is kicked about the place, and sometimes used to sit upon, &c.;—2. *Figurat.* A block-head; a stupid person, who allows himself to be kicked about.

u—BUKU, n. sing. (From buka. *Allied to* izibugu, and gcuku.)

A bog, or boggy place covered with water, *as*: wo badja obukwini uma a kw'azi ukuhlamba, i. e.: you will sink in the bog, if you do not know how to swim. From this instance we observe that ubuku coincides with isibuko, as its surface looks quite otherwise than its bottom.

isi—BUKUBUKU, n. pl. izi. *(A repetition of* isi-Buku.) A short and thick, a thick-set person, = a block; it applies also to animals.

uku—BUKUDA, v. t. (From buku, upset, turn over head and heels, and uda, to drive, to swim.)

To duck; to dip, plunge, or immerse in water for a short time and headlong.

uku—BUKULA, v. t. (From buku, upset, and ula, to strain, to raise.)

1. *Literally*: To raise or lift up from the ground and turn head over heels; to overturn; to overthrow, *as*: inkomo i ya bukula inkonyana, i. e.: the cow pushes her calf (headlong) away;—2. To give up; to put away; to be tired of, *as*: ukubukula umfazi, i. e.: to turn away his wife, = to forsake her.

uku—BUKUZA, v. t. (From buku, upset, and iza, to make. *Allied to* pukuza.)

1. To turn upside down, *as*: bukuza itongwane, i. e.: turn the opening of the snuff-box down (for pouring out snuff);—2. To upset.

—— Bukuzeka, qult. fr. To wallow, or roll one's body on the ground; to turn head over heels.

uku—BULA, v. t. (*Radically the same as* bala, bele, bila, bola, and as in dabula, kumbula, &c. *Closely connected with* buza, and bulula. *Sis.* bua.)

1. To beat out; to thrash out, as corn (which is raised when beaten);—2. To raise a question; to try to bring out; to use means to bring out; to try to ascertain, *as*: ukubula enyangeni, i. e.: to employ an inyanga for bringing out (some mischief, &c.); to consult a wizard;—3. To have in the mind; to mean, *as*: u bula bani, i. e.: whom do you mean?

—— Buleka, qult. fr. To be in a state of being beaten, *as*: ngi bulekile esweni, i. e.: I have hurt myself in the eye (= bulalekile.)

—— Bulela, qult. fr. To thrash out at, *as*: amabele si ya wa bulela kona, i. e.: the corn we beat out there.

—— Bulisa, caus. fr. To help to beat out, &c.

Note.—The Xosa uses bulela also in the sense of *giving thanks*, = manifesting the mind; and bulisa for *saluting*, = expressing the mind.

uku—BULALA, v. t. (From bula, and ila, to strain forth. *Sis.* bolaea; *Suaheli* bua; *Nika*, ua, *passive* uawa, and the Zulu-Kafir has bulawa, analogously for its passive.)

1. *Primarily*: to thrust forth, to strain; *hence*, to hurt, injure, damage, impair health, *as*: wa zi bulala ngokusebenza, i. e.: he hurt himself by hard working;—2. To slay; to put to death; to kill; to murder; to take the life; applied to animal and vegetable life, *as*: isitelo si bulewe ilanga, i. e.: the plant has been killed by the (heat of) the sun;—3. To destroy in any way, *as*: izitya zonke zi bulewe, i. e.: all the dishes have been broken into pieces.

—— Bulalana, rcpr. fr. To kill, murder, &c., one another.

—— Bulaleka, qult. fr. 1. To be killing, murdering, &c.; to be apt to be destroyed;—2 To lose life; to suffer severely, *as*: u bulalekile, i. e.: he has received a hurt.

um—BULALI, n. pl. aba. (From bulala.) A murderer; destroyer.

isi—BULO, n. pl. izi. (From bula.) 1. A thrashing instrument, as a stick, flail, &c.;—2. A place for thrashing, thrashing-floor.

im—BULU, n. pl. izim. (From bula, strained, raised. It is connected with intulu, salamander.)

A name of a most extraordinary animal, in shape and color like the salamander, but as large as the "leguan." It lives near the banks of rivers, and often goes far on the land in search of milk from cows, winding its long tail around their hind legs, and sucking the udder. Water-chameleon.

uku—BULUBA, v. t. (From bula and uba, to be separated. Of the same radicals as boloba. *See also* loba, to cut open.)

Properly: to separate, and thus to rid from; exclusively applied to barren cows, e. g.: inkomo ezekiwe a ya za ya zala inkonyana, i. e.: of a cow which was covered, but never produced young.

uku—BULUKA, v. i. (From bula and uka, to go out, &c. *Allied to* puluka.)

To go about unemployed or idle.

i—BULULU, n. pl. ama. (From bulu and ulu, or, which is the same, from bu and ululu, light, empty, stupid.)

A kind of adder, generally of a yellow color, triangled in black, with a flat body, from one to three feet long. It is very slothful, *and hence*, most probably, its name.

i—BULULWANE, n. pl. ama. (From bubu, *see* bubulela, and lulwane, *which see.*) A swarm of bees when flying away.

uku—BULUNGA, v. t. (From bulu, beaten, and unga, to bend round. A contracted form of bubulunga.)

1. To make a round form, as a round bread;—2. To make a sharp point round.

—— Bulungana, rcpr. fr. To collect upon one heap, as bees when swarming. (*See* bubulela.)

im } BULUNGA, n. (From bulunga.) Yinto,
isi } e nge nanhloko, i. e.: anything which has no point; something of a round form.

uku—BULUZA, v. t. (From bula, and uza, to make, to sound. *Compare* buluba and buluka. *Allied to* bumbuluza.)

1. *Onomatop.* to make a sound like bule or bulu, as when a bottle is filled with fluid, or the latter poured out of it;—2. *Literally*: to come easily; to flow abundantly; to overflow, *as*: ukubuluza abantwana abaningi = ukuzala abantwana abaningi, i. e.: to bring forth many children.

i—BUMA, n. pl. ama. (From bu, separate, and ima, to stand, to set. *Allied to* puma.)

1. River or water-flag;—2. Green beads.

um—BUMA, n. pl. imi. (*See* i–Buma.) A mat made of the ibuma-rush.

uku—BUMBA, v. t. (From bu, pressed, and umba, to press together. *The primary sense is*: to press a mass together, to make thick, solid or stiff, to round. *Radically one with* bamba, bemba, bimba, &c. *Allied to* lumba.)

1. To work a mass of clay, *as*: ukubumba izimbiza, i. e.; to work in pottery; —2. To make, to form, *as*: ukubumba amanga, i. e.: to form lies, falsehoods;—3. To be still; say nothing, = to hold (the tongue).

i—BUMBA, n. pl. ama. (From bumba.) A piece of pot-clay.

im—BUMBA, n. pl. izim. (From bumba; *allied to* idumbi.) A round black bean, as large as a bullet. It grows under ground, and is eaten together with maize.

im } isi } BUMBE, n. (From bumba.) *Figuratively*: a piece of, or some pot-clay, signifying a person of a rough, uncouth, &c., character or habit; uneducated, unlearned, undone, ignorant, stupid, &c.

um—BUMBI, n. pl. aba. (From bumba.) A potter.

im—BUMBULU, n. pl. izim. (From bumba, and ulu, stretched.) A roundish thing; as a bulb, kernel, fruit, ball, &c.

uku—BUMBULUZA, v. t. (From bumu, *which see*, and buluza. *Radically one with* bomboloza, *allied to* bubuluza, *dialectic only*. Or, from bumba and uluza, to make loose,—which all amount to the same, and prove the term to be vague.)

1. To come easily; to come or yield abundantly, *as*: nxa amabele maningi a bumbuluza, i. e.: when corn is abundant it is said to "bumbuluza";—2. To rush out; to break or burst out, as when the contents of a packet, which was bound up, rush out; —3. To get children very easily, = buluza;—4. To throw off loosely or easily, as a horse its rider; to throw down;—5. To indulge in sensual pleasures, *as*: wa hla wa ya kulala u bumbuluzile, i. e.: he ate and went to lie down, having gratified his desires.

im—BUMBWANE, n. *(Dialectic.) See* Bungulwane.

i } um } BUMU, n. pl. ama. or imi. (From bu, separated, and umu, standing open.) *Literally*: a mass rushed or burst out, an umbilical rupture.

im } isi } BUMU, n. (*See* i–Bumu.) The act of bursting, or the state of being violently separated; rupture of the umbilicus.

uku—BUNA, v. i. (*Radically one with* bana, bena, bina, and bona. *The primary sense is*: to look pressed, to look or appear weak; to vanish.)

1. To fade; to lose its freshness; to become sapless; to droop; to hang down; to wither;—2. To decay; to become poor or miserable.

im—BUNA, n. (From buna.) Something which has lost its native vigour; *hence*, that which has become tame. It is used as an adjective, *as*: inkabi imbuna (contract. of i yimbuna) i. e.: the ox is tame.

ubu—BUNCE, n. (*See* Umbunce.) Poverty.

um—BUNCE, or Bunci, n. pl. aba. (From buna, and ice or ici, extreme, utmost.)

Properly: one who has been reduced to a very poor or miserable condition, or to poor circumstances; a pauper.

u—BUNDA, or Bunde, n. pl. izim. (From buna, and ida, to reach. *Radically one with* banda, bende, bindi, and bonda;—*the sense is*: to extend, to increase.)

1. *Literally and primarily*,—a place prepared, or an inclosure, a contrivance for the drooping or miserable; *hence*, in a general sense, a partition or place raised of earth or clay inside of the native-hut, in which the goats or calves are kept;—2. A layer; stratum.

i—BUNDA, n. pl. ama. (*See* ubunda.) A shrub growing upon rocks and having a faded or poor appearance. Its bark is, naturally, tough, and used for sewing baskets.

um—BUNDANA, n. pl. imi. (From ubunda. *Dimint.*)

An animal which is kept at the ubunda, designating the same to be in a poor or miserable condition.

um—BUNDANE, n. (*Dialectic.*) *See* Bungane.

um—BUNDU, n. pl. imi. (From ubunda.) 1. The raised border or edge of the fireplace;—2. The round or circle along the which the sticks of native-huts are fastened.

im—BUNE, n. pl. izim. (From buna.) Something faded or withered; applied to plants.

i—BUNGA, n. (From buna, and ga, *the sense is*: thoroughly faded; *hence*, white. *See* impunga, white. *Radically one with* banga, benga, binga, and bonga.)

1. Fosse (?), or a substance of a soft or decomposed quality, applied to wood, e. g.: umuti o sobolile u nga se nawo umlilo, i. e.: wood which is decayed to some degree as to be no more of use for fire, or which has become spongy;—2. A substance like mould, as the small down of fowls.

im—BUNGA, n. pl. izim. (*See* i–Bunga.) The peculiar manner of wearing or dressing the hair like a bishop's wig.

i—BUNGANE, n. pl. ama. (From ibunga, and ane, similar, like.)

Properly: a larva.—In this sense the word is tribal, but in general it denotes a black beetle, which comes forth from that larva.

uku—BUNGAZA, v. t. (Contracted of bulunga, and iza, to come, to make.)
To come around; to collect around, *as*: ukumbungaza umuntu e fika, i. e.: to come around one when he is arriving.

—— Bungazela, qulf. fr. 1. To trouble for something, = ukucela into kofikayo i. e.: to beg for something from him who is arriving (*viz.*: by surrounding him);—2. To be troublesome to;—3. To surround in a friendly manner, as dogs when their master comes.

isi—BUNGE, n. pl. izi. (*See* i-Bunga.) *Literally*: something decayed;—applied to a person of a stupid or lazy character, = isiula.

i—BUNGEZI, n. (From ibunga, and izi, little prickles or down.) A substance which has got mouldy, as food when being put away.

isi—BUNGU, n. pl. izi. (*See* i-Bunga.) A wood-worm, or any other worm bred in mouldy things.

um—BUNGU, n. pl. imi. (*See* i-Bunga.) *Literally*: a mass which, as it were, is in a decayed or mouldy state, or which is in a less perfect state, e. g.: inkonyana e zele imhlope e nge nabala, i. e.: a calf which is born white having not yet any colour. *Or*, as young bees in the comb.

uku—BUNGUKA, v. i. (From bunge, and uka, to go off; to become. *Allied to* punguka and pungula.)
To become stupid, senseless, &c., = nje ngesiula, i. e.: as a fool.

im—BUNGULU, n. pl. izim. (From bungu, and ulu, light, strained.) A small kind of insect, fly or musquito.

i—BUNU, pl. ama. "Zuluized" from the Dutch boer.

isi—BUNU, n. pl. izi. (From buna.) Genitals of females.

uku—BUNXA, v. t. (*Radically the same as* banxa, *which see.*) To straddle. (*Seldom used.*)

—— Bunxela, qulf. fr. Ukuyibunxela intombi, i. e.: to have carnal connexion with a girl in a very indecent manner. (Vulgar.)

i—BUNZI, n. (*Radically the same as* banzi, broad. *Allied to* punzi.) The forehead.

uku—BUQA, v. t. (*Radically one with* baqa, &c., buca. *The primary sense is*: to mingle.)
1. To tread under foot; to trample down, *as*: utyani bu buqiwe, i. e.: the grass has been trampled down;—2. To rake; to level, *viz.*: as by raking the ground is beaten down;—3. To plant a second time at places where the first seed did not come up, = buca.

—— Buqeka, qult. fr. To become hard or solid by trampling, *as*: inhlela i buqekile, the road is quite beaten.

uku—BUQAZA, v. t. *alii* Buquza. (From buqa, and iza, to make. *Allied to* pucula.)
1. To be engaged in trampling or stamping with the feet, *as*: abantu emjatwini ba ya buqaza, i. e.: when the people are at a dance they stamp with the feet;—2. To hop, jump, spring, or dance, as a dog when it springs for joy and wags its tail; or as the tail of a snake when cut off;—3. To mash or crush, &c., as food by stamping or beating;—4. To mangle, as clothes.

—— Buqazela, qulf. fr. To tread easily; to go easily, *as*: umuntu ohambayo e nga pete luto u buqazela, i.e.: one who walks but does not carry anything, moves easily (as it were, jumping) along.

uku—BUSA, v. t. (From bu, before, front, and usa, to burst, shine, light. *The primary sense is*: to let the eye be fixed upon, to keep in sight. *Allied to* buka and buta. *See* ubuso, face. *Sis.* bosa; *Suaheli* usso.)
1. To exercise authority; to have authority as a lord; to be a lord; to have dominion, *as*: o nga sebenzi u setyenzelwa ngabantu u ya busa, i. e.: he who needs not to work and for whom people work is a lord;—2. To make a show by giving, reigning, governing, &c.; to keep under sight; to rule;—3. To be prevailing, prosperous, happy, &c., *as*: u ya busa lomuntu, i. e.: this man is well off;—4. To honor; to pay respect; to serve, *as*: ma ku suke imifunda aba nga busi inkosi, i. e.: let the subjugated people get away who do not obey the chief.

—— Busela, qulf. fr. To govern; to rule, &c. for; to be happy for, *as*: si ya busela nje, i. e.: we enjoy ourselves and need nothing.

—— Busisa, caus. fr. To make happy, prosperous; to treat well, hospitably, &c.; to be hospitable; to serve willingly, *as*: abantu ba ya yi busisa inkosi, i. e.: the people serve the king properly.

—— Busiseka, qult. fr. To come into a state of being made happy, &c.

um—BUSI, n. pl. aba. (From busa.) A king, governor, ruler.

um—BUSISO, n. (From busisa.) An act of good government; prosperity; blessing.

isi—BUSO, n. pl. izi. (From busa.) 1. The manner of governing;—2. A rule of government.

um—BUSO, n. pl. imi. (From busa.) Kingdom; dominion; realm.

uku—BUTA, v. t. (From bu, before, in front, and uta, to pour, to throw. *The primary sense is*: to crowd. *See the allied* bata, beta, and botwe.)
1. To collect together; to come together, *as*: abantu ba ya buta enkosini, i. e.: the

people are gathering together at the Chief; —2. To stay; to make a stay, *as*: izinduna be zi bute kwomkulu namhla, i. e.: the head-men stayed at the great place to-day; —3. To collect a number of things into one place; to gather or bring together;— 4. To get in harvest; to collect by picking up, by plucking or cropping, *as*: butani izikwebu eziwileyo, i. e.: pick you up the ears which have fallen down.

—— BUTANA, rcpr. fr. To come, assemble, stay, &c., together. Sometimes endawinye or endauninye is added, i. e.: into one place.

—— BUTEKA, qult. fr. To be fit for being collected, &c.

—— BUTELA, qulf. fr. To collect together for, at, about, &c., *as*: ba butela kuye, i. e.: they came collecting or crowding near, about him.

isi—BUTA, n. pl. izi. (From buta.) Something gathered together, as a heap of corn; particularly applied to the little tuft of hair, which the women wear on their head.

BUTAKATAKA. *See* Takataka.

i—BUTO, n. pl. ama. (From buta.) A soldier, *viz.*: one who stays for the King's service.

um—BUTU, n. (From buta.) A collection of water in the brain of sheep, of which they die.

im—BUTUMU, n. pl. izim. (From buta and umu, stand, set.) The gnu; probably so called from their being always together in large numbers.

BUTUNTU. *See* Tuntu.

uku—BUXELA, v. t. (From bu, pressed, and xela, to point forth. *Allied to* buqela.) To thrust stakes into the ground.

uku—BUXUNGA, v. t. *See* Bucunga.

BUXUQU and BUXUBUXU. *Onomatopoetic*, expressive of the noise made by treading mortar, but originally taken from the noise cattle make in their kraal when it has become a mass of mud. It is also applied to smearing or dirtying the body or any part of it, as the face with red clay, &c. *Used with* ukuti buxuqu. (*Radically one with* buca, buqa, &c.)

uku—BUYA, v. i. (*Radically one with* baya, biya, to stop. *Swaheli* uya, to go back; *Sis.* boea.)

1. To go back; to come back; to return, viz.: *from a place*, *as*: u buyile Emkungunhlovu, i. e.: he has returned from Pietermaritzburg;—2. To come again, *as*: wa buya na ukusibona yini, i. e.: did you come again to see us or— ?

This simple form is extensively used to express the adverb *again*, *as*: ihashe li buye la bonwa, i. e.: the horse has been found again;—loku a ku sa yi kubuya ku ba kona, i. e.: this shall never happen to be there again.

3. To recover from a fainting fit; from exhaustion, &c.; to revive.

—— BUYELA, qulf. fr. 1. To return for; to return, go back to the same place, state or condition in which a thing was before, *as*: wa buyela ekaya, i. e.: he turned to his home;—2. Ukumbuyela umuntu, i. e.: to return for his benefit, consolation, &c.; to comfort one about something; to tranquillize.

—— BUYELANA, rcpr. fr. To settle mutually, to quiet, tranquillize one another respecting a disturbance, *as*: be be xabene kanti manje se be buyelene, i. e.: they were bad friends with each other, but now they have come back upon good terms.

—— BUYELELA, freqt. fr. 1. To return over and over; to return from one to another place from whence one had started; to return on the same day;—2. To return, go back for a thing again.

—— BUYISA, caus. fr. 1. To return, bring, carry or send back; to restore;—2. To repay; to recompense;—3. To make or cause to return, go back, &c.

—— BUYISANA, rcpr. fr. To appease, tranquillize each other; to make peace with each other.

—— BUYISELA, qulf. fr. To return, recompense, &c., for or to.

—— BUYISELANA, rcpr. fr. To return, &c., to each other, *as*: be be buyiselene izinkomo ezitunjiweyo, i. e.: they gave back on each side or to each side the cattle taken in war.

i—BUYA, n. (From buya.) Ebb-tide.

im—BUYA, n. (I cannot find out the proper signification of this word. The Xosa has imbiwa for it.)

Name of a plant resembling purslain. It is eaten by the natives, and makes a nice spinage when young.

isi—BUYA, n. pl. izi. (*Coinciding with* isi-Baya.) A place where the natives bring in or put their crops of corn.—The idea is that before the bringing in the corn is said to be at emimangweni, i. e.: exposed on the hills, but now it returns home.

uku—BUYEKEZA, v. t. (From buya, a qult. fr., buyeka and iza, to make.)

Literally: to make or do a thing over again; to let go through the same process. Exclusively applied to grinding corn or other substances.

i—BUYI, n. pl. ama. *alii* BOYI. (If buyi is the right etymology, it means passenger.) A species of falcon.

um—BUYISELI, n. pl. aba. (From buyisela.) A person who makes recompense, restitution, &c.

isi—BUYISELO, n. (From buyisela.) 1. An act of restitution;—2. The thing restored or recompensed.

uku—BUZA, v. t. (From bu, front, pressed, and uza, to come, perceive. The sense is to thrust before or against the mind. *Allied to* biza, boza, and bula.)

1. To put before the mind; to ascertain the mind; to inquire;—2. To ask; to interrogate, *as*: ukubuza izindaba, i. e.: to ask about news;—3. To catechize; to put a question;—4. To examine; to find out by inquiring, *as*: ukubuza icala, i. e.: to investigate a case.

—— Buzana, rcpr fr. To inquire with each other; to confer; to consult.

—— Buzela, qulf. fr. To inquire, ask, &c., for, after, &c.

—— Buzisa, caus. fr. To try to inquire, ask, &c.; to make inquiry; to pretend to ask.

—— Buzisisa, caus. fr. 1. To inquire, &c., earnestly, diligently;—2. To search out.

uku—BUZA, v. t. (From bu, exclamt., and iza, to make. *U* is short as in the English [buzz] "book.")

1. *Literally*: to make a sound or noise like bu; to make a buzzing noise; to hum;—2. To swarm.

im—BUZAMO, n. (From buza I. and ima, to stand; set.)

A right tributary to the Umvoti River, entering into the last a short distance from the sea.

im—BUZANI, n. pl. izim. (From buza II., and ani, *(diminutive form.)* A small insect or fly, which frequents sour substances.

isi—BUZENGANI, n. pl. izi. (From buza, and ingani, an infant; or of buza and inga-ani, of which the sense would be,—what sort of inquiring thing?)

A name of contempt given to stupid or lazy people.

isi—BUZENGE, n. The same as buzengani and isi-Bunge.

i—BUZI, n. pl. ama. (From buza I.) A large mouse,—probably so called from its sharp instinct.

im—BUZI, n. pl. izim. (If this word comes from buza I. the sense would be, a species pushing or thrusting forth, coinciding with the *Sis.* betsi, *see* Zulu badi, and with puzi, and puti, *which see*. *Suaheli* and *Nika* busi, *Makwa* puri.) A goat.

isi—BUZI, n. pl. izi. (From ebuza, *which see.*) *Literally*: any skinny part of the natural covering of animal bodies, after it has been cast off; as also shelly parts, as of ring-worms when decayed.

um—BUZI, n. pl. aba. (From buza I.) An inquirer.

um—BUZISO, n. pl. imi. (From buzisa.) A matter or subject of mere inquiry.

i—BUZO, n. pl. ama. (From buza I.) A question, query.

um—BUZO, n. pl. imi. (From buza I.) An object in question; something put forth as a question.

im—BWABA, n. pl. izim. (From bu, denoting quality, and aba, to separate. Commonly pronounced imbaba. *Allied to* imfaba, *which see.)*

Some kind of eatable of an inferior or not nourishing quality, as very young pumpkins, especially such as have been killed by frost.

i—BWE, n. pl. ama. (Amahlala *dialect.)*

Note.—The *Suaheli* and *Nika* have bua instead of our wa, to fall, from which we have iwa, a rock. It would, therefore, appear that wa *(Zulu)* is only a remnant of bua, *viz.*, its passive form, and that our itye also is but a passive form of bua, it being exactly the same as ibwe. B always, in the passive, changes into ty, as baba, batywa.) The same as itye, stone, rock.

C.

This character is employed to represent a class of dental-clicks. In articulating the same, the tip of the tongue is drawn in a pressing or sucking manner against the upper front-teeth and the gums, and quickly struck away so as to make a slight noise or smack. Its modified sounds are, in the present state of orthography, distinguished by additional consonants according to their nature, *as*: cela, ncela, gcina, ngcengce.

CA, adv. (Originally a verb, coinciding with qa (and often with ga and ka), the signification of which is, to tip, top, tap, lap, flap, slap, snap,—a tip, top, point, end, &c.; and hence, the uppermost, utmost, outermost, extreme, last, least point, &c.) No; nay; *tribal*, instead of qa, *which see.*

uku—CABA, v. t. (From ca, top, and iba, to press or separate. *Xosa* cwaba.)

1. To top trees and bushes; to take off the tops or upper part, as the natives do when they make their garden in a bush;—2. To clear a place of trees and bush, *as*: ukucaba emasimini, i. e.: to clear off the trees, &c., in the garden;—3. To clear; to open or cut through a bush, as when a road is made through it.

isi—CABA, n. sing. *(See* the verb caba.) *Literally*: any thing of which the top has been taken off, or of which the upper point or side has been pressed; *hence*, any thing pressed flat, as a lump of dough made into a flat cake; the flat surface of a tablet, &c., *as*: umbila yisicaba, i. e.: flat crushed maize.

This word is generally used as an adjective, and changes its nom. form *isi*, assuming the correspondent to the noun, *as*: umbila umcaba, i. e.: the maize is flat, *viz.*: when it has been boiled the natives press it flat, or crush it flat, upon a stone.

From the sense of flat, another,—*smooth*,—has originated, *as*: indwangu incaba, i. e.: the table-cloth is smooth (spread smoothly). (*Xosa*, incawa.)

Another use made of this word is that of an adverb, with ukuti, *as*: yi songe ngamacopo i ze i ti caba indwangu, i. e.: fold the sheet by its corners that it may be in smooth order, or that the corners lie nicely one on the other. (NOTE.—It is closely allied to capa, and often confounded with the latter, or used synonymously.)

uku—CABANGA, v. t. (From ca, uppermost, the mind, and banga, *which see*.—Other dialects use camanga.)

1. To employ the mind; to occupy the mind with some topic; to cause the mind to think; to form thoughts or ideas in the mind, *as*: inhliziyo yami i sa cabanga, i. e.: my mind is still thinking;—2. To intend; to conclude, *as*: nga cabanga ukuya etegwini, i. e.: I thought of going to the bay;—3. To fancy; to imagine; to suppose;—4. To consider; to reflect, *as*: umuntu obayo a ka cabangi, i. e.: one who is stealing does not think (of the consequences);—5. To meditate;—6. To presume; to apprehend;—7. To perceive; to conceive.

—— CABANGELA, qulf. fr. To think for, upon, about, &c.

—— CABANGISA, caus. fr. To cause to think, consider, &c.; to try to occupy the mind, &c.

u—CABANGA, n. (*See* the verb.) Imagination, reflection, conscientiousness, *as*: umuntu lo u nocabanga, i. e.: this man has fear (of conscience) = u novalo; or, a ka nacabanga, i. e.: he has no fear, = u nesibindi. (This word is, however, only a contraction of the Infint. ukucabanga.)

isi—CABANGO, n. pl. izi. (From cabanga.) Thought, idea, reflection, meditation, &c.

um—CABI, n. pl. aba. (From caba.) One who clears a piece of ground for gardening, or cuts a bush away.

um—CABO, n. pl. imi. (From caba.) 1. The work done in clearing a bush away;—2. A place where the bush has been chopped away.

isi—CABU, n. pl. izi. (From caba, or of ca, extremely, and ebu, *which see. The sense is one*, extremely pressed. The *Xosa* has isigcawu; others isiqabu.)

Literally: a maker of cobweb, *viz.*: a spider with hair.

uku—CACA, v. t. (A repetition of ca, *which see*. The notion of this verb refers, according to the nature of the click, to finer or smoother objects than qaqa does. *Allied also to* gcaca. *Xosa*, cuca.)

To touch slightly, or in the least degree, the skin, as in cutting a boil; to cut or make several cuts at such a place.

uku—CACAMBA, v. t. (From caca, *which see*, and amba, denoting circumference. *See* amba, bamba, bembe, bimbi, bombo, &c. *Allied to* qaqamba.)

To cut or crack the capsule; to shell, *as*: amahlakuva uma a'nekiwe elangeni a ya cacamba, i. e.: when the nuts of the castor-oil tree have been exposed to the sun they crack the capsule.

uku—CACAMEZELA, v. t. (From cacama, which is a slight modification of cama, to rest upon, and izela, frequent. of iza, to make; or, which comes to the same, from caca, and imezela, to move upon frequently. The *Xosa* isicocombela, tawdriness, is the same.)

Properly: to use or wear something which rests or moves upon the eye-lids; *hence*, to wear some ornament, a string of beads, &c., over the eyes.

um—CACAMEZELO, n. pl. imi. (From cacamezela.)

A matter worn across the eyes. (The *Xosa* has isicocombela for such apparel.)

CACANI. *See* Qaqani.

uku—CAGA, v. t. (From ca, utmost, and iga, to cut, to hew. *Compare* cansa and zaca.)

1. *Literally*: to cut in pieces; to hack; to hew extremely. *Hence*, to be lean, *as*: inhlala i si cagile, i. e.: the famine has made our eyes to sink, = made us meagre;—2. To be destitute of fat; to have a ragged or haggard look, *as*: inkonyana icagile, i. e.: the calf looks haggard.

uku—CAGATJA, v. t. (From caga, to cut in pieces, and tja, to throw, = pa. *Allied to* catja, to glean.)

To pick up (wood which is) cut in pieces, as the branches which have been cut off; *hence*, to pick up little pieces of wood, = ukuteza izinkuni ezincanyana, i. e.: to collect little pieces of wood.

uku—CAKA, v. *See* this word, and all of its derivatives, under qaka.

uku—CAKAMA, v. i. (From ca, and akama, to move upward, or right up. *Radically one with* cokama (*See* cukuca.) The *Xosa* has cukuma, to move up with the extreme point.)

To move with the uppermost point backward and forward, as the point of a balance, or the spring of a trap.

—— CAKAMISA, caus. fr. To move the uppermost point backward and forward, as the balance; *hence*, to weigh.

isi—CAKAMISO, n. pl. izi. (From cakamisa.) 1. The motion of weighing;—2. Balance.

uku—CAKATA, v. t. (From ca, ika, to fix or set, and ita, to touch. *Allied to* gaka and raqa, to surround. Others, and the *Xosa*, have xakata.)

Literally: to touch with the extreme point slightly: to hang loosely around: not to lie close upon, *as*: intambo i cakatile enkabini, i. e.: the riem lies loosely around the head of the ox, or is not tied closely.

—— CAKATISA, caus. fr. To touch slightly or softly; to bind loosely; to put around loosely.

i—CAKAZI, n. pl. ama. (From ca, to lap, and kazi, belonging to a female. The *Xosa* has idikazi, a fondled female.)

A lap-female, *viz.*: a female who, after having been married, has lost or left her husband, and returned to her parents.

i—CAKIDE, n. pl. ama. (From caka, extreme, set, and ida, reached.)

Literally: an animal moving in a very quick, shooting manner; designating the grey weazel.

i—CALA, n. pl. ama. (From ca, and ila, to rise. *Radically one with* qala. *Xosa* ityala.)

1. *Primarily*: any particular thing, cause, matter or circumstance that rises against or befals a person, or in which he may be drawn with or against his will;—2. A suit or action in court; a case, *as*: icala lake li m lahlile, i. e.: he has lost his case;—3. A court of justice, *as*: ukuya ecaleni, i. e.: to go to court; (in this sense the pl. amacala is more commonly used;)—4. Guilt, debt, fault, punishment, &c., *as*: kwa tiwa u necala, i. e: it was said that he is guilty;—5. Any offence, misdemeanour, crime, &c.;—6. A certain business, affair, or duty which can not be settled by another, *as*: ngi ya hambela icala lami, i. e.: I am going on my business.

A ku cala loku, i. e.: it does not matter this—is a contraction of a ku nacala lo., *as also*: ku cala nina? what is the matter there?—*contr.* of ku yicala nina.

CALEKA. *See* Qaleka under Qala.

uku—CAMA, v. i. (From ca, and ima, to move or stand. *The sense is*: to move or stand on an extreme point, and this is the basis for the whole stock, cema, cima, cocoma, cokama, qama, nqama, &c.)

1. To stand in a crouching position; to sit on the calves; to cower;—2. *Euphemistic*: to void water, which the natives do in that position.

—— CAMELA, qulf. fr. To lean upon; to rest upon; to rely upon, *as*: ukucamela esanhleni ngekanda, i. e.: to lean upon the hand with the head.

uku—CAMANGA, *the same as* cabanga, *which see.*

uku—CAMBUSA, v. t. (From camba, extreme soft or skinny part, and usa, to burst, make a hole. *See* bamba, bemba, qamba, xambo, &c. *Others* kambusa and qambusa.)

To cut a hole in the lap of the ear. *See* camsa.

isi—CAMELO, n. pl. izi. (From camela.) Anything for leaning or resting the head or feet upon, as a foot-stool, which the natives use as a pillow; *hence also* a pillow.

uku—CAMSA and CAMUSA, v. t. (From cama, and usa, to burst or open. *Others* qamsa or qamusa and nqamusa.)

1. *Literally and primarily*: to perform an operation upon an extreme point or skin; *hence*, to slit up; to cut open; to lance, *as*: ukucamsa iqubu, i. e.: to lance a swelling;—2. To peck, to peck open.

—— CAMSELA, qulf. fr. 1. To slit, cut, lance, &c. for;—2. To peck, or strike with the beak for, *as*: inkuku i camsele amazinyana, i. e.: the hen opens the shell of the egg (as in hatching) for the little chickens, as also, it pecks food (as kernels) open for them.

isi—CAMU, n. pl. izi. (*See* cama and camsa.) Any point which is broken through or open; any opening or hole, *as*: isicamu senhlu, i. e.: a gap in a house admitting light, or: isicamu sequbu, i. e.: a cut or gash of a swelling emitting matter. (*Compare* isi–Nqamu.)

uku—CANGAZA or CANGOZA or CANGUZA, v. t. (From canga, the same as qanga, to play, and iza, to make,—to make a noise. *Allied to* cenga and cwenga. *Compare* bengezela, bongoza, and others of—ngoza and nguza.)

Properly: to make a wedding party or dance, with especial reference to a bride who, by her dancing in the presence of the assembly, tries to obtain the favour of all.

—— CANGOZISA, caus. fr. *Exclusively used in the term*: ukuyicangozisa intombi, i. e.: to let the young girl (who is engaged) perform her bridal dance.

uku—CANSA, v. t. (From cana, a recpr. fr. of ca, to crack asunder; to be at a spit or stake, and isa, to burst, to thrust. *Allied*: cwane, cina, cinsa, consa, centa, bansa, banda, &c. *The primary sense is*: to split. *Xosa*, to hit at a mark or target, to crack it.)

Literally: to thrust at or into a spit or stake, signifying to become, or to be reduced to skin and bones; to get very meagre; to grow flapped or like a lap; to exude, *as*: unina u file inkonyana iza kucansa, i. e.: the mother being dead thus the calf will become as a rag, loose fat and flesh. (*See* caga.)

i—CANSI or CANTI, n. pl. ama. (*See* cansa.) A mat made of fine rushes, and so called from being spit or split through. (The *Xosa* umcantsi, i. e.: after-birth, and isicanca, an old torn mat, are of the same stock.)

isi—CANUCANU, n. pl. izi. (A repetition of canu. *See* canuka.)

Squeamishness of the stomach; loathing; great aversion; disgust or nausea.

uku—CANUKA, v. i. (From canu, ca, extreme, and unu, smell, taste, acid (*see* umunyu and munu, isinungu,) and uka, to come up. *Radically one with* cunuka. *Allied to* kanuka and nuka.)

1. To feel squeamish; to feel disgust; to feel inclined to vomit;—2. To suffer from acidity or colic.

uku—CANULA, v. t. (From canu, and ula, to strain. *Allied to* kanula and anula, but transitive to canuka.)

1. To nauseate; to loathe; to eject from the stomach, *as*: inyama i ya ngi canula, i. e.: the meat makes me vomit; —2. To disgust; to offend.

uku—CANUZELA, v. t. (From canu, and izela, to come, make for or about. *Xosa* rauzela.)

Properly: to acidulate; to feel squeamishness or acidity coming on; to feel almost sickish.

uku—CAPA, v. t. (From ca, and ipa, to press, to give, &c. *Radically coinciding with* xapa. *Allied to* qapa and caba.)

To lap, *viz.*: to lay over or on; to put upon an extreme point or opening. This form is not used except with ukuti, *as*: ukuti capa, i. e.: to put upon a hole or opening (something like a door;) *hence*, to shut.

—— CAPISA, caus. fr. To lay over or on; to rub on or over, *as*: capisa isikumba, i. e.: rub fat or milk on a skin (to prepare it for wearing.)

isi—CAPA, n. pl. izi. (*See* the verb.) 1. Anything to lay over or on, particularly, the kind of door for shutting the native hut;—2. Any old basket, usually used for covering, laying on other basket, &c.

uku—CAPAZA, v. t. (From capa, and iza, to make.)

Literally: to make a noise like capa, as in sputtering or squirting water from the mouth; also of voiding water. (*It is radically one with* xapaza, and often synonymous with the same, but with a tribal difference.)

u—CAPENI, n. pl. o. (From capa, and ini, equal, four.) Lizard; a tribal name instead of isibankwa of which it is only a modified notion.

uku—CAPUNA, v. t. (From ca, epu, a portion or part, (*see* isiepu, isihlepu, &c.,) and una, little or equal. *Others and the Xosa have* capula, a difference only in ula, to strain.)

Literally: to take just a small portion from any quantity; to measure off by hands-full, *as*: capuna umbila, i. e.: take a small part or portion of the maize. *Hence also*, to deduct, *as*: capuna usipeni emalini yami, i. e.: take off six-pence from my money.

—— CAPUNELA, qulf. fr. To take a small portion for; to give a small portion from —to any one.

uku—CASA, v. t. *alii* cwasa. (From ca, and isa, to burst, shoot, or throw. *It coincides radically with* caza, and is often confounded with the latter without a proper reason. *See* pasa.)

1. *Primarily*: to make or play the master; to subject; to submit; to overthrow; to baffle, *as*: wa m casa pansi, i. e.: he threw him down, *viz.*: under him;—2. To upthrow; to upset; to throw up, as from the stomach.

—— CASANA, recpr. fr. 1. To subject one another; to overthrow one another;—2. To be disgusted with one another;—3. To be at variance, to find fault, fall out with one another.

—— CASEKA, qult. fr. To be subject; to be thrown under or down; to be overwhelmed as from care; to be mastered as in a fighting.

—— CASEKELA, qulf. fr. 1. To be submissive; to submit; to give up or yield one's person or opinion to another;—2. To have regard or respect for; to care for or about what another says; to yield without murmuring.

—— CASISA, caus fr. To submit or refer an opinion; to give an opinion; to show cause; to explain.

—— CASISELA, qulf. fr. To submit an opinion to; to yield up or surrender one's opinion to the authority of another; to explain to, *as*: u si casisele izwi u li shiyileyo, i. e.: submit to us the word which you have left out.

—— CASISISA, caus. fr. To submit, yield, &c., in a peculiar way or degree; to explain more closely; to explain more distinctly.

i—CASU, n. pl. ama. (From casa.) Upset; the throwing up of the stomach.

uku—CASUKA, v. i. (From casu or casa, and uka, to come up. *Allied to* canuka. *Xosa* capuka.)

To be upset; to be in a bad humor or temper; not yielding; not submissive; not humble; to be perverse or angry.

uku—CASULA, v. t. (*See* Casuka, to which it is the transitive by ula, to strain.)

Literally: to strain a submission; *but primarily*: to force or press one so long,

until his temper is entirely upset; to excite one to perverseness; to make angry, *as*: wa m casula ngokubiza amabizo amabi, i. e.: he brought him into a bad humor, by calling him bad names.

uku—CATA, v. t. (From ca, and ita, to touch. *The primary sense is*: to touch with the tip of the finger. *Allied to* cita, cuta, and qata. *See also* catja.)

1. To take up a little or a bit; to take just with the fingers, or as much as can be taken between or with the fingers; to pick up;—2. To steal, by taking up with the fingers; *hence*, to take secretly; to pick the pocket.

uku—CATAZA, v. t. (From cata, and iza, to make. *Allied to* ratjaza.)

To pour out a little, or the least drop.

—— Catazela, qulf. fr. 1. To pour out a little for;—2. To pour away, *as*: catazela amanzi amabi, i. e.: do pour away the dirty water.

uku—CATJA, v. t. (From ca, and itja, to shoot, to thrust, to sink; or from cata, and ja, *which see*. *Allied to* capa, caba, and cagatja.)

1. To betake to; to abscond; to withdraw into; to creep into; to hide; to conceal, *as*: inkabi i çatjile esixeni, i. e.: the ox ran away into the thick bush;—2. To take or seize, to pick up, *as*: uku-catja izikwebu, i. e.: to glean ears.

—— Catjela, qulf. fr. To abscond, hide, &c., for, *as*: wa ngi catjela, i. e.: he concealed himself before me or from me.

isi—CATJA, n. pl. izi. (From catja.) *Literally*: something that conceals itself. A name of a small poisonous reptile (= cadis-worm) which betakes itself to the excavation of grass, and is destructive to cattle when they eat it with the grass. *(Dialectic* inqatja.)

um—CATO, n. pl. imi. (From cata.) A pick; a bit; something picked up with the hand, or as much as one can take with the hand; a handful.

isi—CATU, n pl. izi. (From cata.) *Literally*: a making or structure in which the extremities are taken or caught; *hence*, a kind of trap, to ensnare the feet of little animals while they walk over it, *as*: i badjiwe esicatwini, i. e.: it has been caught in a trap. *(See* isi–Bata.)

uku—CATULA, v. t. (From catu, and ula, to strain.)

1. *Primarily*: to try or exert one's self to get upon the feet, as if they were caught in a trap; to try or begin to walk, as a little child;—2. To tread, as it were with the toes on the ground, stealthily; to step slowly. *(Coinciding with* nyatela.)

isi—CATULO, n. pl. izi. (From catula.) Sandal; *lit.*: anything used for treading upon; shoe; boot.

uku—CAZA, v. t. (From ca, and iza, to make. *Radically one with* ceza. *Coinciding with* cata and casa.)

Literally: to make fibres; to pick off, as fibres from the root; to pluck off.

—— Cazela, qulf. fr. 1. To pluck off; to unravel; to separate by the fingers; to disentangle;—2. To comb;—3. To explicate; to unfold.

—— Cazisa, caus. fr. To pick off separately as fibres; to comb properly; to explicate properly.

—— Cazisisa, caus. fr. 1. To pick or pluck very fine, to the least fibre; every single one;—2. To explicate; to unfold a meaning or sense to the utmost.

Note.—Care is to be taken lest the proper meaning of this verb be confounded with casisa, &c., or with qazisisa, which latter applies to the faculty of seeing.

i—CAZIBE, n. (From ca, and zibe *which is radically the same as* sebe, rays; *see* um-Sebe. The *Xosa* has canziwe, i. e.: spreading broad its point.)

The evening-star.

i—CE, n. *(Radically the same as* ca, ci, &c.) An extreme or rare thing or case; *hence*, a chance, luck, &c., *as*: wa tola ice, *or* tola ngece, i. e.: he picked up a chance, = had or met with a fortune.

uku—CEBA, v. i. *(Radically one with* caba, I. to lap, and cweba.)

1. To put on or lay on or over; applied to growing, *hence*, to grow fat; to grow fine;—2. To grow or become rich.

—— Cebisa, caus. fr. To make fat; to make rich.

uku—CEBA, v. t. (The same radicals as II. ceba I., but pronounced as if of ca eba, like *a* in the English slander, care, &c. It coincides with hleba, to slander.)

1. *Primarily*: to lay upon or over; to burden with; *hence*, to speak of a particular or single fault of character; to gossip; to slander (hleba affects the whole character), *as*: musani kuceba umnyeni wetu, i. e.: do not burden such things upon our son-in-law, = do not slander, &c.;—2. To bespeak partly; to engage a person or thing.

—— Cebana, rcpr. fr. 1. To expose one another; to slander one another;—2. To agree or concur falsely; to conspire together.

—— Cebelana, rcpr. fr. To conspire together on both sides.

i—CEBA, n. pl. ama. (From ceba II.) The shoulder; *literally*: the place to lay or burden upon. (The *Xosa* has ixalaba, the same literal sense.)

CEBEKAZI and Cabakazi, adv. *(Originally a noun of* ceba I. or caba, and kazi, denoting degree.)

Signifying: in the finest or best order; in the highest degree; very convenient, easy, suitable, &c.; used with ukuti, *as*: isihlalo si ti cebekazi, i. e.: the chair is very convenient.

uku—CEBEZA, v. t. (From ceba I. and iza, to make, to come. *Closely allied to* ceza, and the stem beza, to ibele, the breast. *Xosa* cebesha.)

To make grow fat or fine, exclusively applied to the coming forth of the udder of an animal which is in calf; *hence*, to make or begin to make an udder.

isi—CEBI, n. pl. isi. (From ceba I.) Any rich person or thing.

um—CEBI, n. pl. aba. (From ceba II.) A gossip; slanderer; conspirator, &c.

i—CEBO, n. pl. ama. (From ceba II.) 1. *In a good sense*: a counsel, device, plan, &c., *as*: hlanganisani icebo, i. e.: hold ye a counsel;—2. *In a bad sense*: a trick, fraud, deceit, stratagem, artifice, &c., *as*: wa tabata imali yake ngamacebo, i. e.: he took his money under all kinds of bad devices.

ubu—CEBO, n. (An abstract of icebo 2.) All manner of fraud, deceit, putting obstacles, obstructions, &c.

i—CEKE, n. pl. ama. (From ce, *see* ca, and ike, put or fit upon.) *Literally*: a place cleared up, *viz.*: the open place between the huts of a kraal; open yard.

uku—CELA, v. t. (From ce, and ila, to strain. It belongs to the extensive stock of ila, of which the *radical sense is*: to strip or split. *Sis.* kela.)

1. *Literally and primarily*: to strain the utmost or least bit; to strip off a bit or small portion;—2. *Commonly*: to beg or ask something; to try to get or obtain something, *as*: w'eza kucela inkomo, i. e.: he came to beg for a cow.

—— CELEKA, qult. fr. To be fit for being begged; to yield to begging or asking; *hence also*, to be desirable (*coinciding with* qaleka).

—— CELELA, qulf. fr. To beg or ask for, in behalf, &c.

—— CELISA, caus. fr. To do as if begging.

—— CELISISA, caus. fr. To beg or ask very earnestly or urgently.

i—CELA, n. pl. ama. (*See* the verb. *Xosa*, icala. *Allied to* umncele and iqele.)

A stripe or side; a margin, *as*: icela lencwadi, i. e.: a margin of a book.

isi—CELA, n. pl. izi. (*See* the verb.) A beggar; a petitioner.

isi—CELANKOBE, n. (From cela, and inkobe, corn, food.) The evening-star. (*The literal meaning is*: a beggar for corn: but I cannot make out the signification.)

in—CELE, n. pl. izin. (*See* um–Cele.) A little berry, or the fruit of the umcele shrub.

um—CELE, n. pl. imi. (From cela.) 1. A shrub bearing small red berries very sweet and of good flavour;—2. A fine long specimen of grass generally used for thatching.

isi—CELEGU, n. pl. izi. *Alii* isi–Ceku. (From cele and gu, bent, waved. The *Xosa* umcelo.) A kind of wag-tail.

um—CELO, n. pl. imi. (From cela.) A flat kind of basket; sometimes only the bottom of a basket (*radically* something stripped).

in—CEMA, n. *See* in–Gcema.

uku—CENCEZA, v. t. (From ce–nce, *onomatop.* signifying a small, fine sound, and iza, to make. *See* ncinceza.)

To make a sound or noise like that of a small bell; to ring a small bell.

uku—CENGA, v. t. (From ce, and inga, to bend or press. *The sense is*: to urge to or with the utmost. Dialectic, or with a slight difference from yenga. *Allied to* cinga, linga, and tenga.)

1. To give or promise something with a view to gain; to bribe, *as*: ukucenga umuntu ngemali, i. e.: to purchase the will or mind of a person;—2. To persuade or induce to good or evil;—3. To prevail upon; to gain advantage; to have effect, power or influence.

i—CENGECENGE, n. pl. ama. (A repetition of cenge, pressed upon the top, bending the top. *Allied to* xegaxega and xengisa. *Coinciding with* isilengelenge and indengendenge. *Xosa*, xengaxenga.)

The uppermost top of branches of a tree, which, when a human being or even a bird takes or lays hold on them, bend down; *hence also*, something waving or wavering, *as*: inyoni i secengecengeni, i. e.: the bird is waving upon the highest top of the tree.

u—CENGEZANA, n. pl. izin. (From cenge, and izana, to make nearly or even so.) A head of cattle, the tops or points of whose horns are slightly bent back or downward.

u—CENGEZI, n. pl. izin. (*See* i–Cengecenge. Extracting the root nge, bending, —it is *radically one with* u–Cezu.) A pot-sherd; *tribal*, instead of udengezi.

uku—CENTA, v. t. (From ce, and inta, to take or touch even; to pick even,—ce, the top. *Allied to* cinsa, ncinta, cata, &c.)

1. To clear away the tops or rising points of a surface, as grass or rubbish growing at a footpath, or clearing up a place for building;—2. To pare, *as*: centa uboya besikumba, i. e.: scrape off the hair of the skin; to peel potatoes.

i—CENYANI, n. pl. ama. (From ce, ini, fluid, and ani, herb. *See* im–Fenyani.) *Literally*: a herb or plant extremely juicy or full of fluid, designating the small aloe.

um—CETE, n. *Same as* isi–Ncete, *which see.*

uku—CEZA, v. t. (*Radically one with* caza. *Allied to* teza, hleza, &c.)

1. *Literally*: to make splints; to splint; to split; to snibble from the side of a piece of wood;—2. To go off to the side, *as*: ceza enhleleni, i. e.: go off from the midst or great bulk of the road to the side (especially when it is wet in the middle).

in—CEZO, n. pl. izin. (From ceza.) A piece of wood for splitting; splitting wood.

u—CEZU, n. pl. izin. (From ceza.) A splint, split, chip, fragment. u–Cezwane, *dim.* a small split, chip, &c.

uku—CEZUKA, v. i. (From cezu, and uka, to go off. *Closely allied to* hlazuka and hlezuka. *Dialectic*, qezuka.)

1. To loosen a small piece by breaking or otherwise; to wane, *as*: inyanga i cezukile, i. e.: the moon is decreasing;—3. To break out; to turn out; to evacuate, *as*: ukucezuka enhleleni, i. e.: to turn out of the path. (This verb refers to a whole body of which a piece, like an acute-angle, is broken, as when the moon just begins to wane; while "hlezuka" denotes a whole piece, as the whole edge of an axe, or when the moon has decreased considerably.)

—— CEZUKELA, qulf. fr. To break out, turn out, &c. for, at a side, *as*: wa cezukela omunye inhlela, i. e.: he turned out of the road or evacuated it for the other one.

uku—CEZULA, v. t. (*See* cezuka, to which it is the transitive. *See* hlezula and razula.)

1. To break into small pieces; to break off a part, as breaking bread;—2. To turn away from a road.

CEZUZA. A contraction of ceza and uza, i. e.: to go off and come; *see* ceza.

CI, adv. (*The same as* ca and ce.) Used with ukuti, *as*: ya za ya ti ci, i. e.: the thing it became continually or gradually smaller, or to a smaller point.

i—CI, n. pl. ama. (*See* Ca.) 1. An extreme; exaggeration, *as*: umuntu okuluma amanga u namaci, i. e.: a man who speaks falsehood is exaggerating. (In this instance we can clearly observe the identity of ci-ca and nga, amanga = amaci);—2. The extreme or most suitable time, *as*: so qala ukusebenza ngeci nina? i. e.: which is the best time for us to begin to work?

isi—CI, n. (*See* Ca.) Any thing which is employed at the utmost; *hence*, utmost; extreme or last means, manner, way, or mode, *as*: ba ng'azi ukuba impahla ba nga yi toli ngesici nina? i. e.: they do not know that they can not get goods in the very mode, or by the very means, (they want); = they may not command goods in any, or by any, mode they please.

uku—CIBA, v. t. *alii* GCIBA. (From ci, and iba, to step forth, to press. *Allied to* citja and cweba. *Xosa* tiba.)

1. To step forth for throwing; to prepare for throwing by drawing out a weapon; to draw or thrust a pointed object, *as*: inyamazana ya hlula ngi nga ka cibi umkonto, i. e.: the game passed by before I could pitch my spear;—2. To ward off, keep off, fend off anything mischievous that approaches, *as*: nanko u za kuhlaba wena u m gcibe, i. e.: there he comes to stab you, keep him off, or prepare for that.

CIBI, adv. (From ciba.) Used with ukuti, *as*: i ti cibi, i. e.: pitched it, thrust.

i—CIBI, n. pl. ama. (From ciba.) *Literally*: a pitching place; *hence*, a splash; puddle.

uku—CIBIDJELA, v. t. (From cibi, or ciba, and djela, to shoot forth. *See* bija–bijela.)

1. To shoot or send off (an arrow) with swiftness; to thrust forth like a shot;—2. To draw or pull off quickly, as a trigger.

um—CIBIDJELO, n. pl. imi. (From cibidjela.) A bow with a string for shooting arrows.

isi—CICI, n. (A repetition of ci; *see* isici.) *Properly*: acuteness.

uku—CICIMA, v. i. (From cici, and ima, to move, to stand. *See* cima.)

To move or go over the extreme point or top; to overflow, *as*: amanzi a cicimile esityeni, i. e.: the water runs out over the (brim of the) vessel.

uku—CIDJA, v. t. (From ci, and idja. *Allied to* ciba, *and radically the same as*: cibidjela, the root bi excluded.)

1. To furnish with a sharp point; acute, *as*: cidja uti lolu, i. e.: make a sharp point to this stick;—2. To make the point or end thin, *as*: cidja umsonto, i. e.: make the thread thin at the end.

CIDJU, adv. (Originally a noun of cidja. *Others* cwidja. *Xosa* cebedju.)

Literally: at a sharp point; *hence*, nearly, narrowly, scarcely, *as*: u sindile cidju, i. e.: he had a narrow escape, = his life hung on a thread.

uku—CIFIZA, v. t. (From ci, fi, pressed; and iza, to make. *Radically one with* cofoza. *Coinciding with* fihliza.)

To crush to atoms; to crush that the sap comes out, as a worm crushed in the dust.

uku—CIKA, v. t. (From ci, and ika, to put or fix. *Allied to* qika. Hence the *Xosa* isiciko, stopper.)

To put upon, *as*: cika isihlahlana esityeni amanzi a nga palali, i. e.: put a small branch on the vessel to prevent the water from spilling; *hence*, to stop.

u—CIKICANE and CIKITJANE, n. *See* Ncikicane.

uku—CIKOZA, v. t. (From cika, and uza, to make, to feel.)

Literally: to make a stop; applied to eating, to fill up the stomach; to eat very much; applied to motion (as in cika), to hop or pop, *as*: u ya cikoza ehasheni, i. e.: he is hopping on the horse, *viz.*: shaken and apt to fall down.

in—CILI, n. pl. izin. (From ci, and ili, strained, stretched. *Allied to* ingila, gizzard, and umcilo.) The tape-worm.

i—CILO, n. pl. ama. (From ci, and ilo, full, foul. *Allied to* insila, dirt, and *coinciding with* amanyala.)

Extreme filthiness, foulness; particularly applied to uncleanness of infants and little children.

um—CILO, n. pl. imi. (*See* in–Cili and i–Cilo. *Allied to* cela, to strip.)

1. A long, narrow slip of cloth or leather; a strap for fastening;—2. A strip of bark peeled from a tree and used as a riem;—3. A short riem or thong.

uku—CIMA, v. i. (*Radically one with* cama. *Allied to* cicima. *Sis.*: tima.)

1. To move to the utmost or least point; applied to the gradual process of fire going out; *hence*, to go out; to extinguish, *as*: cima isibane, i. e.: put out the candle;—2. To shut; to close, *as*: cima amehlo, i. e.: close the eyes.

—— CIMEKA, qult. fr. To be in a state, or have the quality of going out; extinguishable.

—— CIMELA, qulf. fr. To extinguish, shut, &c., for.

—— CIMISA, caus. fr. To make to go out; to cause to extinguish.

i—CIMBI, n. pl. ama. (From ci, and imbi, the same radicals, *as*: amba, bamba, &c. *Literally one with* bimbi (*which see*), for which the *Xosa* has umcimbi.)

A rumple or wrinkle, but designating a large caterpillar, yellow with black stripes, which is found upon trees, and eaten by the natives. (The word can also denote something walking on extreme points,—*see* hamba, to walk, and the *Xosa* verb cimba, to go out and in, is primarily the same, and coincides again with rumple or wrinkle = draw out and in.)

um—CIMBITWA, n. pl. imi. (Other dialects have cambetwa and cambatu. It may be from cimbi, *which see*, and itwa, passive form of ita, to touch, pour; or from cima, and bitwa, betwa, to be beaten or spread, and batu; *see* bambatu; the sense is the same in all, *viz.*: a creature rumpled and spread, or walking and jerking.)

The large green grasshopper.

uku—CIMEZA, v. t. (From cima, and iza, to make. It is a transposition of the radicals of cwazima, to twinkle.)

Literally: to make as if closing the eyes; to close and open the eyelids quickly; to wink.

—— CIMEZELA, qulf. fr. To wink at, for, &c.

uku—CINANA, v. i. *alii* XINANA. (From ci, and ina–ina, even, small; both *diminutive* and *reciproc.*)

To be in the smallest or narrowest space together; to be crowded or huddled together; closely pressed together, *as*: abantu ba lala be cinene, i. e.: the people slept lying so narrowly together as to have no place for turning round.

uku—CINDEZELA, v. t. (From cina, ida, to reach; and izela, to come to. Others have ncinezela. *See* bandezela.)

1. *Primarily and radically*: to extend or strain the utmost, extreme point;—2. To strain; to stretch; to exert; to make efforts; to exert one's self; to strain every nerve, &c., *as*: ncinezela u hle u ya kufa, i. e.: exert yourself to eat (a little) or you must die.

—— CINDEZELEKA, qult. fr. To be in a state of extreme exertion or pressure.

uku—CINGA, v. t. (*Radically one with* cenga. From ci, and inga, to urge, press; or of cina, and ga, thoroughly, by force. *Coinciding with* ncinza. *Others* xinga.)

1. To press or force within extreme points; *hence*, to pinch;—2. To catch between two hard points, *as*: ingulube i cingiwe elutangweni, i. e.: the pig is caught between the sticks of the fence.

—— CINGEKA, qult. fr. To be in a pinch, strait, &c.; to stick fast between two points; to be caught in a narrow place.

in—CINGO, n. (From cinga.) Pinching; narrowness.

um—CINGO, n. pl. imi. (From cinga.) A narrow place where two points come near together; a narrow passage, entrance, &c.; utmost straits, distress or difficulty; extremity. (The *Xosa*, umcingo, stalk of grass, straw, halm; ucingo, brass-wire; ucango, door, &c., belong all to this stem.)

i—CINO. *See* Gcino.

uku—CINSA, v. t. (*Radically one with* causa; of cina, and isa, to burst, throw. *The sense is*: to throw through extreme points, through an orifice. *See* centa and cita.)

To spout; to sprit; to throw out liquids through a pipe.

uku—CITA, v. t. (From ci, and ita, to pour. *Radically one with* cata, *and coinciding with* cataza.)

1. To pour out the last; to spill; to shed; to suffer to run out, *as*: amanzi a citiwe, i. e.: the water has been thrown out;—2. To waste; to scatter; to act prodigally, *as*: musa kucita impupu, i. e.: do not spill the flour;—3. To destroy; to

demolish; to throw away, *as*: wa yi cita inhlu yake ngomlilo, i. e.: he laid his house in ashes.

—— CITEKA, qult. fr. To spill; to be wasteful; to be destructive, prodigal, &c.

—— CITELA, qulf. fr. To spill, waste, destroy, &c., for.

uku—CITACITA, v. t. (Repetition of cita.) To spill, waste, &c., at all places, or gradually; to spill one thing after another, by little and little.

uku—CITAKALA, v. i. (From cita, and kala, *which see.*)

To become spilled, wasted, &c., thoroughly, entirely; to come to ruin; to be lost; to be bankrupt.

—— CITAKALISA, caus. fr. To spill, waste, destroy, &c., entirely; to ruin.

um—CITAKALISI, n. pl. aba. (From citakalisa.) A destroyer; prodigal.

in—CITAKALO, n. (From citakala.) A destroyed thing or place; ruin.

i—CITE, n. pl. ama. (From cita.) 1. A destroyed eye; a cataract;—2. A person or a beast which has a cataract.

um—CITI, n. pl. aba. (From cita.) A destroyer; waster.

uku—CITJA, v. t. (From ci, and itja, to shoot, to burn. *Allied to* ciba, cidja, and cita.)

Literally: to burn down to the last bit or point; to go out entirely, *as*: umlilo u citjile, i. e.: the fire is burnt out, and nothing left but ashes.

CO. *Originally* a noun, but commonly used for formation, being of the same import as ca, ce, ci, &c., soft, fine, gentle, neat, elegant, &c.

uku—COBA, v. t. (*Radically one with* qoba, to break, and caba, ceba, capa, copa, qopa, &c. It applies to softer objects than qoba and copa and qopa.)

1. To press on softly; to press on a soft object; to break, to crumble, to rub softly; —2. To catch fleas or lice.

—— COBEKA, qult. fr. To be broken, crumbling; *hence* applied to bodily strength, to exhaust; exhaustible, (*see* qobeka,) = u dangele umzimba.

—— COBELA, qulf. fr. 1. To press upon the top or head, *as*: cobela irau ekandeni, i. e.: hold the shield over or above the head (for protecting it against the sun);—2. To put on the uppermost parts of a thing, *as*: cobela igudu, i. e.: put the pipe and the head upon the smoking horn; —as also, fill the head with wild hemp (*lit.*: to press softly or gently upon.)

i—COBA, n. pl. ama. (*See* the verb.) 1. A stone that wears or crumbles rapidly; a soft sandstone which the natives use for rubbing when they wash their body; *hence*, a rubber; rubstone;—2. A soft stone for grinding corn on.

in—COBA, n. (*See* the verb.) Brittleness.

isi—COBELO, n. pl. izi. (From cobela.) Any thing for protecting the head against the sun or rain, as an umbrella; (*literally*: a softening).

uku—COBOZA, v. t. (From coba, and uza, to make a noise. *Radically one with* qoboza. *Allied to* boboza. *Dialectic* cofoza.)

1. *Onomatop.*: to make a squashing or crushing sound, as by treading upon soft objects, as shells, eggs, fruit, &c.;—2. *Literally*: to squash, to crush, to beat into pulp, a soft mass, *as*: wa coboza umnenke, i. e.: he crushed a snail into atoms; as also: he crushed the snail softly or gently.

um—COBUSI, n. pl. ama. (From coba, and usi, denoting degree, *see* sa and si.) *Literally*: a master in crushing or squashing; *hence*, a collective name for such birds as inhabit bogs, living upon amphibious animals.

isi—COCO, n. pl. izi. (Repetition of co, *which see.* The *Xosa* has the verb coca, to work neatly, finely, elegantly. *See* caca.) The head-ring which the men wear. *The literal meaning is*: something neatly attached on the top of the head; and its signification: an emblem of rank.

uku—COCOMA, v. i. (From co, co, and uma, to move. *Allied to* cacamezela, cicima, and cokama.)

To move on the uppermost or extreme top; to hop; as a frog.

uku—COFOZA, v. t. (*Dialectic.* *See* coboza and cifiza. *See* focoza. The *Xosa* has cofa, to press upon a body, as to press their milk-sacks when they are full; to press upon a blown up belly. This is the primary sense of the word.)

1. To press upon a body which is blown up, *as*: wa m cofoza isisu, i. e.: he pressed (with the hand) him on the belly;—2. To bruise a body.

uku—COKAMA, v. i. (*Radically one with* cakama.)

To move or rise on the tip of the toes; to stand on the tip of the toes, *as*: wa cokama e beka pezu kwodonga, i. e.: he raised himself on the toes in looking upon the wall.

uku—COKOLOZA, v. t. (From coka, to rise on the top, and uloza = uluza, to make loose.)

1. To rise on the toes and make loose any thing which is above one, *as*: yi cokoloze inyoka emtini i we, i. e.: push the snake down from the tree, *viz.*: by taking a stick and raising himself on the toes, as the snake is too high to be reached otherwise;—2. To push away with some pointed instrument, as to push a dog, which is assailing a person, away with a stick. Here it *coincides with* ncokoloza.

uku—COKOZA, v. t. *Tribal, see* Hlokoza.

uku—COLA, v. t. (From the stock ila, *see* cela, with the radical sense, to strip, to split. *Allied* qola.)

To make loose little bits, crumbs, &c.; to take the least bit; to make fine. (*Xosa*, to take up.)

—— Coleka, qult. fr. To be fine, as meal.

—— Colisa, caus. fr. To grind to atoms; to grind very fine; to pulverize; applied to all dry substances.

isi—COLO, n. pl. izi. (From cola? top-strained or raised.)

1. A tuft of feathers on the head of fowls; the crest;—2. A tuft of hair;—3. The raised mode of wearing the hair, as the more northern Kafir tribes have this custom among the women.

um—COMBO, n. pl. imi. (From co, and umba, *see* mba. *It is closely connected with* umbombo, arch of the nose, prominence, and coinciding with komba, to point.) A white star or spot at the forehead of animals.

uku—CONA, v. i. (From co, and ina, to sunder, to press, to flow, and diminutive; *see* na, to rain. *Allied to* cana, *see* cansa. *Xosa* cona, to adjure; and qona, to press extremely.)

To flow in the least quantity; to trickle; to run out in small or single drops, *as*: amanzi a ya cona kweli 'litye, i. e.: the water runs out of that rock in small drops;—2. To leak; as a pail which has a little hole;—3. To drip or drop, *as*: izulu li ya cona, i. e.: the atmosphere falls in small or single drops.

um—CONDO, n. *See* Ncondo.

isi—CONGO, n. *See* isi-Qongo.

uku—CONSA, v. t. (From cona, and isa, to cause; to burst. *Radically one with* tonsa. *Xosa* tontsa. *Others* cosa.)

To drip; to drop; to fall in drops.

i—CONSI, n. pl. ama. (From consa.) A drop. (*Others* icosi.)

uku—COPA, v. t. (*Radically the same as* capa and xapa, qopa and xopa. Belonging to the stock of ipa-upa, *the sense being*: to scrape or rub.)

To rub the skin with something hard or rough, *as*: ukucopa unyau, i. e.: to rub the skin of the foot with an icoba.

i—COPA, n. pl. ama. (*See* the verb). A scraper or rubber, *viz.*: a thing which is hard or rough and useful for that purpose.

i—COPO, n. pl. ama. (From copa.) A corner of a cloth or rag; *literally*, that which is soon rubbed off.

in—COPO, n. pl. izi. (From copa.) Scraping; rubbish or mingled mass of fleshy or grassy substance.

ubu—COPO, n. (From copa.) *Literally*: a mass for rubbing, signifying brain, the same being used as fat or "smear." (The *Xosa* has ucobo, of coba.)

uku—COTJA, v. t. (From co, and tja, to shoot, rush. *Allied to* coba, copa, and cota. *See* capa and catja and cata.)

To rap; to snatch up; to gripe up; as birds snatch up insects which fly or spring away.

in—COTO, n. pl. izin. (The *Xosa* has the verb cota, of co, top or tip, and ita, to touch, *literally*: to touch with the tip of the foot only, to draw the foot, as it were scraping, along the ground, to tread stealthily. *See* cata and catula. *Allied to* kota and qota, uqoto.)

1. *Literally and properly*: a scrap; but commonly the outermost or external pericarp, skin, or shell of bulbs (= paper) or soft leather, which the natives use for putting snuff, &c. in; just as we use a scrap of paper;—2. A kind of lily with twenty to thirty small single bells on one peduncle; but so called from its bulb, which consists of many such scraps as mentioned under No. 1.

uku—COTOZA, v. t. (From coto, or cota, *which see*, and uza, to make a sound. *See* cataza and cokama.)

To walk as if on tip-toe; to touch with the toes only in going; *hence*, to go stealthily; to tread very slowly.

u—CU, n. pl. izin. (*See* Ca.) Something thrown, wrapped or twisted round; as strings of beads, cords, strips of skin, &c., which the natives wear, as ornaments, from the one shoulder down under the other arm.

i—CUBA, n. pl. ama. (*Radically one with* coba, caba, capa, &c. to lap.) The leaves which enclose or surround the maize-ear. (*Xosa*, tobacco leaves.)

isi—CUBU, n. pl. izi. (From cu, = co, and ubu, pressed, separated. *Others* rabu. *The same as* cabu *radically*. *See* caba, ceba, coba, &c.) 1. Lap or tip of the ear of men;—2. A lap, or small soft piece of flesh.

ubu—CUBU, n. (*See* isi-Cubu.) A small bird, as the isincete, which has small, red, fleshy laps or tips at the beak. (This word is a very singular instance of the abstract notion of ubu applied to a concrete noun; for both etymology and usage prove the analysis to be correct, *as*: ubucubu obuncane, i. e.: a small ubucubu.)

i—CUCU, n. pl. ama. (Repetition of cu. *See* coco, caca and qaqa.) The lap or flap of the ears of cattle, which are purposely cut so.

i—CUGUDA, n. pl. ama. A name for a kind of lily, having from three to six bells with small red stripes, on one peduncle (*see* intebe); but I do not know whether

the word is a designation of its shape, or its quality, perhaps of both.

in—CUKU, n. *Tribal*, for intuku of the *Xosa*.

CUKUCA. *See* Xukuxa.

uku—CUMBACUMBA, v. t. (From cu, and mba, repeated.) *Literally*: to press slightly with the tip of the fingers at the skin; to tickle.

i—CUMBUKWEKWE, n. pl. ama. (From cumbu, a body soft to the touch, and ukwekwe, drawn slightly or lightly.) A soft, watery plant, similar to wild hop, climbing and spreading upon fences and houses.

uku—CUNUKA, v. i. (*Radically one with* canuka. *Connected with* tunuka, nunu and nunula.)

1. To be excited, displeased, disgusted, or offended by something in the appearance, manner, character, nature, &c., of a man or a thing, *as*: wa sebenza uto lwake wa lu bona lu nga lungile wa se e cunuka, i. e.: he worked at his thing but seeing that it did not turn out well, he at once became disgusted with it;—2. To have or feel a dislike or aversion.

uku—CUNUKALA, v. i. (From cunu, and kala, *which see.*)

To be highly displeased, disgusted, offended, &c. with something; to have a great dislike or aversion.

uku—CUNULA, v. t. *See* cunuka, to which it is the transitive.)

To displease; to offend; to disgust; to excite aversion, dislike, &c.

NOTE.—This word and cunuka sometimes coincide with canuka and canula, yet they are not synonymous. And though they may be confounded by inattention they are sufficiently distinct, the one applying to the taste of food, &c., the other to the mind or moral taste.

uku—CUPA, v. t. (*Radically one with* capa and copa. *Coinciding with* bapa.)

Literally: to give, put, or throw the extreme or uppermost point or end; *hence*, to fold, bend or lay over or on; to wrap or twist round; to involve; to enfold, *as*: ukucupa isibata, i. e.: to fix a trap (by laying little sticks across and along;)—2. To snap; to entrap or ensnare.

—— CUPANISA, caus. fr. To catch in a trap; to catch between or under any heavy thing.

—— CUPELA, qulf. fr. 1. To give or hold forth the extreme point; to hold it before one, *as*: nga yi cupela induku, i. e.: I held the stick in a suspended position, held it at one of its extreme points, and the other standing forth;—2. To fix a trap for, *as*: ukucupela izinyoni, i. e.: to put a trap for catching birds.

—— CUPISA, caus. fr. To try, attempt, or show a disposition to entrap; to exhibit the appearance of something like entrapping; to threaten.

uku—CUPULUZA, v. t. (From cupa, and uluza, to make loose or strain.)

1. To go loose from a trap, as a little piece or some implement belonging to it when the trap falls, and the pieces spring off or fly away;—2. To throw or fling away, *as*: cupuluza inyoka enhleleni, i. e.: take the snake (with the point of a stick) and throw it out of the way.

uku—CUTA, v. t. (From cu, and uta, to be touched. *Radically one with* cota, cita, cata, &c. *Allied to* cupa, kuta, kota, &c. *The sense is*: to scrape, to rub.)

To draw the lips into a point together; to form the same into a point (as if rubbing them together); to enfold the lips; to close or press the lips together.

I. CWA, is a contraction of cu (*see* the noun ucu) and of the primitive verb a, to move, converting cu into a verb, denoting the action of an extreme point = to spit, to throw out, the notion being rather passive (in accordance with the form), as if it it were the result or issue of an opening, cut, breach, &c.

It is sometimes used as a verb with ukuti, *as*: izwe li ti cwa, i. e.: the country is open, or open to the view; thrown out; bright. (*See* cwa II.)

II. CWA, is a contraction of co, and a, to move (*see* cwa I). *Onomatop.*: expressive of the noise or sound heard in spitting through or splitting a hard body. *Literally*: to spit, to throw or thrust through. *Allied to* gwa, kwa, qwa, rwa, &c.

NOTE.—From the analysis it will be observed that both cwa I. and cwa II. belong to the root ca, and that they but very slightly differ in their meaning. Perhaps it might be clearer to say, that cwa I. is more the sense of "to crack," i. e.: to open or partially separate; and cwa II. to split, i. e.: to separate entirely. Yet they often coincide, just as gwa, kwa, qwa, &c. They differ, however, distinctly in their pronounciation; cwa I. being composed of cu and a, retains more the real sound of *u*, which is slightly compressed and softly sounded, and is, with the following *a*, a diphthong proper; whereas in cwa II. composed of co and a, *w* is a consonant, and distinctly sounded as in the English twist.

uku—CWACWAZA, v. t. (Repetition of cwa, and iza, to make.)

To crackle, as wood in the fire, or meat when roasting.

in—CWADI, n. pl. izin. (From cwa, open to view, and idi, stretched, spread. *Allied to* cwazi, *and coinciding with* coto.)

Properly: any bright-shining, glittering thing, as a white or glittering stone seen afar off; but *commonly*: a paper, something like a paper; a book; a letter; anything written; a note, receipt, document, &c. (Incwadana, *dim.*, a small paper, &c.;—incwadanyana, *dim.*, a very small paper.)

in—CWADI, n. A left tributary to the Umkomazi River.

uku—CWALA, v. i. (From cwa I., and ila, I. to strain, to rise up. *Allied to* zala. *Sis.*: tsuala.)

1. *Literally*: to throw up to the highest point; *hence*, to grow or become full, until it rises to the brim, or until it cannot contain more (= is ready to split);—2. To swell, *as*: umfula u cwele, i. e.: the river is quite full.

—— Cwalisa, caus. fr. To fill; to make full.

uku—CWALA, v. t. (From cwa II., *see* coco, II. and ila, to strain. *Allied to* wala, wela, wola, and unwele, the hair.)

1. *Primarily*: to fold or wrap something which has come out of order; *literally*: which has cracked or split; applied to the hair, to curl; to turn and bend back the hair which has got out of order; and the term *is*: ukucwala imbunga;—2. To make smooth, even; to level; of the hair as well as of the head-ring, isi-Coco.

—— Cwaleka, qult. fr. To be smooth, even, bright, *as*: isicatulo si cwalekile, i. e.: the boots are quite in order (*viz.*: have been nicely blackened).

—— Cwalekisa, caus. fr. 1. To have the hair and the head-ring dressed up so as to glitter or glance when the sun shines upon the dressed parts;—2. To make a bright, shining, &c., appearance.

—— Cwalisa, caus. fr. 1. To dress the hair and the head-ring with a kind of polish,—ukumcwalisa umuntu;—2. To make bright, shining, &c.; to brighten, as shoes or other things, with a black polish;—3. To polish; to brighten.

um—CWALI, n. pl. aba. (From cwala II.) A dresser of hair and head-rings; polisher.

isi—CWALO, n. pl. izi. (From cwala II.) Anything for curling the hair; usually a thin wooden piece like a long thorn.

u—CWALO, n. (From cwala II.) The act of dressing the hair and head-ring; hair or head-dressing.

i—CWANE, n. pl. ama. (From cwa I., and ane, even, equal, identical; and dim. form.)

1. A person or individual who is cracked in his head, = a crazy person;—2. A kid-lamb (so called from its springing and leaping like a crazy person);—3. Small fragments of grass, which fly through the air when the grass is burned.

u—CWANE, n. pl. izin. (From cwa II., and ane, equal, identic.; and dim. form. *See* i-Kwane.)

1. Any small particle which has broken, cracked, sprung, or split from a whole body; *hence*, a splinter of wood, grass, &c.;—2. Any single or small particle in comparison with a greater size, *as*: ucwane lwobuhlalu, i. e.: one single bead of the smallest kind.

uku—CWANEKA, v. i. (From i-Cwane, I. and ika, to come up; to go off or away, to set or fix. *Tribal* caneka.)

To leap or hobble about as a crazy man; to have a crack in the head; to behave as a crack-brained person.

—— Cwanekisa, caus. fr. To make crazy; to play the crazy man.

uku—CWANEKA, v. t. (From u-Cwane, II. and ika, to fix, to put, &c. *Allied to* aneka, baneka, &c.)

1. To put small pieces on a spit, as pieces of meat for roasting; to spit;—2. To fix on a stake; to impale; to put to death by fixing on a stake, or by stretching on the ground and fastening hands and feet with wooden nails (both customs performed by the Zulu upon their enemies.)

—— Cwanekisa, caus. fr. To cause to be put on a spit; to make meat ready to be put on the spit.

uku—CWASA, v. t. *Tribal* for Casa.

uku—CWAYA, v. i. (From cwa I., and I. iya, to cease from motion. *Allied to* haya.)

1. To retire from engagement or action in the open air, *viz.*: from the ukusina, i. e.: dancing outside;—2. To go on or continue singing or dancing noise, in the house at evening-time;—3. To utter blustering words and sounds (*lit.*: cracking) in the retired place. (This cwaya-custom belongs or refers to the girls.)

uku—CWAYA, v. t. (From cwa, II., and II. iya, *see* cwaya I. *Closely connected with* cwala II. *See* isi-Diya.)

1. To retire or withdraw from acting parts in open show. This is the literal sense, and the word applies to the women's breasts. For, during the time the women suckle an infant, their breasts are uncovered, but when that time is over, they are covered with the *isidiya*, and are said to retire from open action. *Hence*,—2. To cover the breast; but the isidiya containing fancy work, it also means, to dress, to ornament the breast, or to put an ornamental covering over it.

in—CWAYI, n. pl. izin. (From cwaya II.) An article of dress for the breast of females.

isi—CWAYI, n. pl. izi. (From cwaya II.) A breast-covering, same as isidiya.

um—CWAYO, n. pl. imi. (From cwaya I.) Retired singing in the house at evening-time.

um—CWAZIBE, n. pl. imi. (From cwazi, *see* cwazi–cwazi, splendid, and ibe, border, *see* iqabi, leaf, and umsebe, ray. *Allied to* cazibe.)

A plant having a shining or silvery leaf. Its root, like parsnips, is eaten by the natives. Silver-plant?

ubu—CWAZICWAZI, n. (From cwa I., and izi, little shining particles, sparks. *Allied to* ikwezi, morning star, and incwadi.) A mass of quivering light; *hence*, brightness, splendor.

uku—CWAZIMA, v. i. (From cwa I., to throw out, crack, and zima, to be heavy; *coinciding with* cima. *Allied is* pazima.)

1. *Literally*: to throw out a heavy motion;—2. To have a heavy or dull eye; to look heavy or dull; be heavy with sleepiness, *as*: inkomo a yi ka fi i sa cwazima, i. e.: the cow is not yet dead, but it looks drowsy or dull;—3. To wink; to be dim.

uku—CWAZIMULA, v. i. (From cwazima, and ula, to be strained, opened. *Allied to* kazimula and hlazimula.)

1. *Properly*: to remove the dimness or heaviness from the eye; to be opened to the light of the eye; to be clear, bright, shining;—2. To throw or send forth a quivering light; to be splendid; to have or emit brightness or splendor, *as*: izin kwezi zi ya kazimula ebusuku, i. e.: the stars twinkle at night;—3. To twinkle; to open and shut the eyes, *as*: umtwana u ya cwazimula, i. e.: the child opens and shuts his eyes by turns.

—— Cwazimulisa, caus. fr. To make a clear, bright shining appearance; to produce brightness, splendor, glory.

isi—CWAZIMULO, n. (From cwazimula.) Brightness, splendor, glory.

uku—CWAZIZA, v. t. (From cwazi, and iza, to make. *Coinciding nearly with* cwalisa, *see* cwala II.)

To sparkle, glisten, or quiver. The verb is a diminutive, and hence it applies to smaller objects and to less brightness, &c., than cwazimula. This proper distinction is not always made however.

—— Cwazizisa, caus. fr. To make so as (if) to sparkle; to cause to make nearly glisten.

I. CWE. A form of cwa I., and *coinciding with* cwe II., denoting thin, tremulous, afraid, drowsy, dull. It is used with ukuti, *as*: into eti cwe, i. e.: a thing which is dull.

II. CWE. A form of cwa II., and *coinciding with* cwe I., noting even, smooth, straight, &c. Used with ukuti, *as*: umuti u ti cwe, i. e.: the piece of wood, or the tree is straight.

isi—CWE, n. pl. izi. (From cwe I.) A drowsy, dull, or stupid person,—o nga kw'azi ukucwaya nokusina, i.e.: who understands neither the amusement of cwaya nor of sina.

uku—CWEBA, v. i. (From cwe or cwa I., I. and iba, to press or separate.) *Dialectic. See* Qweba.

uku—CWEBA, v. t. (From cwe or cwa II., II. and iba, to press or separate. *Allied is*: hlweba, to congeal.)

1. *Literally and primarily*: to clear or separate from any foul matter; to settle, *as*: amanzi a cwebile, i. e.: the muddy parts have separated from the water, or settled on the bottom (nearly *coinciding with* cwenga, *which see*);—2. To become clear, smooth, undisturbed, *as*: ulwanhle lu cwebile, i. e.: the sea is free from clouds or fog, or free from storm or wind.

i—CWEBA, n. pl. ama. (*See* the verb.) A mouth of a river which becomes dry, or of which the sand becomes visible, when it is low tide. (*Opposed to* isizalo.)

u—CWEBE, n. (From cweba.) Tallow. *Lit.*: that which has settled.

uku—CWECWA, v. t. (From cwa I., a repetition. *Xosa* cwecula.)

1. To slice; to cut a thin or flat piece; to cut into small flat pieces, as potatoes, meat, &c.

—— Cwecwisa, caus. fr. To make thin slices; to cut into thin slices.

u—CWECWE, n. pl. izin. (From cwecwa. *Allied* qweqwe.) A slice; a thin or flat piece of any substance. (*See* gcwecwana.)

uku—CWELA, v. t. (From cwe, and ila, to strain. *Allied* ncwela. *Closely connected with* cwala I. II. *Dialectic*, xela. The *Xosa*, cwela, to snibble, to scrape; and cwila, to cut into thin or small pieces, or into narrow stripes like riems; and the *Zulu*, umcilo, a long slip, strip,—belong all to this stock; to strip. *See* cela.)

To split with a spear; to split into (thousand) pieces; to kill a beast with a spear. (*See* xela further.)

in—CWELE, n. *See* in–Gcwele and Nqola.

isi—CWELECWELE, n. pl. izi. (From cwela.) A villian; exclusively and specially those thieves and robbers who plunder the villages, kill the cattle, the people, and destroy all.

uku—CWELEZA, v. t. (From cwele or cwela and iza, to make.) To act villainously.

uku—CWENGA, v. t. (From cwe, and inga, to urge, to strain, to separate from. *Allied* engula. *See also* cenga. Others use qwenga.)

1. To separate the clear from (the muddy); to pour off the clear from the sediment or lees; to decant, *as*: amanzi a

ya cwengwa, i. e.: the clean water is poured off from the sediments;—2. To strain; to clarify; to purify fluids.

—— CWENGEKA, qult. fr. To be clear, pure, &c. (This sense is opposed to—dungeka, to be unclear or muddy, especially after rain, when the rivers are in that state; but when the water is clear again it is cwengile. Cweba refers more to water that stands still.)

—— CWENGISA and CWENGISISA, caus. frs. To purify thoroughly, &c.

uku—CWENSA, v. t. (From cwe, and insa, to burst open, thrust, shoot.)

To carry on dull, sad or melancholic practices; applied to burglary, robbery.

i—CWENSA, n. pl. ama. (*See* the verb.) A burglar, robber; a dull or mad person.

ubu—CWENSA, n. (*See* the verb.) Burglary; robbery.

uku—CWIDJA. *See* Cidja.

uku—CWILA, v. i. *alii* NCWILA. (From cwi, cwa I., and ila, to strain; to slip. *Xosa*, tywila.)

1. *Primarily*: to throw out headlong; to pitch into a river; to plunge into water;—2. To dive; to dip.

—— CWILISA, caus. fr. To plunge, dive, dip, &c.

i—CWINCWE, n. pl. ama. The sugar-bird; so called from its voice, which others repeat and call it ingcwingcinwe.

D.

D is a clear and distinct dental sound as in English *do, did, death*, &c. It is nearly allied to T, and for that reason employed in several dialects instead of the latter, *as*: dundubala and tuntubala.

uku—DA, v. i. or auxil. Perft. de. (From the root ida and uda, denoting to draw, to pull, to drive, to move forward by the application of strength or force, to advance, to extend, to lengthen, to reach to. In compounds with other roots it has usually the force of the prepositions ad, at, ex, to, &c. *Compare* Sa I.)

It is always used in immediate connexion with other verbs, and thus supplies the place of adverbs, *as*:

1. *Terminative*: wa da w'emka si nga m bonanga, i. e.: so long, until so long, until thus far, to that length he went away and we did not see him, = we have not seen him for such a long time;—yini na u kude u nga lungi, i. e.: why do you (remain) so long without becoming good; 2. *Conclusive*: u de wa fika umnyaka omuhle, i. e.: at last, at length, after such a state, finally, thus has arrived a beautiful year.

um—DA, n. pl. imi. (*See* the verb.) Extension; line; limit.

DABA, adv. (*See* udaba.) Used with ukuti, *as*: si funa isikumba si ti daba emnyango, i. e.: we look for a skin to (spread) put it at the opening of the door.

u } DABA, n. pl. izin. (From da, and iba,
in } to separate. *The primary sense is*: to go, bring far about, to communicate, to spread. *Allied are* aba, etaba, &c. Kamba nawa.)

1. A subject, topic, matter, cause, affair, case, &c., *as*: ngi biziwe ku kona udaba ekaya, i. e.: I have been called, there is something the matter at home;—2. News, notice, communication, story, *as*: wa ba nika indaba yomhlangano, i. e.: he gave them notice about the meeting;—3. Message, errand, report, *as*: ukuya endabeni yake, i. e.: to go on one's errand;—4. Indaba yesanhla, i. e.: a ring of, or for, the finger, so called either from its communicating a sound, or from being originally put on by those who went on an errand, or had to bring some news. (Indatyana, a little news, &c.)

uku—DABALAZA, v. t. (From daba, to spread, and laza, = lalaza, to make to lie.)

To spread asunder; to straddle or stride, *as*: dabalaza izito, i. e.: part the legs wide. (Used of a lying position. *Dialectic* Xamalaza.)

isi—DABANA, n. pl. izi. (From daba, and ana, repr., and dim. form. *See* dwanya.)

1. A shoot or sprout of a tree, growing from the root or the main body of the tree;—2. A kind of wild banana, or wild date.

Its literal sense is: something spread from each other, or asunder, and this is the signification of the *Xosa* isidabana, a wild-buck skin, worn in hunting or war.

uku—DABEZA, v. i. (From da, and beza, *which see.*) To lie, stop, remain long at a place, *as*: si ya dabeza lapa, i. e.: our patience is tried here.

uku—DABUKA, v. i. (From daba, and uka, to come off. *Allied to* apuka, qabuka, &c.)

1. *Literally*: to go through or off by pulling; to tear off or asunder; to rend, *as*: ingubo i dabukile, i. e.: the coat is torn;—2. To burst; to break off; to break away; to spring off from, *as*: amaxolo a dabukile emtini, i. e.: the bark has separated from the tree;—3. To spring off from, to descend; to originate, *as*: si dabukile eluhlangeni, i. e.: we had our origin from a large tribe;—4. To have or feel grief, sorrow, regret, repentance, anguish, sadness, &c., *as*: inhliziyo yami i dabukile ngaye, i. e.: my heart is grieved for him, or it breaks about him.

—— DABUKELA, qulf. fr. To burst, break off or from, &c., for; to be grieved, sorry,

&c., for, *as*: ngi dabukela ukufa kwake, i. e.: I am sorry for his ill state of health.

—— DABUKISA, caus. fr. 1. To tear, rend, break off, &c., to cause to tear, rend, &c.; —2. To cut through; to slice;—3. To make or cause to pass through, *as*: wa ba dabukisa amanzi, i. e.: he let them pass or cross through the water;—4. To cause grief, sorrow, sadness, &c.

in—DABUKO, n. (From dabuka.) Origin; descent; extraction.

um—DABUKO, n. pl. imi. (From dabuka.) Ancient usage, custom.

uku—DABULA, v. t. (*See* dabuka, to which it makes a transitive by ula, to strain. *Allied* apula, qabula, &c.)

1. To separate in any way or by any means of drawing or pulling; to cut through; saw through, &c., *as*: ukudabula umuti, i. e.: to saw a tree through, *viz.*, lengthwise into planks;—2. To press or cross through, *as*: wa dabula emasimini, i. e.: he crossed through (in) the garden; —3. To blast, as stones by powder;—4. To originate, *as*: u ba dabulile abantu eluhlangeni, i. e.: he effected the origin of this people from a large tribe;—5. To divide; to measure off or out, *as*: ukudabula umhlaba, i. e.: to measure the land out.

—— DABULEKA, qult. fr. To be separable; to be fit for cutting through, blasting, &c.; to be divisible.

—— DABULELA, qulf. fr. To separate, cut, measure out, &c. for.

—— DABULELANA, rcpr. fr. To divide, &c. among each other, by cutting, &c.

—— DABULISA, caus. fr. To cause to separate, cut, pass, &c.; to help to separate, &c.

um—DABULI, n. pl. aba. (From dabula.) Originator, creator.

uku—DADA, v. i. (From ida-ida, to move forward, to spread.) To swim; to float.

—— DADISA, caus. fr. To cause to swim.

i—DADA, n. pl. ama. (From dada.) A duck.

u—DADA, n. pl. izin. (From dada, to draw, contract.) A thicket; a thick bush, *as*: inkomo i xatyiwe eludadeni, i. e.: the cow is entangled in the thicket.

um—DADA, n. pl. imi. (From dada, to draw.) 1. A piece of skin as the Basutomen wear between their legs to hide the secret parts (*lit.* drawers);—2. Something contracting or drawing, *as*: amanzi a ngumdada, i. e.: the water contracts (the mouth) = baba I., or it has a bitter, a deadly taste.

u—DADE, n. pl. o. (From udu-ade, *literally*: extending, extended. *Nika*, ade.) Sister, but properly the eldest female of a family, she being regarded as a joint-stock from which many single ones descend, or to which they belong. This is the original idea of the word, and, accordingly, she is called in general, *udade wetu*, i. e.: our common or joint-sister. For this reason also she is an object by which the people swear. (*See* the correspondent umune under NE.)

i—DAKA, n. pl. ama. (From ida, drown, and ika, out off. *See* dakwa. *Allied to* takataka and naka.)

1. A piece of dry mud; a piece of black soil, yellowish earth, &c., which bursts when dry;—2. A drunkard.

in—DAKA, n. (*See* i–Daka.)

isi—DAKA, n. pl. izi. (*See* idaka and dakwa.) 1. A place for making udaka (mortar);—2. A place where drunkards are living.

u—DAKA, n. sing. (*See* i–Daka.) A mass of mud; mortar.

um—DAKA, n. pl. imi. (*See* i–Daka.) 1. Red or yellowish earth which the natives occasionally rub or anoint their face and body with;—2. Blackish or earth-like ash-color; *hence*, inkomo emdaka, i. e.: a cow which is an ash-coloured one. (Umdaka, brass-collar, *see* umnaka.)

isi—DAKADAKA, n. pl. izi. (A repetition of isidaka.) 1. A place which contains black or good soil, and is for that reason fit for making a garden, or building a kraal thereon;—2. A large place where many houses have been built; a town or city.

um—DAKANE, n. pl. imi. (*Lit.*: a mass or substance drawn out equally.) A name for a species of tree, the bark and leaf of which are used as a purging medicine for young cattle.

uku—DAKEKA, v. i. (This is the qult. form of daka, *see* dakwa.) To become intoxicated.

—— DAKISA, caus. fr. To intoxicate; to make drunk or tipsy, *as*: upoko u dakisa kakulu, i. e.: upoko (*which see*) has the greatest intoxicating power.

uku—DAKWA, v. t. (This is the passive form of the active daka, which is obsolete in *Zulu*, but in common use in the *Xosa*. From ida, to draw, and ika, to go off, out, or away. In this literal sense the Xosa uses it, *viz.*: to draw out or away, i. e.: to remove from one country to another, and the same sense is retained in the same radicals of fuduka, eduka, induku, &c. *Sis.*: taoa.)

To be intoxicated; to become drunk or tipsy.

isi—DAKWA, n. pl. izi. (From dakwa.) A drunken fellow; one who looks as if he was drawn out of the mud.

uku—DALA, v. t. (From ida, and ila, to strain, to raise. *The primary sense is*:

to cause or bring out long before any other thing, as also to happen long before. It is *closely allied to* andula, to happen first of equal things or contemporaneous things, —and to indulo, of old or former age, and dela. *Coinciding with* dabula.)

1. To originate first; to bring into existence; to create, *as*: ukudala izinto, i. e.: to make things before there were any other. In this sense the word is used in the Xosa and Zulu proper, but several of the tribes of the Natal colony substitute dabula, which contains materialistic ideas, and reflects the character of the people;—2. To happen long before; to be original, *as*: kw'enziwe kudala loku, i. e.: this has been done originally (here kudala is contracted of ukudala or ngokudala);—3. To happen in old time; to be of old, of long before, *as*: ku dala loku, i. e.: this is of long before or old.

i—DALA, n. (*See* the verb.) Old age; an old person. It is used in apposition as an adjective, *as*: umuntu omdala, ihashe elidala, i. e.: a man who is of old age; a horse which is of old age.

uku—DALASA, v. t. (From dala, and isa, to burst, to cause, to throw.) *Seldom.* See the following:

—— Dalasela, qulf. fr. (*See also* sela, to get at, under sa I.) 1. To consume, to cause to be consumed, finished, &c., before the proper or natural time, untimely, *as*: umuntu o ka umbila a hle futi ku nga ka vutwa akuhla u ku dalasela, i. e.: one who breaks maize off and eats of it often before the fruit is ripe, consumes it untimely; —2. To be careless about a thing, unmindful, negligent, *as*: o lele a nga lindi amasimi ku fike izinyoni zi hle zi qede u ku dalasela ukuhla, i. e.: he who sleeps, while he should watch the gardens and the birds come eating up all, does not consider the food (= the negative of nakeka.)

uku—DALAZELA, v. t. (From dala, and izela, to make bare for. *Coinciding with* danazela.)

1. *Literally*: to make bare or expose before an older one; in the vulgar phrase only: u ngi dalazela nina igolo, i. e.: why do you expose to me (your) bottom, are you older or am I? *Hence* 2. To mock people of older age, in an indecent way.

um—DALI, n. pl. aba. (From dala.) First originator, creator; first cause.

uku—DALULA, v. t. (From dala, untimely, and ula, to strain, stretch. *Allied to* alula.)

1. To disclose before the proper time; to expose untimely; to make the faults of others public; to lay publicly open, *as*: ukudalula ukweba kwomuntu, i. e.: to bring out the thieving of somebody;—2. To reveal, tell, or disclose the origin of a thing, or to bring out old things, of former times, *as*: wa dalula okwenhliziyo yake, i. e.: he brought out all things that had lain on his heart from old times.

uku—DAMBA, v. i. (From ida, to draw, and imba, see the stock of mba. *Radically one with* dumba, *and allied to* tamba.)

1. To draw into an abscess; *hence*, to limit swelling; to subside; to draw together; to diminish;—2. Applied to temper: to subside; to become calm, quiet; to abate; to assuage.

—— Dambisa, caus. fr. 1. To subside, *as*: ubuhlungu bu dambisile, i. e.: the pains have a little or to some degree, diminished; —2. Ukudambisa intukutelo, i. e.: to abate anger; to allay.

uku—DAMUKA or Damka, v. i. (From ida, and muka, to go or move away. *Allied* amuka.)

To draw up or away, of fog; to vanish, as fog or vapours (*lit.* to depart from the place at which they rested).

uku—DAMULA or Damla, v. t. (*See* damuka, to which it forms the transitive by ula, to strain. *Allied to* amula, lomula, namula, &c.)

To compel to draw away; to chase away; to drive away, *as*: impi ya m hlanganyela wa yi damula, i. e.: an enemy laid hands on him, but he compelled him to flee.

uku—DAMUZELA or Damzela, v. t. (From ida, to draw, and muzela, to make a waving, or like mu, sounding motion. *Allied is* bamu, bamuza.)

To blaze; to flame forth; to leap onward, as when the grass is burnt and the flames driven by the wind.

uku—DANA, v. i. (*Properly* a repr. form of da, to draw asunder, as also, to draw together, and, in its diminutive sense, to draw smaller, to become thinner. *See* na. *Allied to* dinwa.)

1. *Properly*: to give pain to the body and mind; to be afflicted; to bear hard upon; to be cast down, *as*: umzimba wake u danile, i. e.: his body or flesh falls away, grows thinner (under affliction):—2. To grieve; to aggrieve; to regret.

—— Danisa, caus. fr. To afflict; to aggrieve, &c.; to make or cause grief, pain, &c.

uku—DANASA, v. t. (From dana, and isa, to cause, burst, throw. *Allied to* dalasa, *which see.*)

To be the cause of particular grief, as in the following:—

—— Danasela, qulf. fr. To bring grief, sorrow, pain, &c., upon; to expose to grief, &c.; to cause so much of grief that another is consumed of it, *as*: wa ngi

danasela ngokuya kuhlala kwomunye umuzi, i. e.: he caused me much pain by (leaving me and) going to live at another kraal.

isi—DANASI, n. (From danasa.) Grievousness; oppressiveness; wantonness; frivolity, used with ukwenza, *as*: u lw'enza uto lwami ngesidanasi a si lwo lwako nje, i. e.: you treat my property grievously, it is not your own.

uku—DANAZELA, v. t. (From dana, and izela. *See* dalazela.)

Literally: to make bare or expose one's self so as to grieve another; to expose one's self in a shameful, wanton, or frivolous manner.

uku—DANDA, v. t. (From ida, to draw, and inda, even extent or length. *Coinciding with* landa. *Allied also to* banda, panda, tanda, &c.)

1. To follow a certain point in its line; to go along with a natural line, *as*: danda ukalo, i. e.: go all along the ridge;—2. To give a straight or correct statement, *viz.*: go along the natural line, admitting no untruth, nor showing a bad temper, *as*: danda si zwe, i. e.: state now in a proper and quiet way (the facts), that we may hear, = let us now hear straight-forward.

—— DANDISA, caus. fr. To try or endeavour to follow a natural line; to give such a proper statement as if going along a natural line.

isi—DANDA, n. pl. izi. (*See* the verb.) A quiet, gentle, or very tame animal, which has no tricks whatever.

uku—DANDALAZA, v. t. (From danda, and laza, to make far. *Tribal* is tandalaza.)

To go a long way round; to go a long way on, *as*: inyanga i dandalazile, i. e.: the moon is already long up, has moved far in its orbit.

in—DANDATO, n. pl. izin. (From danda, and ita, to throw, to shoot.) A finger-ring. The signification is probably that of drawing one set upon another, according to the native custom of wearing rings (*coinciding with* bandamo.)

isi—DANGA, n. pl. izi. (From ida, to draw, and inga, to bend. *The literal sense is*: a piece drawn or laid around. *Primarily*: a slack band.)

1. A name for a pretty girdle plaited of grass, and worn around the arm;—2. A series of strings containing red beads, worn around the neck or across the upper-body, (= a slack rope.)

uku—DANGADANGAZELA, v. t. (From danga, repeated, and izela,—to make frequently danga. Some use ukuti danga, i. e.: to fall reeling down, to fall to one side, from weakness. This is the sense, which is here modified by the frequentative izela, and coincides with dengezela.)

To move from one side to the other as if falling down every minute; to reel or stagger.

uku—DANGALA, v. i. (From danga, to slacken, and ila, to strain.)

To lose strength or animation; to become dull, feeble, weak, or spiritless; to be or to grow heavy; to languish, *as*: itole umzimba walo li dangele, i. e.: the calf, with regard to its body, is languid or weary.

—— DANGALISA, caus. fr. To languish; to debilitate; to make languid, &c.

isi—DANGALA, n. (From dangala.) Languor of body; debility; weakness.

uku—DANGANA, v. i. (*Properly*: a repr. form of danga; and *dimit.*: to draw strength together, to diminish strength.)

To be or become weary or tired of, *as*: ngi dangene nawe nga ku tyela futi, i. e.: I am tired of you I told you often, = I am tired of telling you more (than I have done).

NOTE.—The sense of this verb requires always that its object be connected with it by the prep. na.

i—DANGU, n. pl. ama. *alii* IDANGA. (*See* danga.)

Properly: a place of putrid water that has lost all its qualities; a pool of water.

i—DANGUBANE, n. pl. ama. (From dangu, and bane, *see* bana.) A name for a convolvulus, or certain creeper. It signifies a quality of not drying up though the heat of the sun may slacken it.

isi—DANYANA, n. (From da and de.) *See* De.

in—DAO or DAU, n. pl. izin. (*See* in–Dau, the next.) A rush bulb which the natives cut into small pieces and wear as an ornament, as well as a kind of perfume around the neck. It is an aromatic, and used also for easing pains of the stomach.

un—DASA, n. pl. on. (From da, to limit, bound; and isa, denoting a high degree.)

Literally: superabundance, superfluity. This is the name for that month when the maize is ripe and more food is to be had than is wanted, as the term says: ukwesuta bonke abantu, ba y'esuta nabalambileyo, i. e.: when all people are sate, and the hungry are sate. January.

in—DAU, n. pl. izin. (From da, and u. In the broader dialects it is dao or dawo, but *w* is not radical. From the locative form endaweni we learn that the word is a contraction in every case, probably of daua or daula, *as*: impau from paula, gau from gaula, &c. Or, which etymologically is the same thing, it is a passive of da, *viz.*: dawa, or daua proper, *as*: umuda and umudua or umdwa, limit; umkwa and umkuba, custom; isonka and isinkua or

isinkwa, bread. Analogous cases abound in other dialects, especially in the *Kamba*, *Suaheli*, and *Nika*, the latter have, instead of the Zulu-Kafir bulala, ua, passive form uawa; instead of lamula, amua, &c., of which we have also ibwe, *which see*. Its *literal and primary sense is*: to draw, or be drawn to an object. It is *radically one with* umda. *Kamba* indu.)

1. *Properly*: something drawn out or extended, a tract, *as*: indau yomhlaba, i. e.: a tract of land, of indefinite extent; —but *commonly*: 2. A locality, place, space, compass, extent of place, *as*: a ku ko indau yokubeka amabele, i. e.: there is no room for laying or storing the corn; —3. A point, case, subject or object, *as*: a si yo indau yokukulunywa lena, i. e.: this even is no subject for discussion;—4. Extension of anything, measure, *as*: abapuzayo utywala a b'azi indau, i. e.: they who drink intoxicating spirits do not know, or have no limit (in drinking), = they are drinking to excess;—5. Continued or protracted duration; length; extent, *as*: umuntu oyaluzayo a ka sa nandau, i. e.: a man who can no more bring out a voice has not more long (to live);—6. Indefinite length or extent of time, *as*: a ka hlezi indau, i. e.: he does not remain as long as he will;—7. Principle, foundation, ground, that which supports one.

um—DAZA, n. *Dialectic.* *See* un–Dasa.

uku—DAZUKA, v. i. (From ida, zi, reflexive, and uka, to go off, out, &c. *Allied* razuka. *Coinciding with* dabalaza.)

To draw or pull asunder; to be astride, as the legs in standing upright.

uku—DAZULA, v. t. (*See* dazuka, to which it forms the transitive by ula, to strain.) To pull asunder; to tear in two; to tear or pull, *as*: ukudazula ngengalo nemilenze, i. e.: to pull one at the arm or legs.

DE. (Originally a preterite or a noun of da.)

Used as an adjective, denoting any extension, length, &c., long, high, deep, *as*: into ende, a long thing; iliwa elide, a high rock; umgodi omude, a deep hole.

Dana, 1st dim. Longish, not so long, &c., *as*: intaba indana, i. e.: the mountain is not so high.

Danyana, 2d dim. A little longish; not very high, *as*: umhlaba omdanyana, i. e.: land which is a little long only; or not so very long.

Danyanyana, 3rd. dim. Not long at all; of a very small length or height.

ubu—DE, n. (*See* De.) Length, height, depth, extension.

i—DEBE, n. pl. ama. (From ida, or ide, drawn, extended; and ebe or ibe, separated, thin, *see* ebu. *The literal sense is*: a separating line. *Allied to* izitebe, itebe, intebe, umsebe, &c.) A person whose face has been marked with lines or stripes cut lengthwise.

in—DEBE, n. pl. izin. (*See* i–Debe.) A dipper cut lengthwise out of a small, oblong calabash.—Indedjana, dim.

u—DEBE, n. pl. izin. (*See* i–Debe.) *Allied to* isilebe and isilevu, indevu.) *Literally*: a raised or bulging, long separation, *viz.*: lip (= poutings).

uku—DEDA, v. i. (From ide-ida, drawn to draw, placed to place; nearly—to retract. *Radically one with* dada, dida, &c.)

1. *Properly*: to change a place; evacuate a place, *as*: deda lapa, i. e.: go away here;—2. To remove; to go aside, *as*: deda enhleleni, i. e.: go aside out of or from the road.

—— Dedela, qulf. fr. To evacuate for; to make room for, *as*: wo ngi dedela ku lomhlaba ngi lime kona, i. e.: you must make room for me on that piece of land that I may plough there.

—— Dedisa, caus. fr. 1. To cause to evacuate; to give way, *as*: dedisa, i. e.: make that you go out of the way;—2. To remove; to take, put, &c., a thing out of the way.

uku—DELA, v. t. (*Radically one with* dala, *which see.*)

1. To stretch long, *viz.*: to have enough of a thing; to have or possess long enough; to have to satisfaction, *as*: uma ngi yi delile inkabi yami ngi tenge ngayo, i. e.: when I have possessed my ox long enough I shall sell it;—2. To satisfy; to give satisfaction, *as*: ukufuna into a yi dele inhliziyo ngayo, i. e.: to look for something he may satisfy his heart with;—3. *Satirically*: to have enough, *viz.*: to be tired of a thing; to be careless or indifferent about it; to slight; to disregard; to despise; to count unworthy of consideration, to give up, &c., *as*: wa yi dela inkosi yake, i. e.: he despised his chief, = left him.

—— Deleka, qult. fr. To become tiresome, fatiguing, despicable, disregarded, unworthy of consideration; to be little thought of, *as*: umuntu odelekileyo, i. e.: a man of a despicable character.

—— Delela, qulf. fr. or frequent. 1. To have more than enough of a thing; to despise entirely; to give up at length, at last or entirely;—2. To be insolent, impertinent or daring to or against; to defy, *as*: wa mdelela omcinane kanti w'ahlulwa nguye, i. e.: he defied the inferior or smaller one and yet (the latter) beat him.

—— Delisa, caus. fr. To make despiteful, insolent, impertinent, &c.; to show impertinent pride, dare; to bid defiance, &c.

i—DELABUTONGO, n. pl. ama. (From dela, and ubutongo, sleep.) A metaphor expressing the prowling about in the night of a hyena or wolf; *lit.*: a despiser of sleep.

isi—DELELI, n. pl. izi. (From delela.) A daring, impertinent or insolent fellow.

isi—DENDE, n. pl. izi. *(Radically one with* danda. *Allied to* ibende and ububende, as regards colour.)

A high, thin shrub with red leaves, used by the natives against plethora and other illnesses. It is found on the highlands.

um—DENDE, n. pl. imi. *(See* isi–Dende.) A mass prepared of the isidende for medical purposes.

uku—DENGA, v. i. *(Radically one with* danga, to slack, and dinga, &c.)

To become more slow; to slacken; applied to slow walking, slow pace.

isi—DENGE, n. pl. izi. (*See* Denga.) One who is slack in service or business; not earnest or eager; not using his mind; inattentive; deaf; dumb.

ubu—DENGE, n. (*See* Denga.) Slackness; negligence; inattention; deafness, &c.

in—DENGENDENGE, n. (*See* Denge, which is repeated.) Slackness; weariness; weakness; lassitude; *as*: u hambile futi u nendengendenge manje, i. e.: he having travelled much now keeps a slack pace, or feels slackness in his body.

uku—DENGEZA, v. t. (From denga or denge, and iza, to make. *Coinciding with* dangadangazela.)

1. To make slack; to remit; as to slacken exertion or labor;—2. To relax; to relieve from labor; to make less active, as parents by keeping their children from proper employment.

—— Dengezela, qulf. fr. 1. To be slack or weak in regard to; to show a slackness, weakness, or laxity, in regard to, *as*: unina wa m dengezela, i. e.: his mother would not have it that he should do his work (*viz.*: from weakness toward her child); —2. To be weak on the feet; to reel; to stagger; to go tottering, as a drunken person.

i—DEVU, n. pl. ama. (From idi or ide, and evu, forced or strong air. *The literal sense is*: an organ through which air is drawn with some force, as by snorting; referring also to an ill nature, *see* bavu, beva, &c. *Allied to* levu, gwebu, and gwevu.)

The snout or nose of an animal.

in—DEVU, n. pl. izin. (*See* i–Devu.) A beard; whiskers; properly, the hair that grows on the upper lip, as the same causes a noise when air is forced through the nose. It is also applied to the hair that grows on the sides of the face; but that which grows on the chin belongs to the isi–Levu.

uku—DIBA, v. t. (From di, drawn, depth, and iba, to press, to separate. *Literally*: to draw separate, to withdraw or estrange; to fill or mix up with earth. *Allied to* tiba, ziba, dida, &c.)

[This form and the recpr. dibana are in common use among the frontier tribes.]

—— Dibanisa, caus. fr. To fill or mix things together which were separate or foreign; not belonging to the same, *as*: dibanisa ubisi lolu nalo lwa izolo, i. e.: pour this milk together with that of yesterday. (Of a tribal use in Natal.)

u—DIBI, n. pl. izin. (*See* Diba.) *Properly*: an estranged person; an extra, but commonly a boy who carries the effects or equipage of an older person in going to war (or in travelling).

in—DIBILITYE, n. pl. izin. Zuluized of the Dutch *dubbeltje*—i. e.: a penny.

uku—DIDA, v. t. (*Radically one with* dada, deda, &c. *Allied to* bida, gida, &c. *Literally*: drawn into extent.)

1. To extract; to draw out an essence by solution—ku tjiwo ngobutywala uma ku silwe amabele, ku tatwe impupu ku telwe amanzi atjisayo, i. e.: it is said of beer, when the corn has been ground, its fermentable substance is extracted by pouring hot water on the malt;—2. To confound or blend things so that they cannot be distinguished.

—— Dideka, qult. fr. To be confounded, perplexed, disturbed, confused; to disturb the apprehension by indistinctness of ideas or words, = a ngi yazi lapo nga yi beka into yami, i. e.: I do not know, or have no apprehension, where I put my goods.

uku—DIDAKALA, v. i. (From dida, and kala, *which see.*)

1. To be distracted; to be thrown into confusion;—2. To turn or draw from any object, to divert from any point toward another point, or toward various other objects, *as*: wa shiya izwi e bona icala li ya m lahla u didakele, i. e.: he forsook the ground when he saw that he would lose his case, and turned to quite another point.

—— Didakalisa, caus. fr. To distract; to throw into confusion; to confound; to confuse, *as*: wa ngi tyela indaba ngokunye wa ngi didakalisa, i. e.: he told me the affair in such an opposite way as to put me into great confusion.

um—DIDI, n. pl. imi. *(See* Dida.) The rectum. (The *Xosa* has udidi.)

i—DIKIDIKI, n. *(Radically one with* daka. *Literally*: drawn out. *See also* Dida.)

(This word is used as an apposition, or adjective, and changes its nom. form according to its antecedent.)

1. Numbness, *as*: izinyau zindikindiki ngamakaza, i. e.: the feet are numb with cold;—2. Torpidness; torpid, as a torpid limb;—3. Applied to water of which the cold is taken off, being a state between cold and lukewarm, amanzi adikidiki.

uku—DIKIZA, v. t. (From diki, and iza, to make. The sense is less full than dikidiki, denoting the state when a drawing is still felt.)

1. To make spasmodic or spastic motions; to have spasm; to suffer from spasms;—2. To shrink; to shrivel.

—— DIKIZELA, qulf. fr. To have spasms at, &c., *as*: inkomo uma i lunywe isibau i dikizela ku lendau, i. e.: when a beast is pricked by a horse-fly it shrinks or shrivels at that place.

i—DILI, n. (From idi, and ili, strained, raised. *Radically one with* dala and dela.)

Literally: a matter or object high-raised; *hence*, a lofty or grand concern, demonstration; as a great feast, comprising both a great number of people, as also an abundance of meals, *as*: abantu uma baningi ba hla ba suta ku sa sala ukuhla okuningi ku yidili, i. e.: when there are many people together eating to satisfaction, and much food is still remaining, this is a great feast.

uku—DILIKA, v. i. (From dili, and ika, to come off. *Allied to* bihlika, nyibilika, &c.)

1. To fall down in a great mass; to fall in, as in tunnelling, in digging into the earth—umhlaba u ba dilikile abantu, i. e.: a mass of earth fell down upon the people;—2. To fall down, as a mass of bricks in a kiln, &c.;—3. To fall in and leave a hollow, *as*: umgodi u dilikile, i. e.: the corn-hole has fallen in and left a hollow place.

uku—DILINGA, v. t. (From di, and linga, as the explanatory term shows,—ukuyenza into i lingane, i. e.: to make something equal at all its sides. Dizinga, dilingiza, dilingeza, and dingiliza, are dialectic, and the whole set seems to consist of vague or indefinite terms, most probably Zuluized from an African-Dutch *ringelen*.)

To give a body or a mass a proportioned size, or round shape, as to make a mass of dough round into the shape of a loaf, or to make the knob of the iwiso (stick) properly round.

uku—DILIZA, v. t. (*See* Dilika, to which it forms a transitive by iza.)

1. To pull down; to demolish or take in pieces by separating the parts, as to pull down a chimney and build another; to cause to fall down or to cave in;—2. To destroy; to break down, as houses or cities.

in—DIMA, n. pl. izin. (From lima. *Dialectic.*) The same as in-Lima, *which see.*

isi—DINDI or DINDE, n. pl. izi. (Dinde is dialectic of sinde, *which see*; and dindi is from ndindi, and both are a slight confusion of ideas. *Allied to* danda.)

Literally: something which reaches over the usual extent; overgrowing the usual size; applied to a large cluster of grass, as also to any portion of earth cut from the surface and filled with roots and long grass; *viz.*, sod.

um—DINDI, n. pl. imi. (*See* isi-Dindi.) 1. An unusual size of the maxilla supra, or upper jaw-bone, uncommonly projecting;—2. An unfit, worthless, useless body or thing, *as*: ugubu lu ngumdindi a lu tjayeki, i. e.: the musical calabash is good for nothing because it does not sound.

i—DINDIKAZI, n. (From dindi, and kazi, denoting female.) Effeminacy; womanish manner; weakness; insipidity (of meat and drink.)

uku—DINGA, v. t. (*Radically one with* danga, denga, &c. *Allied to* shinga.)

1. To lack; not to have or possess; to be without; to be destitute of, *as*: uku-dinga imali, i. e.: to be without money; 2. To be needy; to be utterly wanting; to have nothing in the world, *as*: ba ya dinga nje, i. e.: they have no home, no friends, &c.;—3. To be in want or need of; to be necessary, *as*: si ya dinga izingubo, i. e.: we must needs have clothes;—4. To swerve from place to place; to run far around.

NOTE.—Dinga differs from swela in this, that it denotes a state of absolute poverty, while swela only means the same in part, for one may have, but not sufficient, and hence he needs more—u ya swela.

—— DINGEKA, qult. fr. 1. To lack; to come into a state of need or want, &c., *as*: ukuhla ku ya dingeka, i. e.: there is want of food; there is a great demand, a desire to purchase food;—2. To be scarce, *as*: umbila u dingeka nonyaka, i. e.: maize is rare this year.

um—DINGANE, n. (From dinga, and ine, even, common.) Dearth; scarcity; need; want; applied to food only. And, the effect of such plague producing often illness, the term signifies sickness, = umkuhlane.

um—DINGI, n. pl. aba. (From dinga.) A needy person.

uku—DINGILIZA, v. t. (*See* Dilinga.) 1. To roll; to drive or impel any body with a circular motion, as to whirl a top, to turn a spindle, &c.;—2. To form by rolling into round masses, or to form into a cylindrical body, as to roll a lump of dough between the two hands into a small stripe or bar.

in—DINGILIZANA, n. pl. izin. (From dingiliza, and ina, *dim. form.*) A small

thing for whirling or turning round; a top for whirling on its one point.

in—DINGO, n. (From dinga.) Lack; need; want.

isi—DINGWANE, n. pl. izi. (From dingwa, passive form of dinga, and ine, *dim. form. Others have* dingane, but not in the proper sense which requires the passive.)

One who is not wanted by others; as a person who cannot find employment or a master, one whom none will take into service, or into his house.

i—DINI, n. pl. ama. (From idi, and ini. *Radically the same as* dana, dinwa, *which see, and allied to* in-or umtini, insini, &c.)

1. *Primarily*, something sacrificed for the gums; something contracted or collected for need or want. In this sense the word is used in the *Xosa*;—2. A species drawn together or contracted, designating, most probably, the intini, otter, or some aquatic bird which lives upon fish. Altogether tribal.

u—DINI, n. pl. izin. (*See* i–Dini.) *Literally*: a contracted mass, or a mass of which the parts have been drawn near to each other; exclusively applied to the projecting or jutting part at the upper end of the entrance of a native hut, where a mass of grass is drawn into a small compass.

uku—DINWA, v. t. (*Properly* a passive of an active verb, dina which is obsolete in the Zulu-Kafir. *Radically one with* dana, duna, and *allied* to donda, &c. *See* i–Dini.)

1. *Literally*: to be drawn together, contracted, shrunk, consumed; *hence*: ukudinwa ngumuntu, i. e.: to be tired of a person, to be disgusted of or with him, not to be able to bear with him;—2. To weary; to make impatient; to harrass by any thing irksome, *as*: ngi diniwe ngokumlinda yena, i. e: I am wearied by waiting for his arrival;—3. To pine or wear away, as by heavy work.

—— Dineka, qult. fr. To be tiresome, or to weary; to be disagreeable, *as*: wa kuluma indaba edinekayo, i. e.: he talked on a tiresome subject.

—— Dinisa, caus. fr. To tire; to weary; to make weary or tired.

u—DIWO, n. pl. izin. (This word is probably of the passive of da, which would be diwa, *as*: isipiwo of the passive piwa of the verb pa. *See* Diba. Dialectic is dio.)

Literally: a mass drawn, designating an earthen pot of the smaller kind, which has not been burned, and is, therefore, not used for cooking, but only for dishing up food.

isi—DIYA, n. pl. izi. (From di, drawn, and iya, to retire. *See* cwaya II. *Literally*: a signification of retirement.)

A covering over the breast of females.

uku—DIYIYA, v. t. (From di, and iyiya, to go a going, to go along. *Compare* rayiya.)

To draw along a border or edge; applied to cutting; to cut along a border or edge; to cut round a border or edge; to cut in a line or circle; as to cut along the edge of a pattern, which is laid on a piece of stuff.

i—DOBO, n. pl. ama. (*Radically one with* diba and duba. *Allied to* im–Bobo, isi–Qobo, isi–Robo and loba.)

Primarily: a place for withdrawing into, or to be taken hold of; and *hence*, a grove or thicket.

u—DOBO, n. pl. izin. (*See* i–Dobo.) Something to reach and press with; *hence*, a fish-hook.

in—DODA, n. pl. ama. (*Radically one with* dada, deda, dida, and udade, which *see.*) 1. A male; a married man; a husband; a man;—2. A man, *per eminentia*, denoting some uncommon qualification, as an eminent or excellent man—u yindoda.

ubu—DODA, n. (*See* in–Doda.) Manhood.

in—DODAKAZI, n. pl. am. (From indoda, and kazi, denoting female.) *Properly*: a female offspring of a man; a daughter.

in—DODANA, n. pl. ama. (Dimint. of in–Doda.) 1. A young man;—2. A son.

i—DODJANA or Dotyana, n. pl. ama. (Dim. of i–Dobo.) A small grove.

u—DODJANA or Dotyana, n. pl. izin. (Dim. of u–Dobo.) A small hook.

um—DOKODO, n. pl. ama. (From doko, *radically one with* daka, *see* dakwa; and ido, drawn, lengthened.) A spot or hut possessed only in removing from one country to another,—uma ku fike impi si baleke si hlale kuwo amadokodo incozana, i. e.: when an enemy has come upon us that we must take to flight, we stay only a little while in the amadokodo,—*hence*, a temporary hut.

i—DOLO, n. pl. ama. (From ido, and ilo, strained, stretched forth. *See* dala, &c. *Allied* tolo.) A place reaching forth; a protuberance, and *hence*, knee.

in—DOLWANE, n. pl. izin. (Dim. of i–Dolo.) The elbow.

uku—DOMULA, v. t. (*Radically one with* damula, *which see.*) To pull up or loose that which is growing; to pull out by the roots.

u—DONCA, n. *See* Donqa.

uku—DONDA, v. t. (From do, drawn, &c., inda, into extent, round. *Radically one with* danda. *Allied to* qonda, zonda, &c.)

1. To follow one's own will; to be self-willed;—2. To be refractory; sullen or perverse in opposition or disobedience; stubborn or obstinate in non-compliance;

stiff-necked, = wa tyelwa a suke ku lendau a sebenze e nga vumi, i. e.: he was told to get up from that place and to work, but he refused to do so.

um—DONDI, n. pl. aba. (From donda.) A self-willed, refractory, stubborn, obstinate, or stiff-necked person.

in—DONDO, n. pl. izin. (From donda. *Allied* umtondo, isi-Kondo, &c.) A round brass ball at the end of any thing, and hollow inside, as the knob of a lock, or of a button, which the natives sometimes obtain from white people and wear as an ornament.

isi—DONDO and DONDI, n. pl. izi. (From donda.) *The same as* umdondi, and only a little more contemptuous or scornful.

u—DONDOLO, n. pl. izin. (From dondo, and ula, to be strained, stretched.)

1. *Literally*: something to lift up or raise the stubbornness, or laziness with; *hence*, a staff, stick, or long piece of wood carried in the hand for support, used by sick people, and by women in time of war. (*Coinciding with* umsimelelo);—2. *Signifying*: a staff of bread, or of life. (*See* Londoloza.)

uku—DONDOLOZELA, v. t. (From dondolo, and izela, to come or make use for.)

To make use of the udondolo; to use a staff in walking for support; to walk by help of a long stick.

u—DONGA, n. pl. izin. (From udo, drawn, or pulled, and unga, to use power, make round. *Radically one with* danga, denga, &c. *Allied to* intonga, umango, gange, &c.)

Properly: a mass drawn up with power, or pulled with force; but *commonly*: a wall, the bank of a river, the side of a ravine, a bulwark, &c.

u—DONGOYI, n. pl. o. (From udonga, and uya, to retire; but when compounded with the antecedent it assumes the same sense as in boya, in opposition to udosi, sting; and the incipient *u*, originally, sign of a neuter noun, changes into a personal one corresponding to the ending *i*.)

Literally: a bulwark for retirement; applied exclusively to, or designating the queen of bees;—yinyosi enkulu e nge nadosi, na lapo i ngena zi ngena izinyosi zonke i hlezi pakati kwazo, i. e.: it is the great bee which has no sting (only hair) and whithersoever it enters all the bees enter also, it remaining in the midst of them, or all surrounding it.

in—DONI, n. pl. izin. The fruit of the umdoni, *which see.*

um—DONI, n. pl. imi. (From do, drawn, and ini, even, equal.) A species of mimosa, known by the Dutch name *waterboom.*

u—DONQA, n. pl. izin. (Udo, drawn, and nqa, with a top.) A herbaceous plant bearing a number of capsules containing seeds rich in oil.

uku—DONSA, v. t. (From do, and nsa, to burst open.)

1. *Primarily*: to pull with united force or every power;—2. To pull; to draw, *as*: izinkabi zi ya donsa, i. e.: the oxen are pulling;—3. Ukudonsa amehlo, i. e.: to look with large eyes; to make a pair of large eyes; to look with surprise.

—— DONSISA, caus. fr. 1. To try to pull or draw; to make to pull; 2. To pull hard.

u—DOSI, n. pl. izin. (From udo, and usi, bursting, rushing unexpectedly. *See* nyosi.)

1. A sting, as of bees and other insects (*lit.* something drawn unexpectedly);—2. A whisker of feline animals.

i—DOTJA, n. pl. ama. Zuluized of the Dutch *doos*, i. e.: a tinder box. (Dim. idotjana.)

in—DOVANE, n. pl. izim. (From dovu, and ane, equal to; *see* bovane.) *Literally*: a species looking rather old, swollen, or rotten, or which grows under the ground; applied to a native bean of that kind.

um—DOVU, n. pl. imi. (From do, drawn, and uvu, swollen, rotten. *Others* duvu. *Allied* bovu, nyovu, &c.) Old maize which has been lying in the hole for a long time, and is almost rotten.

DU. (*Originally* a noun of da, to draw, pull. *Allied to* tu.) An exclamation, denoting degree, reach, temper, track, limit, line, length, height, season, or time. It is used with ukuti, *as*: inkabi i ti du, i. e.: the ox is good-tempered, = has no tricks.

uku—DUBA, v. t. (From du and uba, to press, separate. *The radical sense is*: to withdraw, *see* diba and dobo. *Allied to* kuba. *Nearly coinciding with* xaba.)

1. *Primarily*: to hurt the temper; to be distempered; to be disturbed;—2. To be displeased or offended by rudeness, incivility, or harsh language;—3. To be disaffected, estranged, *as*: u dubile enkosini yake, i. e.: he is displeased with his chief, or, he alienated himself from his chief;—4. To be annoyed, *as*: ngi dube ngawe, i. e.: I am offended by you, vexed, &c.;—5. To make irregular; to mix or combine things of different seasons or time; applied to sowing seeds, *as*: ukuduba izindau e ku nga pumanga luto, i. e.: to sow out of the proper time or season at places where nothing of the first seeds has come up. (In this last sense of mixing, the word is generally used in the *Xosa*.)

—— DUBEKA, qult. fr. To become ill-tempered, displeased, disaffected, annoyed, *as*: wa ya kuquba izinkomo u buye uti, ngi

dubekile, i. e.: he went to drive cattle, and has returned saying: I am annoyed by them (because they gave him much trouble in driving by running continually away).

—— DUBELA, qulf. fr. To be displeased, &c., for, *as*: u dubela nina, i. e.: for what are you distempered?

—— DUBELANA, rcpr. fr. To be displeased, disaffected one with another.

—— DUBISA, caus. fr. To put out of temper; to make displeased, to displease, &c., *as*: ku dubiswe ubani, i. e.: who has been put out of temper,—made disaffected, offended, &c. (The *Xosa* uses dukisa instead of this.)

i—DUBE, n. pl. ama. (From duba.) The zebra, or wild ass; (*lit.* a species alienated from its genus as well as from its country.)

i—DUBE, n. pl. ama. (From duba.) Any kind of small box for putting snuff in; *properly*: something separated from its stock and drawn up, made right for that use; as the point of a horn cut off, and hollowed out for putting snuff, or other things of that kind, in.

i—DUBO, n. pl. ama. (From duba.) Displeasure; disaffection; disturbance; alienation; offence; annoyance, &c.

u—DUBU, n. pl. izin. (From duba.) *Literally*: an irregular mass or substance, untimely, not seasonable; *applied to* a yellowish and poisonous mushroom growing upon ant-hills.

um—DUBU, n. pl. imi. (From duba.) A species of mimosa without thorns; most probably so called from its yellowish bark, having no crusty coat, much like the external appearance of the mushroom—udubu.

uku—DUBULA, v. t. (From duba, and ula, to be strained. *Radically one with* dabula, *which see. Compare also* bula.)

1. To be discomposed in temper, to be irritated, &c.; or to burst out into passion; to smite or strike, *as*: ukuyidubula intombi, i. e.: to smite a girl (Zuluism), *viz.*: if a man wishes to engage himself to a girl, but meets with a refusal from her, or even from her father, and then resolves in anger to bribe or persuade the father to consent to the engagement, and succeeds, he is said to have smitten the girl. 2. To smite, strike, or force against with the fist or hand, *as*: yini u m dubule esiswini umtwana na? i. e.: why do you smite the child on his belly?—3. To shoot into ears, *as*: umbila u ya dubula, i. e.: the maize now forms ears;—4. To shoot; to go off; to discharge, as a gun.

uku—DUBUZA, v. t. (From duba or dubu, and uza, to make; to feel; to come. The sense is less full than that of dubula.)

1. To make ill-tempered, to act in ill temper, to happen to be in ill temper, *as*: ihashe li ya dubuza, i. e.: the horse smites or kicks, = li ya kaba (*see* kaba and kabuzela);—2. To shoot or bud, = kahlela.

uku—DUDA, v. t. (*Radically one with* dada, deda, dida. *Allied to* bukuda, bukuza, gida, &c.)

1. To make motions with the arms or with the body; to wave; to move like a wave; applied to the mode of dancing the ukucwaya;—2. To float; to bathe in a river, *as*: ukududa emfuleni, i. e.: to move like a wave when swimming in a river.

uku—DUDUMA, v. t. (From duda, and uma, or du, and duma, which are all the same; *see* duma, denoting a succession or repetition of peals of thunder. *Allied to* tutumala.)

To thunder in a succession of loud sounds, *as*: izulu li ya duduma, i. e.: the atmosphere is moved by loud thunder.

uku—DUDUZA, v. t. (From duda, and uza, to make a noise. *Dialectic*, tutuza and dunduza.)

1. To make a waving motion with some noise; to hush upon the arms in a waving manner, *as*: ukududuza umtwana, i. e.: to hush a child upon or in the arms;—2. To fondle.

—— DUDUZELA, qulf. fr. 1. To make a hushing sound to, *as*: duduzela umtwana, i. e.: make the child quiet;—2. To appease, to calm, to pacify, *as*: duduzelani inkosi ni yi hlabile, i. e.: do ye hush the chief (by presents) for you have rebelled against him.

um—DUDUZI, n. pl. aba. (From duduza.) One that hushes a child; one that pacifies.

isi—DUDUZO, n. pl. izi. (From duduza.) Any thing for hushing or pacifying others with.

DUKA. This verb and its derivatives see under Eduka. (The *Xosa* dukisa, *see* under Dubisa.)

in—DUKU, n. pl. izin. (From du, drawn, and uku, to go off or out. *Radically one with* daka and eduka. *See* tuka.)

1. A knobbed stick;—2. Any stick.

isi—DUKU, n. pl. izi. (*See* in–Duku.)

1. The knob of a stick;—2. The thick end of a needle, or the head of a pin;—3. A bud of a flower.

uku—DULELA, v. t. (*Radically one with* dala, dela, dili, dolo—*viz.*: of dula, and ila, to strain. *Allied to* andula, andulela, the three last radicals of pendulela, &c. *Compare* i–Lela.)

1. To place reasons before one; to present or represent; to remonstrate, *as*: ngi mdulela e ngezwa, i. e.: I tell him beforehand, and, or but, he does not listen;—2. To tell repeatedly, many times, *as*: nga m

dulela, nga m dulela u ya ku tola ingozi, nanku—! i. e.: I told him before, and I told him before (saying) you will one day meet with an accident, and here he—!—3. To speak to one in a satirical manner, scornfully (= piseka) as, I have told you so beforehand, &c.

i—DULI, n. pl. ama. (*See* Dulela.) *Literally*: a place raised high; applied to a little pile of earth or dirt;—and to a top or summit of a single hill.

in—DULI, n. pl. izin. (*See* i-Duli.) The highest and best kind of juncus or rush for mats, found in rivers. (*See* in-Duma.)

isi—DULI, n. pl. izi. (*See* i-Duli.) An ant-hill.

in—DULO, n. *See* Ndulo.

uku—DUMA, v. i. (From du, height, extent, and uma, to move forth. *The primary sense is*: to make a sound some distance off. *Allied to* tuma.)

1. To move the air with a sound; to sound; to report, *as*: izulu li ya duma, i. e.: thunder is heard in the air some distance off;—2. To sound abroad; to spread by sound or report; to sound a fame, *as*: Utjaka wa duma kwa Zulu, i. e.: the fame of Chaka's government of the Zulu nation spread far abroad;—3. To be famous;—(and from the sense of having been famous or sounded in time past is derived) 4. To have lost season or flavor; to have no more taste; but this sense is not so elegant as dumala, *which see.*

—— Dumeka, qult. fr. To become famous; to obtain a great name or report, &c.

—— Dumela, qulf. fr. 1. To sound or make a noise for; to be very noisy about, *as*: ba dumela ubutywala, i. e.: they made a loud noise about the beer;—2. To bark at, as a dog; to roar or bellow at, *as*: inkunzi i ya dumela inkabi e nge nacala, i. e.: the bull is bellowing at the ox which has done nothing to him.

—— Dumisa, caus. fr. 1. To make or cause a noise or sound; to become very loud or noisy, as of loud thundering;—2. To honor; to speak highly of; to speak with much respect of, *as*: wa m dumisa umlungu wake, i. e.: he spoke much in praise of his civilized master;—3. To recite the honors or praises of others, especially of people of former ages.

in—DUMA, n. sing. (From duma. *Allied to* ibuma; others indumu, which is *allied to* ibumu. *See* in-Duli.)

A smaller kind of juncus than the ibumu. It is rough, and has edges, and when moved by the air makes a noise.

isi—DUMA, n. pl. izi. (*See* the verb.) *Literally*: any thing standing high, *coinciding with* isigquma; and used instead of izala. Mound; dung-hill, &c.

uku—DUMALA, v. i. (From duma, and ila, to rise; to strain, or from du, and mala, *which see. Radically the same* in fudumala.)

1. *Literally*, to strike the mind with a particular effect; to suspend the mind; to perplex or puzzle the mind, *as*: wa dumala ngaye, i. e.: he was puzzled by him;—2. To be in an awkward position; to be in a perplexed position, as a magistrate or any person who is to give judgment in a case which is complicated by the most contradictory assertions;—3. To puzzle or bring to silence; applied to food, *as*: uku hla kwako ku dumele a ku fudumele, i. e.: your food is puzzling (viz.: it is tasteless, cold, has no flavor), it is not warm.

Note.—Care is to be taken in order not to confound this verb with dumela of duma.

uku—DUMAZA, v. t. (From duma, and iza, to make. *See* dumala, to which it is the transitive or causative. *Radically the same as* in fudumeza; *hence*, some dialects have dumeza.)

1. To perplex or puzzle; to put to a stand by asking difficult questions, or by stating things quite contrary to what another did, *as*: uma nga shumayelayo, wa ti omunye wa shumayela okunye e ti u namanga wa ngi dumaza, i.e.: when I was declaring my case, the other made another declaration, saying your's is not true, and he perplexed me;—2. To taste; to try the relish of food; to eat a little, *as*: inja i ku dumazile ukuhla, i.e.: the dog has tasted the food, = has taken great liberty almost to perplex one.

uku—DUMBA, v. i. (*Radically one with* damba. *Allied to* tumba.)

1. To draw into a size; to become thick by swelling, *as*: unyau lu dumbile, i.e.: the foot has become thick;—2. To swell; to become full, *as*: umfula u dumbile, i.e.: the river is much swollen.

in—DUMBA, n. pl. izin. (*See* the verb.) A kind of bean or pea which the natives cultivate; so called from its considerable size.

i—DUMBE or Dumbi, n. pl. ama. (*See* the verb dumba.) A tuber, resembling a small turnip, which the natives grow, most likely a species of eddoes.

isi—DUMBI, n. A place where the idumbi grows; a special name given to the country East of the Uzwati, by the Dutch called *Noodsberg.*

isi—DUMBO, n. (From dumba.) Thickness; the thickest or greatest size or bulk of any thing, *as*: nga yi tjaya inyoka pakati kwesidumbo, i. e.: I smote the snake just where it is thickest.

u—DUMBO, n. pl. izin. (From dumba.) A swelling.

i—DUMBU, n. pl. ama. (From dumba.) A lash; *properly*: a long strip cut out of a thick sea-cow skin, which is to be prepared for a shambock or whip; and *hence also*, a small strip cut out of the thickest part of buck-skins, used for points of lashes or whips, as known under the Dutch name—*voorslag*.

isi—DUMBU, n. pl. izi. (From dumba.) *Allied to* isitumbu, isitombe, &c.)

1. Thickness, = isidumbo;—2. A corpse or dead body.

uku—DUMIZELA or DUMZELA, v. t. (From duma, and izela, to make frequently.)

To make a noise some distance off; applied to thunder, to people who speak separately, or some distance away from others, &c. (The last sense is the usual in the *Xosa*.)

u—DUMO, n. sing. (From duma.) Thunder; fame; reputation, &c.

isi—DUMU, n. pl. izi. (From duma.) *Properly*: the same as dumo, but used by some tribes instead of isidunu, *which see*.

isi—DUMUKA or DUMKA, n. pl. izi. (*Radically one with* damuka; and *allied to* is-Amuku, *which see.)*

A large antelope, called Eland; so called in Zulu from its peculiar way of bringing out its voice,—drawing up and then stopping as if it was suffocating or choking in neighing.

uku—DUMULA, v. *Dialectic*. *See* Domula.

i—DUNA, n. pl ama. (*Radically one with* dana, dinwa, &c. *Allied to* ituna. *Sis.* ituna. *Suaheli* and *Nika* bana. *Coinciding with* buna, but specially with isibunu, genitals of females. It is a designation of the genitals of males.)

1. A male; a procreator; a sire; a ruler of a large family; a lord or master;—2. The male generation of beasts descending from the parent, the Sire.

in—DUNA, n. pl. izin. (*See* i–Duna.) A signification of rank, something like lord-lieutenant; one who is next to the chief; a sire, minister, or secretary.

isi—DUNA, n. (*See* i–Duna.) Department or class of sires; aristocracy; class of noblemen.

uku—DUNDUBALA, v. i. (From dundu, *obsolete*, but *radically one with* danda, dindi, donda, and ubala, *which see*. *Allied to* tuntubala.)

To draw, i. e.: to go up with the external side or line of an open place; to go up along the ridge of an open hill or mountain, *as*: kona i dundubala ingcwele, i. e.: now the wagon ascends the ridge of the hill, *viz.*: it has nearly reached the highest point.

uku—DUNDULUZA, v. t. (From dundu, drawn extent or back side, and uluza, to be strained to come.)

1. To come up with the back; to appear with the back, as when an animal comes up in water and its back is seen first;—2. To lie stretched so that the back is seen, = umuntu o lala e nge nangubo ku bonwe umhlana, i. e.: as a man who lies without a cover and his back is seen.

in—DUNDUNDU, n. pl. izin. (From dunda, and its ending nom. form repeated. *See* danda, dindi, &c.)

Primarily: a species having, as it were, a double back, or of which almost nothing but the back appears; applied to all kinds of small animals, as weevils, ants, small insects, &c.

uku—DUNDUZA, v. t. (From dundu, *see* dundundu, and uza, to make a noise. *Allied to* duduza.)

To hush a child on the back, as the natives carry their infants on the back, and pushing or beating against them with their elbows. (This word is often used as synonymous with duduza.)

uku—DUNGA, v. t. (*Radically one with* danga, denga, dinga, donga. Opposed to cwenga.)

To trouble; to disturb; to stir; to make muddy, *as*: amanzi a dungiwe, i. e.: the water has been made muddy by stirring.

—— DUNGEKA, qult. fr. To become troubled, disturbed, &c., *as*: amanzi adungekileyo, i. e.: troubled water.

i—DUNGAMUZI, n. pl. ama. (From dunga and umuzi, place, kraal, village.) A kind of mimosa shrub or tree of a soft woody substance, and the external rough bark separated from the other surrounding the wood. When cut off the wood turns black. The natives believe that the place where it is used as firewood will be destroyed; *and hence* its name (*lit.* a place-disturber).

i—DUNGUZA, n. pl. ama. (From dunga, and uza, to make, to feel. *Allied to* zunguza.) A place which causes trouble, *viz.*: a tumor, arising from biliousness or heat, and causing much pain.

isi—DUNU, n. pl. izi. (*See* i–Duna. *Related to* nono.)

1. The fat point of the tail of fowls;—2. The butt-end of a musket.

i—DUSE or DUZE, n. (From idu, limit, reach, *see* da, and usa or uza, to make.)

Literally: a place brought within reach; *hence* a near place or locality; neighbourhood. Used almost exclusively in a local case, *as*: ku seduse or ku seduseni, i. e.: it is in the neighbourhood, or, it is near.

The sense of time being included in the root idu, it has this meaning also, *as*:

usuku lwake lu seduseni, i. e.: the day is near at hand.

i } DWA, n. (A passive form of the verb
u } da, to be drawn, limited. Other dialects have di; the Kamba ndu, and mondo. In the Zulu-Kafir it appears only in composition with pronouns.)

A single; an only one; one alone. It is exclusively used in connection with pron. after these have dropped their ending—na, *as*: umuntu u yedwa, or, yedwa (compounded of yena-idwa) i. e.: a man a he alone;—into—yodwa (compounded of yona-idwa) i. e.: a thing it the only one.

When it happens to be connected with the first and second person of the pron., sometimes two forms of the latter are used, *as*: mina ngedwa (of ngi-a, relat., and idwa) or ngodwa (of ngi-a, relat., and udwa), i. e.: myself only; and thus the pl. sedwa and sodwa, we only;—wena wedwa (of we-na-idwa); pl. nina (you) nedwa (of ni-na-idwa) or nodwa (of ni-na-udwa).

in—DWA, n. pl. izin. (*See* i–Dwa.) A Crane. (*Xosa*, indwe.)

isi—DWA, n. pl. izi. (*See* i–Dwa.)

1. A girdle or bandage which females wear above the hips *(tribal)*;—2. A kind of gladiole. (Isidwana, n. dim.)

um—DWA, n. pl. imi. *The same as* um–Da, *which see.* Dwanyana, dim., *the same as* danyana, dim. of da. *See also under* u–Dwane.

isi—DWABA, n. pl. izi. (From dwa, drawn, and iba, to separate. *Allied to* daba. *Xosa* idwaba.) Any separate piece of the dress the native women wear upon their hips; any rag of that kind of garment, made of skins.

i—DWABI, n. pl. ama. (*See* isi–Dwaba.) *Literally*: a genus of plants without stalk, but extending into separate leaves, or broad leaves.

i } DWALA, n. pl. ama. (From idwa and
in } ulwa, to be stretched. *Xosa* ulwalwa. *Allied to* iliwa, rock.) A locality or place of rock, either bedded in the earth or rivers, or resting on the surface of the earth, in distinction from iliwa.

u—DWALA, n. pl. izin. (*See* i–Dwala.) A rocky mass; as a rocky mountain which has no precipice; *or as*: umhlaba lapo 'lu dwala, i. e.: the field there is one rock.

u—DWANE, n. pl. izin. (From udwa, and ine, little, small.) A single straw; a halm of straw or grass.—Udwanyana, dim. a small or very small single straw or halm.

i—DWANI, n. (From idwa, drawn, spread, and ani, herb. *See* u–Dwane.)

The little or ruminating stomach. *(Allied to* um–Swani.)

in—DWANGU, n. pl. izin. (From dwa, drawn, spread, and ingu, forced, torn. *See* Dwengula.)

1. Any single piece of stuff, linen, cloth, &c.; any rag;—2. Any kind of handkerchief or larger piece of linen, &c.

uku—DWANYA, v. t. (From dwa, drawn, and inya, to press together, to suck. *Allied to* gwinya and gwenya.)

To suck out juicy or ripe fruit, *as*: sa dwanya amatungulu, i. e.: we have been sucking amatungulu, *viz.*: we have treated ourselves upon the same.

isi—DWANYA, n. pl. izi. (From dwanya.) A sucker; a shoot of a plant from the lower stem.

uku—DWANYAZA, v. t. (From dwanya, and iza, to make, to feel. *See* Gunyaza.)

To make as if pressing a fruit between the fingers; to see whether a fruit is ripe by pressing the same with the fingers.

uku—DWEBA, v. t. (From dwe, and iba, to separate. *Allied to* rweba, nweba, &c.)

1. *Primarily*: to draw lines or rows on the surface of a thing; as to make rows on a garden-bed, to plant along;—2. To scratch, *as*: ukudweba isikumba ngoti, i. e.: to tear the skin with a piece of wood. In this last sense it nearly *coincides with* rweba, except that the latter refers specially to nails, claws, thorns, &c.

in—DWENDWE, n. pl. izin. (From indwe—indwe, i. e.: one thing drawn by another. *See* Ndwendwe.)

A row, line, file, or rank of people or things moving one after another, *as*: ku ya puma indwendwe emfuleni, i. e.: there come people in one line out of the river.

uku—DWENGULA, v. t. (From dwe, and inga, with application of force, and ula, to be strained. *Allied* gwengula, pengula, &c.)

Properly: to tear off an indwangu; to tear off a piece from an indwangu, i. e.: a piece of stuff, &c.

um—DWEZA, n. pl. imi. (From dwe, and iza, to make.) A species of finch; most probably so called from the noise it makes.

E.

E is a vowel which, in the Zulu-Kafir, represents two sounds, that of *e*, as in the English *bed, they* (Zulu beta,) and a modified sound, as the German *ä*, or nearly the same as *a* in the English *bag*, or *a* in *bat* (Zulu bema.) But neither of the two sounds can be regarded as elementary, and the analysis of the whole language shows that they are compounds, being, as it were, a shade of degree in the space between the elementary a—i, in the one case a—i contracting into e (ä), as in bema, in the

other a—i coalescing into e, as in beta. (The same is the case with *o*, *which see*.)

E. A pronominal form contracted of the relative *a* and *i*, and (most probably a remainder of the original verb ia, *see* A, to move, to go) serving as a substitute or a means for connecting and referring a verb to its antecedent, and rendering that connexion a participial, which can be dissolved by the conjunctions and, while, since, &c. It stands

(*a*) for the third pers. sing. referring to personal nouns in u–umu, *as*: wa hamba *e* vuma, i. e: he went singing—*lit.*: he went which a singing, = while singing;—(*b*) for the third pers. pl. referring to nouns in ama, *as*: wa bona amahashe *e* balekile, i. e.: he saw horses having run away, *lit.*: which or the which having run away;—and to personal nouns plural of u–mu, *as*: wa bona abantu *be* hamba, i. e.: he saw people walking—*lit.* they which walking.

E. prep. (From the demonstrative a and i; *see* E, pron., and O, locative.) Noting location, *as*: emfuleni, i.e.: in or at the river—of umfula; enhlwini, i.e.: in or at the house—of inhlu. The rule is obvious of eliding or dropping the initial of the noun to which e is prefixed.

uku—EBA, v. t. (*Pronounced* ukweba, *passive* ukwebiwa. From a, privately, *see* A, privative, &c.; and iba, to press, to separate. *The primary sense is*: to take secretly, that no one knows of. *Xosa* ukuba. *Suaheli* iba.)

To steal, *as*: lomuntu u y'eba (of u ya eba) i.e.: this man is a thief.

—— Ebisa, caus. fr. 1. To cause or make to steal;—2. To call one a thief; to declare one to be a thief, *as*: u ya ng'ebisa, i.e.: you put me down for a thief.

uku—EBANDA, v. t. (From eba, and nda, *see* dundu, back. *Literally*: to steal away under or behind the back.)

1. To betake one's self to the back or behind another; to hide one's self behind, *as*: u y'ebanda ngesihlahla, i.e.: hides himself behind or under a bush;—2. To practise artifice for the purpose of escaping; to elude; to evade; to lay a charge upon another, *as*: musa 'kwebanda ngaye, nguwe o lu tatile uto lolu, i. e.: you must not try to escape by giving him the fault, whilst it is yourself who has taken that thing away;—3. *Figurative*: ku y'ebanda, i.e.: it is cold; to be cold; to shrink together, *viz.*: when it is cold people hide themselves behind bushes, under their garments, &c.

is—EBI, n. pl. izebi. (From eba.) A stealer; a thief.

ulu—EBU, n. pl. izin. (From eba. *Xosa* inwebu. *Allied to* ingwebu, nweba, &c., especially isi–epu.)

1. *Literally*: a substance which is stretched out for hiding or covering, designating the thin membrane covering either the skin of animals or the bark of plants; the epidermis;—2. The net-work of bark or plants. (*See here* ubulembu.)

uku—EBUKA, v. i. (From ebu, skin, and uka, to come or go off. *Allied to* apuka, dabuka, &c. *Dialectic* obuka.)

To lose the skin, *as*: isanhla sami si y'ebuka, i. e.: the skin of my hand goes off.

uku—EBULA, v. t. (From ebu, and ula, to strain. *See* e–Buka. *Dialectic* obula. *Allied* abela, dabula, &c.)

1. To skin; to strip off the skin or membrane, *as*: ukwebula inkomo, i. e.: to skin off a head of cattle;—2. To peel or husk, as maize, &c.;—3. To strip off, to separate, *as*: ukwebula amaxolo, i. e.: to separate or make loose the fine or inward bark from the outward or rough;—4. To separate fibres, *as*: y'ebulani imitambo, i. e.: strip off the fibrous, stringy, &c., parts for the use of cords.

uku—EBUTA, v. t. (From ebu, and uta, to pour, to take off. *Allied to* buta.)

This verb is only a dialectic difference from Ebuza, *which see*. The same is ukwebuta inhlu, i. e.: to make a house smaller, —of ukubuta inhlu; *lit.*: to crowd a house together.

uku—EBUZA, v. t. (From ebu, and uza, to make. *Dialectic*, obuza.)

Literally: to make a new skin; to cast the skin, *as*: inyoka y'obuzile, i. e.: the serpent has cast its skin.

uku—ECA. *See* Eqa.

uku—EDUKA, v. i. (From eda, to draw privately, secretly, and uka, to come or go off. *Allied* fuduka, goduka, &c. *Radically* in daka.)

1. To go away, as it were, into the wide world; to stray away; to miss, *as*: ihashe l'edukile enhleleni, i. e.: the horse strayed from the road;—2. To wander away; to get lost, *as*: abantu b'edukile ekuhambeni ngobusuku, i. e.: the people strayed as they were travelling in the night.

—— Edukisa, caus. fr. 1. To cause to stray;—2. To miss; to pass by, *as*: ngi yi'dukile inhlu yake, i. e.: I tried to find his house but failed, = I missed it, passed by it;—3. To err; to backslide.

is—EDUKO, n. pl. ized. (From eduka.) Straying; wandering; erring; deviation; backsliding.

EDWA. *See* Dwa.

EHE, interj. (From e and he, *which see*. *Coinciding with* yebo. *Sis.*: eh! yes!) Denoting or expressing consent or affirmation in an agreeable, acceptable manner, = yes, it is so; well, it is so! right so!

uku—EHLA. *Dialectic* instead of hla II.

uku—EJATA, v. t. (From a, *privative,* ija, to shoot, jut, project, and ita, to pour, touch, take.)

To take upon the shoulder so that one part projects to the front and the other to the back.

uku—ELA, v. t. *Passive* ukweliwa. (From a, *privative,* and ila; to strain, to raise. *Radically one with* ala and ula. *Coinciding with* hlela, *see* hla II. and tela. *The primary sense is,* to separate or sunder the light from the heavy.)

To winnow; to drive off the chaff from grain by means of wind, *as*: umbila weliwe, i. e.: the maize has been winnowed. (The native mode is, to take the substance in a basket and holding the same in a high position, pour the mass gently down during which the chaff is carried off by wind.)

uku—ELAMA. This verb and its derivatives *see under* Alama.

uku—ELAPA, v. t. (From ela and ipa, to give, to make, to separate. *The primary sense is,* to make a solution, to dissolve, denoting a chemical process. *See* the roots in hlapo, hlapaza, tapa, &c. *Dialectic* elaya, to turn a solution.)

1. To apply or give medicine;—2. To cure; to remove an evil, *as*: w'elatjwa wa e nga pilanga, i. e.: he was under medical treatment and yet has not gained his health;—3. To cure; to prepare by salt; as to cure meat.

—— ELAPEKA, qult. fr. To be curable.

—— ELAPISA, caus. fr. 1. To try the application of medicine; to make one to take medicine;—2. To teach one to administer medicine; to teach one to become a doctor.

um—ELAPI, n. pl. abel. (From elapa.) A physician.

uku—ELEKA, v. t. (From ela, *which see,* and ika or eka, to fix; to put. *Radically one with* aluka II. *Sis.* elega.)

1. To put, place, or lay one thing upon another, = uma u beke indwangu i nge muki nomoya u beke uto pezu kwayo, i. e.: if you lay out a piece of linen, lest it should blow away with the wind, you must put something upon it;—2. To cover, *as*: yeleka incansi pezu kwenhlu enetayo, i. e.: put a mat upon the house which is leaking;—3. To add; to give in addition, *as*: yeleka oshileni ababili, i. e.: add two shillings.

—— ELEKELA, qulf. fr. 1. To put, place, lay, or add to, for, in behalf, *as*: lolu uto wa lwelekela oshileni ababili, i. e.: to this thing he added two shillings more;—2. To aid, to help, *as*: wo ng'elekela ngi nomsebenzi omkulu, i. e.: you must give me your aid, as I have a great work to do;—3. To draw over, as pillow-cases.

—— ELEKELANA, rcpr. fr. To put, lay, &c., upon each other, *as*: yelekelene lemiti mibili, i. e.: these two pieces of wood lay upon each other.

uku—ELEKAMANA and ELAKANYANA, v. i. (Recpr. form of an obsolete elekama; of eleka and imana, to stand next or opposite one another; to press with the opening each other. *Dialectic,* elakamana, of which akama, *which see,* contains the same radicals.)

1. To lay or place two things with their openings upon one another, *as*: izimbiza zi y'elakanyana, i. e.: the two pots lay with their open sides one upon the other;—2. To cover one another, *as*: izingubo z'elekanyene, i. e: the two garments cover one the other.

—— ELEKAMISA and ELEKANYISA, caus. fr. To put, place, &c. two things with their openings upon each other; as two pots when the natives are cooking by steam;—2. To draw or cast one garment over another.

is—ELEKELO, n. (From elekela.) Additional things,—things for drawing over,—e. g.: pillow-cases.

is—ELEKO, n. pl. izi. (From eleka.) 1. Addition; thing added;—2. Cover or case.

ELI, rel. form. From a, relative, and ili, nom. form, referring to nouns in i and ili, *as*: ilizwe elihle nelitandwayo, i. e: a country which (is) fine and which is loved.

is—ELO, n. pl. izelo. (From ela.) A fan or winnowing basket.

uku—ELULA. *See* Alula.

uku—EMANA, v. i. (From a, *privative* or *negative,* and imana, *see* elakamana. *Compare* bema.)

1. *Primarily*: to oppose; to refuse to comply with; not to comply with; not to be moved with, *as*: wa cela inkomo b'emana abakubo, i. e.: he asked a head of cattle, but they of his family did not give it to him;—2. To withhold or refuse a grant;—3. To deny.

EMVA, prep. (From e, *locative,* and imva, *which see* under va.) 1. After; behind in place, *as*: u mi emva kwake, i. e.: he stands behind him;—2. Later in time, *as*: u zelwe emva kwake, i. e.: he has been born after her.

uku—ENA, v. i. (From e, *locative,* pronounced short as in bed, *see* E, and ina, rcpr. form. *The literal sense is*: to be in each other, or to be joined.)

To be dense; to be close upon each other; to be without much light; applied to thick bushes, of which the branches are close together so as to darken the space, *as*: ihlati l'enile, i. e.: the forest is quite closed up.

uku—ENABA, v. t. (From ena, *which see*, and iba, to separate. *Literally*: to separate from each other. Naba, nweba, enweba, neba, and onwaba, which have all the same meaning, are dialectic.)

1. To put forth shoots; to grow long; to extend, *as*: amapuzi a y'enaba, i. e.: the pumpkins are putting forth shoots;—2. To stretch; to spread, *as*: inyoni i w'enabile amapiko, i. e.: the bird is extending or spreading out its wings;—3. To feel comfortable, *as*: umtwana wenabile, or wonwabile, i. e.: the child has stretched, or is stretching, out its body, = feels comfortable.

uku—ENAKALA, v. i. (From ena, and kala.) *Dialectic*, but *properly* onakala, *which see*.

uku—ENAMA, v. i. (From ena, and ima, to move, to stand. *Primarily*: to be moving close together, denoting particularly the motions of head and body used in mirth, laughing, &c.)

1. To be merry, jovial, sporting, &c.; to be inclined to laughing, derision, &c.;—2. To be agreeable, pleasant, *as*: w'enama ukushumayela indaba, i. e.: he was quite pleasant in relating a story.

—— Enameka, qult. fr. To be mirthful, laughable, &c.

—— Enamela, qulf. fr. To be merry, &c. for, about, on account of.

—— Enamisa, caus. fr. To cause merriment, derision, laughter, &c.; to make merry, jovial, &c.

is—ENAMI, n. pl. izen. (From enama.) A merry person.

ub—ENAMO, n. (From enama.) Mirth; joviality; merriment; laughter, &c., *as*: ubenamo bukulu, i. e.: the merriment is great.

uku—ENANA. *See* Anana.

uku—ENCIKA, v. i. (Other tribes have enqika or nqika, which is dialectic from eqa and iqa, to set on. The root is retained in kwenca, to be stayed, which contains all the radicals of this verb, and, originally, would be of enca, and ika, to fix, *literally*: to be fixed at a point. *See* cika, and nceku.)

To recline; to lean upon or against in a resting posture, *as*: ukwencika ngenhlu, i. e.: to lie or lean against the house.

—— Encikana, rcpr. fr. To lean or lie close to each other; to border on, *as*: umuzi wake u y'encikana nalowo, i. e.: his kraal is adjacent to that one.

—— Encikisa, caus. fr. To cause to lean upon, to press or throng upon.

uku—ENDA, v. i. (From e, *locative*, and inda, to extend. *The literal and primary sense is*: to move from a place in or with a long train or track. *Radically one with* onda. *Allied* ndwendwe.)

1. To marry away. This verb is exclusively used of females, who, when that change takes place, have a long train of young people to accompany them to the place to which they are to be married, *as*: intombi kabani yendile, i. e.: whose girl is married. (*See* the causative.)—2. *Figuratively*: to delay, *as*: u ng'endi, i. e.: *lit.*: you must not marry, = you must not delay, or not allow yourself to be detained.

—— Endela, qulf. fr. To marry away to, *as*: unobantu wendele kubani, i. e.: Nobantu is married to whom.

—— Endisa, caus. fr. To bring away to a husband; to give in marriage; to marry, *as*: ukuyendisa intombi, i. e.: to marry a girl or bring her away to a husband (often with endodeni.)

—— Endiselana, rcpr. fr. To intermarry.

uku—ENDAYA, v. i. (From enda, and iya, to turn. *Literally*: to move in the length and backward, denoting an act of rubbing with the finger upon a surface.)

Dialectic. See Enwala.

um—ENDISI, n. pl. abend. (From endisa.) One whose duty or business it is to marry away a female.

um—ENDO, n. sing. (From enda.) A track; a road or beaten path, *as*: inhlela yomendo e hanjwa ngabantu bonke, i. e.: a public road which is travelled by all people. (The *Xosa* has amendu and umonde, i. e.: steadiness, lasting strength in travelling far.)

uku—ENEKA. This verb and its derivatives, *see under* Aneka.

uku—ENGAMA, v. t. (From e, *locative*, inga, to pass with, by, even, and ima, to stand. *The sense is*, to be higher or more than; to be raised above another thing. *Dialectic*, ongama, which is common to the *Xosa*. *Compare* cenga, lengalenga, &c.)

1. To be raised above another thing; to be higher; to stand forth or out; to overtop; to hang over, *as*: umuti u yengamile inhlu, i. e.: the tree hangs over the house;—2. To surpass in strength as well as length of body, *as*: ngi m'engeme, i. e.: I have had more strength than he, *viz.*: in putting him down.

—— Engamisa, caus. fr. To raise above another thing; to bend over, *as*: u l'engamise ihlahla, i. e.: bend the top of the bush over, = bend it down that you can reach it better.

um—ENGE, n. sing. (From the obsolete enga, *radically one with* onga, from which is derived umongo, marrow. *See* u-Menge. *Dialect.* umenke, *allied to* umnenke, snail.)

Properly: vegetable marrow; commonly, a kind of native vegetable smaller than the amadumbi, and used for the sake of economy.

uku—ENGEZA, v. t. (From enga or enge, to be much or more, *see* engama, and iza, to make. Ongeza is dialectic and more correct at the same time, *see* onga. *Allied to* aneza.)

1. To make or give more of a substance; to give in addition; to give a surplus *as*: ukwengeza ukuhla, i. e.: to give more food;—2. To make up a deficiency or a difference;—3. To give to boot.

—— ENGEZELA, qulf. fr. To give more or in addition to something already given.

—— ENGEZELELA, freqt. fr. To give over and above; to give repeatedly; to give all that there is.

NOTE.—It will be seen from the principal root onga, that all its derivatives refer originally to edible matter.

uku—ENGULA, v. t. (From enga, and ula, to be strained, removed. *Literally*: to take off that which is too much. *Dialectic*, ongula, which, strictly taken, means, to take off edible matter. *See* gwengula, hlwengula, pungula, &c.)

1. To scum or skim, *as*: uma i pekayo inyama u w'engule amagwebu, i. e.: when the meat is boiling you must take off the scum;—2. To take off by skimming, *as*: ukwengula uxamba, i. e.: to take off cream.

ENHLA, prep. (From e, *locative*, and ihla, *see* hla.) Above; on the side above, *as*: enhla kwesibugu, i. e.: above the crossing place.

ENHLE, adv. (From ilinhle, *see* nhle.) Abroad; without; in the field, *as*: ukuya enhle, i. e.: to go without; *euphemistic* for, to go somewhere.

uku—ENHLEZA, v. t. (From enhle, open, and iza, to make; or from ena, to sunder at a place, and ihla, *see* isihla, skinny part. *Allied to* ihleza, a bone gnawed; inhlonze, skin, and hlinza, to skin off.)

To separate the skin by cutting or beating so that the white bone becomes visible; to make bare; to pare, *as*: ukwenhleza itambo lonkonka, i. e.: to pare the bone (skin-bone) of the antelope. (Others use kehleza instead of this.)

ENU, per. pro. (From a, sign of gent., and inu, of an obsolete inuna = inina, you, 2d. pers. pl. Kamba eniu.) Of you, *hence* your, *as*: amehlo enu, i. e.: your eyes.

uku—ENWALA, v. t. (From e, locative, inu, *see* nwe, finger, nunu, &c., and ala, to restrain, to fold. *Dialectic* are ńwaya, onwaya, and endaya. *Compare* cwala II., and cwaya II.)

Primarily: to strain with the finger from a place; *hence*, to rub the surface of anything with the finger; to rub, to scratch, *as*: wa s'enwala isilonda, i. e.: he rubbed or scratched the sore with the fingers.

—— ENWALISA, caus. fr. To rub or scratch off, *as*: ukwenwalisa ukoko lwesilonda, i. e.: to rub off the dry crust of a wound or sore.

uku—ENYA, v. t. (From e, *locative*, and inya, *see* nya II., to sink, to slip. *See* eya. The same radical is in anya, minya, gwenya, fenya, nyibilika, nyau, foot, &c.)

Properly: to sink or slip away, *viz.*, with the foot.

—— ENYELA, qulf. fr. To strain a foot by slipping away; to dislocate or injure, *as*: ng'enyele, i. e.: I have injured my foot.

—— ENYELISA, caus. fr. To cause to dislocate or injure.

uku—ENYUKA. [This verb and its derivatives see under nyuka. The prefix e expresses simply that the action is locative.]

uku—ENZA, v. t. *Passive*, ukwenziwa. (From e, *locative*, na, with, and iza, to come, to make. *The literal and primary sense is*: to keep one's self busy with something. *Sis.* entsa. *Kamba* neza.)

1. To do something; to perform; to carry into effect; to bring any thing to pass; to contrive; to devise or make a plan; to carry out a plan, *as*: wa yenza into yake ya lunga, i. e.: he did his work well;—2. To act; to discharge; to fulfil, *as*: wo yenza indau uyibizelweyo, i. e.: you must do the duty which you have been called for;—3. To finish, *as*: ngi kwenzile loku ubu ngi tuma kona, i. e.: I have done that for which you sent me;—4. To execute; to punish;—5. To cause, *as*: kwenziwe yintoni loku na? i. e.: by what has this been done?—6. To strike, *as*: kuko into li yenzileyo izulu, i. e.: the lightning must have struck something, or somewhere;—7. Yenza kahle, i. e.: make slowly, = wait a little.

—— ENZEKA, qult. fr. 1. To be in action or motion; to be effective, *as*: izembe li y'enzeka, i. e.: the axe does work well;—2. To come to pass; to happen; to take place, *as*: a ka k'enzeki yini, i. e.: is there nothing the matter with her yet?

—— ENZELA, qulf. fr. To do, perform, make, &c., &c., for, *as*: wo ng'enzela loku, i. e.: you must do this for me.

—— ENZELELA, freqt. fr. 1. To perform duties for another; to attend to the duties of another; to serve one;—2. To bestow, to confer assistance, favor, &c., upon;—3. To lay out; to give in payment for; to make up again.

—— ENZELELELA, augmt. fr. 1. To accomplish an end; to be surety for another;—2. To give, grant, bestow, or place for the purpose of use; to place to the disposition of, *as*: ngo kwenzelelela ngenkomo icala lako, i. e.: I shall give you a head of cattle you may use to pay your debt with.

—— Enzisa, caus. fr. 1. To cause or make to do, perform, &c.;—2. To do purposely, or with intent;—3. To dissemble or affect; to be an hypocrite, *as*: u y'enzisa umkuba onjalo, i. e.: he affects such a custom.

—— Enzisisa, caus. fr. To do earnestly, or with much zeal.

uku—ENZAKALA, v. i. (From enza, and kala, *which see.*)

1. *Primarily*: to overdo; to suffer damage; to be a loser in person or in property; to be spoiled;—2. To receive a hurt; to be injured, *as*: wa kandana nomuti wenzakele, i. e.: he ran against a tree, and has hurt himself;—3. To be unfortunate or unsuccessful, *as*: ku fe abantwana bami ng'enzakele namhla, i. e.: my children being dead I am quite undone.

—— Enzakalisa, caus. fr. To damage, hurt, injure, spoil, or do harm to a person or thing.

is—ENZAKALISO, n. pl. izin. (From enzakalisa.) A damage, hurt, injury, &c., done by one.

is—ENZAKALO, n. pl. izin. (From enzakala.) A damage, hurt, injury, &c., suffered by one.

um—ENZELELELI, n. pl. aben. (From enzelelela.) One who enters into a suretyship for another.

um—ENZELELI, n. pl. aben. (From enzelela.) One who bestows favors, privileges, upon ——.

is—ENZELELO, n. pl. izen. (From enzelela.) An action of favor, &c.; a favor, grant, or bestowal.

um—ENZI, n. pl. aben. (From enza.) A doer, maker, performer, &c.

is—ENZISO, n. pl. izen. (From enzisa.) Affectation.

is—ENZO, n. pl. izen, (From enza.) Act, deed, performance.

isi—EPU, n. pl. izi. (From e, local, and ipa, to pull. *Radically*, in apula, hlepu, qepu, &c. *Allied to* ebu.)

Literally: something that appears to be pulled out or forth, signifying a long-haired goat.

uku—EPUZA, v. t. (From epa, and uza, to make. *Literally*: to make a blow or puff. Except the local e, it is one with puza, to drink, *viz.*: when one has taken a large draught he blows or breathes the air from the mouth or nostrils; *hence* to take a draught, a mouthful, and then leave off. *Allied to* ebuza, apusa, qepuza, &c. *See* mepa.)

1. To make a pull or tug; to dilate or extend in time; *hence*, to be slow; to make short distances, *as*: ukwepuza ukuhamba, i. e.: to break off walking, *viz.*: to go a short distance and then sit down a while;—2. To be dilatory; to be late, *as*: b'epuza ukufika, i. e.: they arrived late;—3. To tarry; to stay; to keep back, *as*: s'epuzile, ku lomzi, i. e.: we have been staying so long at that kraal;—4. To last, *as*: lengubo i y'epuza ukuguga, i. e.: this dress will last long before it gets old.

—— Epuzisa, caus. fr. To cause to be slow, &c.

uku—EQA, v. t. *Passive* ukweqiwa. (From e, local, and iqa, to set on, to get upon. *See* qa, encika, &c.)

1. To spring at; to jump at or over, *as*: ihashe l'eqile elutangeni, i. e.: the horse sprung over the fence;—2. To leap; to run; to skip, *as*: w'eqa amaqamaqetja, i. e.: he ran along jumping and striking his feet together;—3. To trespass; to transgress, *as*: ukweqa izwi, i. e.: to trespass an order.

—— Eqela, qulf. fr. 1. To spring forth or before; to jump before, in front, *as*: z'eqele izinkomo, zi nga hlangani, i. e.: run quick in front of the cattle that they may not come together, = kalima;—2. To separate for order; to form a rank, file, front, or column, *as*: sukani ba qele, i. e.: get out of the way that they (of a dancing party) may draw up in columns; *lit.*: may jump in front.

—— Eqelana, rcpr. fr. To jump over one another;—ukweqelana ekutengeni, i. e.: to outbid or overbid each other at a sale.

—— Eqelela, freqt. fr. To spring forth in the way before another; to be quick before another; to rush into a place before another can get into it, *as*: ukweqelela ingcwele emgwaqwini, i. e.: to push on in the road in order to come before a wagon (which is going in front).

—— Eqisa, caus. fr. 1. To cause to jump over or to trespass;—2. To enhance; to raise the price; to make dearer, *as*: uku-z'eqisa izimpahla imali, i. e.: to let the money go beyond the goods, = to make them dearer.

uku—ESABA, v. t. (From e, local, isa, to cause, to burst, and iba, to separate. Other dialects omit the *e*, local. In the *Xosa* it is used of fleeing, to flee. *Sis.*: tsaba.)

1. To flee from or before; *hence*, to fear; to be afraid of, *as*: ngi ya w'esaba amanzi, i. e.: I am afraid to go through the water;—2. To revere; to respect; to regard.

—— Esabeka, qult. fr. 1. To be fearful, frightful, dreadful, awful, *as*: ingwe yisilo es'esabekayo, i. e.: the tiger is a fearful animal;—2. To be dangerous, perilous, exposed to loss or pain, hazardous, *as*: umfula wesabekile, i. e.: the river is in a dangerous state (on account of much water);—3. To be splendid, *as*: ingubo esabekayo, i. e.: a splendid dress.

—— ESABISA, caus. fr. To frighten; to shock; to alarm; to put into a fright or fear; to cause terror.

ESI, rel. form. From a, relative, and isi, nom. form, referring to nouns in isi, *as*: isibaya esikulu, i. e.: a cattle fold which is great.

uku—ETABA, v. i. (From e, local, ita, to pour, touch, take, and iba, to press, separate. The *Sis.* has taba. The same root is retained in tabata, to take up. From this verb comes intaba, mountain.)

1. *Primarily*: to be taken up, as the mind or spirits; to exalt; to elevate with joy;—2. To be excited by gladness; to be glad, *as*: inhliziyo yami yetabile, i. e.: my heart is glad.

—— ETABISA, caus. fr. To exalt; to elevate; to gladden.

uku—ETAMELA. *See* Tamela.

ETU, per. pro. (From a, sign of Gent., and itu, of an obsolete ituna = itina, we, 1st pers. pl.) Of us; *hence*, ours, *as*: inhlu yetu, i. e.: our house.

uku—ETYISA, v. t. *(Properly*: a causative of tya, which is seldom used in *Zulu*, but of common use in the *Xosa*, in the sense of to eat and to drink; ukutya, meat and drink.)

Literally: to bring up food from (*viz.*: the stomach); *hence*, to ruminate; applied to animals.

uku—ETYWAMA, v. i. (From e, *locative* or *relative*, ityiwa, *passive* of itya, to eat; *see* etyisa; and ima, to set, to open. *See* isitya, utywala, akama, &c.)

1. *Literally*: to open or proclaim the eating; to give order about (the first fruit) to be eaten;—2. *Metaphorically*: to open or commence a new year, = ukunqamula umnyaka, i. e.: to cut off a new year.

This word is exclusively applied to a national custom, celebrating the eating of the first fruit of the year. No individual dare eat thereof, before the festivity has been formally proclaimed by the chief of the tribe. This act is performed with an exhibition of savage strength, in the killing of a bull by the mere bodily force of the warriors, without any weapon, and drinking its gall, but not touching its meat (which is either given to the boys or burned with fire,)—and in the crushing of a calabash by the feet of the chief.

The bull represents the meat, and its term is: inkunzi yokwetywama, i. e.: the bull for opening the eating, &c. or inkunzi inkosi y'etywama ngayo, i. e.: the bull by means of which the chief proclaims the eating of the new fruit;—the calabash represents the vegetables, and its term is: uselwa lwokwetywama, i. e.: the calabash for opening the eating of the new fruit. And the whole is expressed by: inkosi yetywamile, i. e.: the chief has proclaimed the eating of the new fruit of the year.

uku—EUKA, v. i. (From e, local, and uka, to go out, off. *Sis.* teoga.)

1. To go off from a place, *viz.*: downward, *as*: weukile emfuleni, i. e.: he went off or down toward the river;—2. To journey down, *as*: ukweuka etegwini, i. e.: to go down to the bay.

uku—EULA, v. t. (From e, *local*, and ula, to strain, remove.)

1. To bring or take down, *as*: z'eule izinkomo emangweni, i. e.: bring the cattle from the hill down;—2. To fetch from above, *as*: lweule uto lwami, i. e.: take my goods down.

uku—EYA, v. t. *Passive* ukweyiwa. (From e, *local*, and iya, to retire, pass. *The literal sense is*: to lower, to sink. *Radically one with* enya, and nya II. *Allied to* hiya, shiya, &c.)

1. Ukuweya umfula, i. e.: *lit.*: to lower the river, *viz.*: to think the river to be in a low state, having little water; to have a very low opinion of the river; *and hence*, to go or enter into the river and drown, or to be overwhelmed;—2. To lower anything in value; to bring down; to sink; *hence*: to disdain; to deem worthless; to take no notice of a thing, *as*: u nga ngi nika kanjani lento ngi yeya nje, i. e.: how can you offer such a thing to me since I deem it not worth noticing?

—— EYEKA, qult. fr. Ukumeyeka umuntu emfuleni, i. e.: to bring or carry somebody through the river. (This is quite an exceptional use of the qult. form, and a peculiar instance or clear evidence in favor of the theory of the roots. It expresses the action of the subject, and also that of the object. U ya m'eyeka—he carries him (the other) over the river; here is *he* subject of the action in eya, while *him* or the other (m) is represented as acting in *ika*, *viz.*: while the one is carrying, the other is raising or lifting himself up by the arm of the former, and is in such a position carried or drawn through the river.)

—— EYELA, qulf. fr. 1. To become lower; to sink down; to subside or settle by shaking, *as*: ukuhla kweyele esityeni ku twelwe, i. e.: the food settled down in the basket while it was carried;—2. To sink in; to fall in, *as*: inkomo yeyele emgodini, i. e.: the cow sunk (with one leg) into a hole;—3. To stumble, *as*: weyele etyeni, i. e.: he fell nearly over a stone.

—— EYISA, caus. fr. 1. To try to lower, see the instance above—ukuweya umfula = ukuweyisa umfula;—2. To show or behave

disdainfully, contemptuously, haughtily, impudently, insolently, saucily.

NOTE.—In the general course of conversation the forms of this verb are very easily confounded with, or mistaken for, ukuyela, from ukuya, *as*: wa yela ensimini, i. e.: he went into the garden, or down into the garden. The difference between the two is not at all considerable, and may seem trifling, but a nearer examination will show the real importance of the prefix e in eya.

EZANSI, prep. (From e, local, iza, to come, nsi, denoting degree; eza, the same action as eya, to lower. *Dialectic*: enzansi.)

1. In a lower degree;—2. In a lower place; beneath; nether; below, *as*: ezansi kwenhlela, i. e.: at the lower side of the road;—3. To the south, according to the situation of Natal, the high land extending to the north.

uku—EZELA, v. i. (From e, local, and izela, to come forth, over, &c.; *literally*: to come over, to lean over. *Coinciding with* eyela, *see* eya, to lower.)

This is *dialectic* instead of ozela, *which see.*

EZI, rel. form. From a, relative, and izi, nom. form, referring to nouns in izi, *as*: izitya ezihle, i.e.: beautiful dishes or vessels.

ulu—EZI, n. sing. (From a, to move, and izi, small, little, shining particles. *Radically* in inkwezi, star. *See* cwazi.)

A name of the tree or froghopper, shrill or chirping cicada, most frequently found on branches or leaves of trees, inclosed in a frothy liquid from which drops fall down, and of which the chrysalis is afterwards formed.

F.

F has, at the present stage of the language, one uniform sound as in the English father, face. Originally, however, it served for two sounds, that of f and p, = pe and phe, as is evident from faka and paka, fu and pu, &c., all of the same radical meaning. In *Sisuto* f occupies almost in every case the place of p, *as*: *Zulu* bopa, *Sis.* bofa; *Z.* pela, *Sis.* fela; *Z.* pansi, *Sis.* fatsi. Its cognate letter v is always clearly distinguished from f by a very soft articulation, and its primary perception.

uku—FA, v. i. (From ifa or ufa, originally fua as the *Nika* has, and which in *Sis.* is shua or chua, to die. Fu, *onomatopic.*, signifying the sound or noise of a gust, blast, or puff of wind *(see* fu), and the verb *a*, denoting action or motion. *The literal sense is*: to effect a gust or blast, to strike or press upon, to cast. *Allied to* ba and pa.)

1. *Properly*: to be blasted; to be affected or infected by; to suffer under or from some pernicious or destructive influence, which checks, injures, impairs or destroys animal or vegetable life; *hence*, to die; to perish, *as*: umuntu u file, i. e.: the man has died;—2. To wither, *as*: umuti u file, i. e.: the tree is dead;—3. To suffer; to undergo; to be sick; to be in a dying state; to suffer death;—4. To be affected with pain, *as*: u fa kakulu uyise, i. e.: his father suffers very much pain;—5. To split; to crack or break into pieces, *as*: isitya si file, i. e.: the dish is broken.

Idiomatics: 1. Izwe li file, i. e.: *lit.* the land or country is blasted or dead, = war is broken out in the land *(see* imfazo); —2. Inyanga i file, i. e.: the moon is dead; inyanga efileyo, i. e.: the last month; umnyaka u file, i. e.: the year is dead; umnyaka ofileyo, i. e.: the last year.

—— FELA, qulf. fr. 1. To die for, at, with, by, *as*: ngi fela kuwe, i. e.: I am dying at your house. The passive of this form—felwa, is quite idiomatic, *as*: wa felwa ngumtwana, i. e.: *lit.* he had a death-stroke by his child, = he lost a child by death. *(Analogous* bubela.)

2. To blow out; to puff forth, *as*: ukufela amate, i. e.: to blow out spittle; *hence* 3. To spit; to bespit; to spit upon, *as*: ukufela umuntu ebuswení, i. e.: to spit a person in his face, (= futela.)

—— FELANA, rcpr. fr. 1. To die one for another; 2. To spit at each other.

—— FISA, caus. fr. 1. To cause or make to suffer or to die; to make very sick;—2. To feign, to attempt, to imitate to be suffering, *as*: wo zi fisa se u fikile ekaya, i. e.: you must do as if you were dead when you come home;—3. To affect or to move the passions; to be affected with pain;—4. To affect; to aim at; to aspire to; to desire; to endeavour diligently; to bestow pains upon, *as*: ma ngi fise imali, i. e.: let me aim at (getting) money;—*hence*, 5. To desire with eagerness or inordinately; to covet, *as*: ukufisa uto lwomuntu, i. e.: to covet a thing of somebody.

—— FISEKA, qult. fr. 1. To be in a state or condition of affectation, or being affected by pain;—2. To be desirable, to become so; to be covetous, *as*: uto olufisekayo, i. e.: something that is desirable.

—— FISELA, qulf. fr. 1. To cause to die for, &c.;—2. To desire for or after; to have a desire for; to pant after.

i—FA, n. sing. (From fa.) 1. A hereditary disease or defect;—2. A tubercle, tumor of a chronic character.

i—FA, n. pl. ama. *(See* the verb.) *Literally*: that which is left after death, *viz.*: the property of a deceased person; inheritance; heritage.

im—FA, n. sing. *(See* Fa.) An infection; an epidemic disease.

u—FA, n. pl. izim. *(See* Fa.) A breach, crack, chink or fracture in a body, *as*: imbiza i nofa, i. e.: the pot has a crack.

um—FABA, n. pl. imi. (From fa, and iba, to separate. *Allied to* ikaba. *See* im—Bwaba.)

1. A substance or bulk which grows upon an old stalk, or separating from an old stock; as the shoots of Kafir-corn,—amazele a nge nakuhla, i. e.: the cane or shoots which have no food;—2. Fruitless, barren; applied to animated creation;—3. Destitute of the necessary possessions, *viz.*: land or ground for raising food, and friends for protection.

um—FABAKAZI, n. pl. aba. (From faba, and kazi, denoting degree, known. *See* Fokazi.)

1. A very fruitless or barren being;—2. A very destitute person.

isi—FACA, n. pl. izi. (From fa, and ica, to tip, top, tap; to press the uppermost point. *Allied to* paceka, *see* baca. *Radically one with* fece, fica, foco. *Dialectic*: faxa.)

1. *Literally*: any split or blast at the top of a thing; *hence*, a chink, small fissure or narrow chasm made by the parting of any substance, *as*: imbazo i nesifaca i ya kwapuka masinya, i. e.: the axe having a chasm shall soon break;—2. A dent, mark, or cavity made by a blow or stroke on a body, *as*: ikehleli li nesifaca, i. e.: the kettle has a dent.

isi—FACA, n. pl. izi. *(See* the preceding.) A curl or fringe of hair. (The Xosa has *fatye*, and in many other cases *ty* where the Zulu has *c*.)

FAFA. An onomatopic exclamation expressive of the soft sound or noise of a drop falling down = fa! It is used with ukuti, and signifies sprinkling, *as*: yi ti fa fa ngamanzi, i. e.: make fa fa, or sprinkle softly with water. (The Xosa *ufefe*, i. e.: goodness, tenderness, mercy, &c., are derived from this compound.)

uku—FAFAZA, v. t. (From fafa, and iza, to make. *Allied to* vava, vivi, vova, &c.)

To sprinkle; to make damp, *as*: fafaza izingubo ezigeziweyo, i. e.: sprinkle the things which have been washed.

uku—FAHLA, v. t. (From fa, and ihla, to come down, to reach, to shoot. *Radically one with* fehla, fihla, and fohla. *Allied to* kahla, pahla, &c.)

To entwine; to wreathe,—ku ya tjiwo ngamacanti a ya fahlwa, i. e.: it is used of the action or the mode of mat-making.

—— Fahlisa, caus. fr. To cause to entwine or wreathe; to bind; as mats.

u—FAHLASI, n. pl. of. (From fahla and isi, denoting degree.)

Literally: a person who, being, as it were, entwined, surrounded, or beset by others, reaches far above them; *hence*: a prominent, a tall person; a thin and tall person; a giant, in regard to length.

uku—FAKA, v. t. (From fa, and ika, to come up, to put. *Radically one with* feka, fika, foko, and fuka, *see* fukama. *Allied to* paka. *The primary sense is*: to strike at or up.)

1. To pocket; to put in, *as*: ukufaka entolongweni, i. e.: to imprison, to put into prison;—2. To stuff in; to fill, *as*: faka esakeni, i. e.: put into a sack;—3. To stuff; to cram; to stock;—4. To dip in; to dip under or beneath, *as*: faka isinkwa emhluzini, i. e.: dip bread into the soup;—5. To put on; to dress, *as*: faka ingubo yako, i. e.: put on your coat;—6. To put on a bridle, harness, &c.; to inspan;—7. Inkomokazi i ya faka:—a Kafferism, *literally*: the cow is stocking (the milk), signifying the swollen state of the cow's udder previous to calving (= to stock a cow).

—— Fakela, qulf. fr. To put in, &c. for, on account, &c., as in faka. (The elliptic term: ngi fakele, i. e.: let me stuff or fill, has reference to the pipe of tobacco-smokers, and comes from the *Xosa*.)

—— Fakisa, caus. fr. To cause or make to put in, &c.; to help or assist to do so.

u—FAKAZI, n. pl. of. (From faka, and azi, to know.) *Literally*: one who has put on knowing, or whose mind is stocked with knowing, *viz.*, who has taken notice of a case; *hence*, a witness.

u—FAKOLWENI, n. pl. of. Zuluized of the English: half-a-crown.

im—FAMA, n. (From fa, to die, and ima, to stand, to move. *Radically one with* fuma.)

Literally: a particular state of suffering or affliction; applied to a state of being poor and friendless, having lost property and friends, *as*: lomuntu o yimfama, i. e.: this person is poor and friendless. (In the *Xosa* it signifies a blind person.)

uku—FANA, v. i. (From fa, and ina, even, like, identic. *The literal sense is*: to be of one, or of an equal cast; to strike one another, and *properly* a repr. form of fa. *Radically one with* funa. *Suaheli* fana.)

1. To be like; to resemble; to be similar to, *as*: u fana noyise, i. e.: he is like unto his father;—2. to seem; to be like, *as*: u fana ukuba u pumile, i. e.: it *(lit.* he) seems as if he had gone out.

—— Faneka, qult. fr. *(Obsolete.)* Admitting of a likeness.

—— Fanekisa, caus. fr. 1. To cause or make similarity, likeness; to show a similarity;—2. To take an instance or example;—3. To exemplify; to show or illustrate by example, *as*: ubukulu bomuntu bu fanekiswa nentaba, i. e.: the greatness of a man is illustrated by a mountain;—4. To form; to copy after an original.

—— Fanekisela, qulf. fr. To cause similarity, &c., for, after, *as*: no ngi fanekisela 'bani na? i. e.: like whom will you show me to be?

—— Fanela, qulf. fr. 1. To fit for; to suit, *as*: lengubo i fanela wena, i. e.: this dress fits you;—2. To deserve, *as*: u fanela ukutjaywa, i. e.: you ought to be punished;—3. To be fit; to become; to be proper; to behave; to be due, *as*: loku a ku faneli yena, i. e.: this does not become him;—4. To be worthy; to be deserving;—5. To be the duty; ought; must;—6. To be about; near to a number, *as*: amadoda a fanele a yishumi, i. e.: the men are about ten.

—— Fanelana, rcpr. fr. To fit for each other, &c.

—— Faneleka, qult. fr. To be suitable, proper, decent, due, right, convenient, seemly, becoming, &c., *as*: ku fanelekile kuwe ukumnika uto empofu nje, i. e.: it is proper for you to give him something, he being quite poor.

—— Fanisa, caus. fr. To liken; to assimilate; to examine; to search after likeness or similarity, *as*: abelungu b'eza ukufanisa amahashe, i. e.: the abelungu came to (see whether they could) find out their horses, *viz.*, by tracing the likeness to their own.

Note.—The difference between this form and fanekisa exists in this, that fanisa *tries* to find out a resemblance, while the other shows the same as existing.

—— Fanisana, rcpr. fr. To resemble, to liken, &c., on both sides, *as*: ba fanisene izinto zabo, i. e.: they have examined their goods on both sides.

—— Fanisela, qulf. fr. To resemble, &c., for, for the purpose, &c.

um—FANA, n. pl. aba. (From fo, *which see*, and ana, dimint.)

Literally: a small man; *hence*, a boy. (*Dim.*: umfanyana, a very small or little boy.)

um—FANEKISI, n. pl. aba. (From fanekisa.) One who shows a likeness; a copyist or illustrator.

isi—FANEKISO, n. pl. izi. (From fanekisa.) 1. An act of likening;—2. A thing likened; something of an image or likeness.

um—FANEKISO, n. pl. imi. (From fanekisa.) An object likened; *hence*, an image, likeness, resemblance.

isi—FANGUBA, n. pl. izi. (From fa, and inguba, something wounded, *see* guba. Tribal.)

Literally: a sign or mark of being mortally or infectiously wounded; *hence*, mark of small-pox.

um—FANISI, n. pl. aba. (From fanisa.) One who likens; who is in the attitude of resembling, &c.

um—FANISO, n. pl. imi. (From fanisa.) A likening, assimilation.

u—FANTU, n. pl. izim. (From ufa, *which see*, and ntu, even shaped, poured.)

Literally: a blunt or obtuse cleft or fissure in a rock; a longitudinal cleft.

u—FASIMBA, n. sing. (From fa, and simba, to excrete. *Dialectic*: fatsimbe.)

Literally: a mass of excreted blast, blaze or gas; *hence*, haze; thick dry air or vapour.

uku—FAZA, v. t. *Same as* Fafaza, *which see*.

isi—FAZI, n. sing. (*See* um-Fazi.) 1. *Collectively*: the female sex;—2. *Specifically*: a woman. (*Dim.*: isifazana, the female sex, great and small together; expressive of inferiority.)

um—FAZI, n. pl. aba. (From fo, *which see*, and azi, to know, acknowledged, distinguished; *the primary meaning of which is*: to conceive, to generate, to increase; *hence*, to conceive and bring forth young. Other dialects have fadi, fatsi. *Sis.*: mosadi and mosari.)

Literally: a wife-man; a woman; a human female; a wife.

u—FAZO, } n. pl. izim. (From fa, and
im—FAZWE, } izo, and izwe, country, land; *see* fa. Idiomatic. 1.) A blast of the country or land, *viz.*: war; desolation; destruction.

FE. An original noun of the root ifa, and properly, a remainder of an obsolete nomen adjectivum—imfe, as this is evident from the *m* it retains before it. It is used with ukuti, and has the primary sense of blasting, checking, undergoing a change by pressing, straining, breaking, &c., *as*: izintambo zo ba zi ti mfe ngomso, i. e.: the riems shall be checked (*viz.*, made soft from being stiff) to-morrow; or, a blast, sound or noise made by chewing or sucking some substance like sugar-cane.

im—FE, n. pl. izim. (*See* Fe.) Sweet cane grown by the natives; so called from its being chewed and sucked out, or from its plasted or impaired seeds which, though exactly like those of Kafir-corn, are yet of a far inferior quality.

isi—FE, n. pl. izi. (From fe.) A place or a garden where imfe grows.

isi—FEBE, n. pl. izi. (From a verb feba, which is in common use in the *Suto* (not in *Zulu*) denoting to commit adultery. It being *radically one with* um-Faba, the

signification would be that of barren, destitute, having neither children nor husband nor possessions.)

A harlot.

um—FECE, n. pl. imi. (*Radically one with* faca, *which see. The primary sense is*: cavity.)

A case or cocoon of a certain caterpillar. (The natives use it for snuff-boxes.)

uku—FECEZA, v. t. (From fece, and iza, to make. *Literally*: to make fece,—*onomatop.*: signifying the whizzing sound or noise of breaking a juicy stalk or plant; or, which amounts to the same, of fe, and ceza, *which see*, the sense being thus, to break the fibres. *Radically one with* ficiza. *See* faba, chasm, fissure.)

To crack, to break without an entire severance of the parts; to break the fibres, *as*: amazele a feceziwe, i. e.: the stalks of sweet cane have been cracked down. (Applicable to plants only.)

uku—FEHLA, v. t. (From fe, and ihla, to come down. *Radically one with* fahla, fihla, and fohla. *The primary sense is*: to depress. *Allied to* pehla.)

1. To blast with cold; to check circulation, motion, or action of life and blood;—2. To chill; to shrink together; to cause a shivering or shrinking of the skin.

—— Fehleka, qult. fr. To suffer from cold chills; to suffer from a feeling of numbness in all the limbs of the body, *as*: u fehlekile kakulu, i. e.: he is suffering very much from cold chills.

im—FEHLELA, n. pl. izim. (From fehla.) Cold shrivellings; chills.

u—FEHLO, n. sing. (From fehla.) Ague, *as*: u nofehlo, i. e.: he has ague.

i—FEKA, n. pl. ama. (From fa, and ika, to come or get up; properly the qult. form of fa. *Literally*: to die off, but *the primary sense is*: to strike up, as in faka, with which it is radically one, and with fika, foko, fuka.)

A woman whose child has just died. The word applies especially to a young mother who loses a suckling child, and, consequently, has particularly to suffer from the state of her breast. (*Compare* faka, 7.)

uku—FEKETA, v. t. (From feka, to strike up, to imitate, and ita, to pour, to perform; or, of fe, to be affected, and keta, to pick out. *The literal sense is one*, to effect a performance, to strike up a play.)

1. To play; to sport; to frolic; to spring and run for amusement, *as*: abantwana ba ya feketa panhle, i. e.: the children are playing outside;—2. To practice merriment; to do without seriousness; not to mean it so;—3. To trifle; to play the fool; to treat with contempt or scorn, *as*: musa ukufeketa ngami a ngi ngumtwana, i. e.: you must not play the fool with me, I am no child.

—— Feketana, recpr. fr. To play together, or one with another.

—— Feketisa, caus. fr. 1. To cause or make to play, or to trifle;—2. To imitate a play; to do as if playing, *as*: u feketisa abantwana, i. e.: he plays as children do.

um—FELI, n. pl. aba. (From fela.) One who dies for another, or for others; a reconciler; our Saviour.

um—FELOKAZI, n. pl. aba. (From fela, and kazi, pertaining to a female.) A woman who has lost her child or her husband by death; applied also to animals that have lost their young ones.

uku—FENDA, v. t. (From fa, and inda, to extend. *Radically one with* findo, funda. *Allied to* penda in penduka, and pinda. *The primary sense is*: to press extreme points together.)

1. To press forward or against some body; to exert the body; used of coition;—2. To push or bend forward into some direction, *as*: ukufenda ngamadolo, i. e.: to bend forward with the knees.

im—FENE, n. pl. izim. (*Properly*: a perfect form of the verb fana, *which see*. The nom. form im denoting species. *Radically one with* umfana, a boy.)

1. A baboon. The primary sense implies a quality of pernicious, destructive, mischievous influence, *see* fa. The baboon species is believed to have some magical connexion with man, and is used for superstitious purposes;—2. A name of reproach for mischievous boys.

im—FENKALA, n. pl. izim. (From fe, *see* imfe, and inkala, sharp, porousness.) *Literally*: a sharp or porous herbage; wild sorrel.

i—FENYA, n. pl. ama. (From fe, pressed, settled down, and nya II., *which see*. *Radically one with* finya and fonya. *Compare* imfe and enya.)

Absorbent ground; porous earth which easily absorbs a mass of water, and consequently keeps always wet or moist, as the immediate border of a bush, where the sun does not affect the ground much.

im—FENYANI, n. pl. izim. (From fenya, and ani, herbage, plant. *See* Cenyani.)

Literally: a species of amafenya, *viz.*, growing at such places. A collective name for the porous herb or plant of the genus Mentha, or mint. The natives use it as an aromatic for their pomatum.

i—FESE, n. *alii* Fisa. Zuluized either from the Dutch *fuist*, or the English *fist*.

uku—FEZA, v. t. (From fe, *which see*, and iza, to make. *Radically one with* fuza. *Allied to* fisa, *see under* Fa.)

1. To kill or beat; applied to success in arms, overcoming of opposition in battle, *as*: kwa fezwa ngubani? i. e.: who (which party) has had the conquest?—2. To accomplish; to bring to pass; to finish; to work out, *as*: ngi ya sebenzela uto a ng'azi kodwa ngo lu feza inyanga yalo yini? i. e.: I am working for something. I do not know, however, whether I shall accomplish the month for it, *(viz.*, having engaged to work a month for it.)

u—FEZELA, n. pl. of. (From feza, and ila, to strain. *Radically one with* fuzula.) Scorpion.

im—FEZI, n. pl. izim. (From feza.) The steel-colored cobra de capello.

FI. (From fa. *Allied to* fe. *See* ifi.) A primitive noun, denoting impairing, injury, or defect of the eyes or sight. Used with ukuti, *as*: wa ti fi amehlo ake, i. e.: he seemed to have a defect, dimness, weakness, or darkness of his eyes.

um—FI, n. pl. aba. (From fa.) A deceased person.

uku—FICA, v. t. (*Radically one with* faca, *which see. Allied to* finca.)

1. To strike at; to hit; to touch; to come in contact with, *as*: ngi m ficile ekandeni e seduze, i. e.: I hit him on the head, he being near;—2. To strike the bottom; to press down upon; to come to; to reach the bottom of a thing, *as*: musa ukufica kwonke, i. e.: do not drink up all, *lit.*: do not come to the bottom;—3. To tap; to draw off; to press out, *as*: ukufica igula, i. e.: to pierce a small hole in the bottom of a milk-calabash, in order to draw off the weys.

—— FICELA, qulf. fr. 1. To touch or hit for or about;—2. To pierce or split through; applied to the eyes; to fix the eyes upon, *as*: u ngi ficela nina? i. e.: why do you look at me with piercing eyes?

uku—FICEZA, v. t. (From fica, and iza, to make. *Literally*: to perform the action of fica. *Radically one with* feceza, *which see. Coinciding with* cimeza.)

To wink with the eyes; to close and open quickly; ukuficeza ngamehlo (eyes).

—— FICEZELA, qulf. fr. *Literally*: to repeat the action of fica; to strike or knock repeatedly down, on the ground, *as*: wa m bamba wa m ficezela emhlabeni, i. e.: he held him and knocked him frequently on the ground, (= fitezela).

uku—FICINGA, v. t. (From fica, and inga, to use force, *lit.*: to press out by force, or what comes to the same, of fi, and cinga, to pinch.)

1. To press, pinch, or hold by the throat; to suffocate;—2. To press out; to squeeze, as a lemon.

isi—FIFANE, n. pl. izi. (From fifa, *(obsolete)*, denoting an injured state of the eyes, *see* fifi, and ane, rcpr. and dimint. *Allied to* fipa, and *coinciding exactly with* fipala.)

A person whose eyes seem to have grown smaller, or appear in a dying state; *hence*, a melancholy-looking person; a dark or sullen-looking person.

u—FIFI, n. (A repetition of fi, *which see.*) An organic fault of the eyelids being too small. *Hence also*, eyesore, *as*: u nofifi, i. e.: he has eyesores, or eyelids which are too small, and become inflamed in consequence of exertion.

uku—FIHLA, v. t. (*Radically one with* fahla, fehla, and fohla.)

1. To suppress; to hide; to conceal; to withhold from utterance, *as*: wa fihla izindaba zenhliziyo yake, i. e.: he hid the opinion of his heart;—2. To keep in; to restrain from utterance or vent; not to tell or reveal;—3. To keep secret; to retain without disclosure; to withdraw from observation; to keep from sight;—4. To cover; to protect; to keep in safety, *as*: ngi yi fihlile into enhlwini yako, i. e.: I have hid something in your house;—5. To cover; to make unseen; to retain without communication or making public, *as*: wo fihla ukweba kwake, i. e.: you must not make public his thieving.

—— FIHLANA, rcpr. fr. To suppress, hide, conceal, &c., from, with, or among each other.

—— FIHLEKA, qult. fr. To come into a state of being hidden, secret, &c.; to be capable of concealment, *as*: inkomo ya fihleka eludadeni, i. e.: the cow came out of sight in the thicket.

—— FIHLELA, qulf. fr. To hide, conceal, &c., from, for, &c., *as*: u ya ngi fihlela izinkumbulo zako, i. e.: you are hiding your thoughts from me.

—— FIHLELANA, rcpr. fr. To hide, &c., from one another.

uku—FIHLAKALA, v. i. (From fihla, and kala, *which see.*)

To be very secret; to be mysterious; not easily to be understood; to be not easily revealed or explained.

isi—FIHLAKALO, n. pl. izi. (From fihlakala.) A secret; mystery.

uku—FIHLIZA, v. t. (From fihli, and iza, to make; *lit.* to make fihli, signifying the sound or noise made by crushing something which is wet; but the literal or radical sense of fi, pressed, and hli, of ihla, to rub, to eat,—is, to press rubbing, to rub fine, to slip. *Radically one with* fohloza.)

To crush, rub or grind a substance which is made wet, *as*: ukufihliza umbila (maize), = ukuhla okusilekile ukugayisa kona, i. e.:

a mass of food which has been under grinding to make fine, *viz.*: which when ground in a dry state would not become fine, hence it was made wet and ground over again.

—— FIHLIZEKA, qult. fr. 1. To slip; to slide; not to tread firmly, *as*: nga yi fihlizeka inyoka i'ndaunye, i. e.: I slipped over a snake which was wound together; —2. To slide, to move out of place, *as*: imbiza i fihlizekile esekweni, i. e.: the pot slipped away from the tripod.

uku—FIKA, v. i. (From the same radical sense as faka, fika, foko, &c. *See* faka.)

1. To arrive at; to come to, *as*: ba fikile kusasa, i. e.: they arrived this morning early;—2. To reach to, *as*: a ngi fiki ku lento, i. e.: I cannot reach to that thing.

—— FIKELA, qulf. fr. 1. To come to; to reach at or to, *as*: a ngi fikeli kona, i. e.: I do not reach as far as that;—2. To overcome; to happen to, *as*: nga fikelwa ubutongo, i. e.: I was overcome by sleep.

—— FIKELELA, freqt. fr. To arrive over and over; to reach to; to reach on the same day, *as*: o nga suka em-Kungunhlovu kusasa u fikelela etegwini, i. e.: he who starts from M. Burg early in the morning reaches Durban on the same day. When a distance between two points is spoken of it suffices to say: wo fikelela, i. e.: he can or will arrive, or do it, in one day.

—— FIKISA, caus. fr. 1. To cause or make to arrive;—2. To bring forth; to let come, *as*: u nga fikisa izinto zonke na? i. e.: can you bring forth all things?

um—FIKI, n. pl. aba. (From fika.) A new comer; a stranger.

uku—FINCA, v. t. (From fi, and inca, even top or side. *The primary sense is*: to press one side next the other. *Allied to* fica. *Dialectic*, finqa.)

To contract; to draw in wrinkles or folds together; to gather in folds, *as*: ukufinca izinhlonze, i. e.: to draw the skin of the forehead together in folds.

—— FINCELA, qulf. fr. To contract for, about, &c.

i—FINDO, n. pl. ama. *Radically one with* fenda, *which see.*)

1. A knot, tied or bound together, as in a string, or like those of a counterpane; *hence*:—2. A blanket or counterpane which has knots.

u—FINDO, n. pl. izim. (*See* i-Findo.) 1. The back of a native house opposite to the entrance, so called on account of the sticks being bound closely together;—2. The back-yard.

i—FINGO, n. pl. ama. (From fi, and inga, to force, urge, make high, increase. *Radically one with* funga. *Allied to* pinga. The *Xosa* has the verb finga, = finyela.)

Properly: a collection of combustibles, particularly the tops of trees, grass, and plants, collected at places where gardens are prepared, and put up in a roundish or elevated form; commonly a pile or heap of rubbish, which is to be burned.

im—FINGO, n. pl. izim. (*See* i-Fingo.) A species of rush growing near the sea, by the Dutch called *palmiet*.

im—FINGWANE, n. pl. ama. (From fingo, and ane, dimint. form.) A smaller kind of the imfingo, having a fruit like berries.

uku—FINIZA, v. t. (From fini, *radically one with* fana, fene, funa, &c., *allied to* cina, and iza, to make. *See* cindezela and sinikela.)

1. To distort the countenance; to draw the upper lip toward the forehead so as to show the gums a little;—2. To make a grim face; to make a grimace; to distort the countenance, so as to move the hair of the head;—3. *Figuratively*: to shuffle; to mar the truth, *as*: u ya zi finiza izindaba, i. e.: he distorts the report.

—— FINIZELA, qulf. fr. To make a grim face, &c., for, to; *hence*, to disregard; to disrespect, *as*: u ngi finizela nina? i. e.: why do you make such a face unto me?

um—FINO, n. *See* um-Funo.

uku—FINYA, v. t. (*Radically one with* fenya, *which see. The primary sense is*: to press together.)

To blow the nose.

—— FINYANA, repr. fr. 1. To be closed up; as when the slime will not flow;—2. To be crowded together, *as*: ba finyene enhlwini encane, i. e.; they are pressed close together in a small house;—3. To be in contact, or to be entangled in a crowd.

—— FINYANISA, caus. fr. 1. To close; to press closely together; to press hard, *as*: ngo biza imali yami, a nga ngi niki, ngi yi bize njalo ngi m finyanise, i. e.: I shall demand my money, and if he does not give I shall go on demanding it and press him hard;—2. To condense; to crowd or throng together, *as*: abantu ba finyanisile enhlwini yamacala, i. e.: the people thronged together in the court-house.

—— FINYELA, qulf. fr. 1. To draw together; to lie as a heap together, *as*: wo m bona enhlwini e finyela, i. e.: you shall see him in the house lying as a heap together;—2. To draw up; to draw in; to contract, *as*: wa finyela umlenze, i. e.: he drew up his leg;—3. To draw back; to go back; to return, *as*: ngi ya finyela ekaya, i. e.: I go back home;—4. To fold back; to turn up, *as*: finyela imikono, i. e.: fold back the sleeves.

—— FINYELELA, freqt. fr. 1. To arrive at; to reach the ultimate point at which one directs his view, *as*: ngomso kusasa se u

finyelele lapo u ya nga kona, i. e.: tomorrow morning early you will have already arrived at the place you go to;—2. To get finished; to come to the end, conclusion, or last part, *as*: umsebenzi wetu a wu yi ku finyelelwa ngezinsuku 'mbili, i. e.: our work will not come to a conclusion after two days;—3. To await a final decision or judgment, *as*: amacala nabantu bonke ba finyelela ku Somtseu, i. e.: all cases and people have to wait their final decision from Somtseu.

—— Finyisa, caus. fr. To cause or make to blow the nose; to try to blow the nose.

i—FINYELA, n. pl. ama. (From finyela.) Mucus from the nose.

uku—FINYEZA, v. t. (From finya, and iza, to make.)

1. To make short; to shorten, *as*: ngokuqinisa ukuhamba wo finyeza, i. e.: if you travel fast you will make short of it;—2. To draw to a conclusion; to make an end to, *as*: amabele a finyeziwe ukubulwa, i. e.: the corn has been brought to a conclusion as regards threshing;—3. To concentrate; to bring nearer together to one point, *as*: finyeza izinkomo, i. e.: bring the cattle nearer together.

—— Finyezela, qulf. fr. To make short, &c., for, to, about; to make shorter; to abridge.

i—FIPA, n. pl. ama. (From fi, *which see*, and fifi, and ipa, to give, to throw. *Dialectic* fifa.)

1. *Literally*: a place for casting away a dead body, e. g.: lapo ku lahlwa kona umuntu ofileyo, i. e.: where a dead person is put away, = grave;—2. A dark place; an obscure place.

ubu—FIPA, n. (*See* i–Fipa,) Darkness; obscurity.

uku—FIPALA, v. i. (From fipa, and ila, to strain; or, which amounts to the same, from fi, blast, and pala, to cast over, to pare.)

1. *Primarily*: to produce a blighted appearance; to overcast with a blight; to change the color; to change the countenance, *as*: wa fipala ngokutukutela, i. e.: his countenance changed from anger;—2. To have a deadly color; to look as a dead person;—3. To be altered, *as*: u fipele a ka se ngumuntu, i. e.: he has so much altered as to be no more a man;—4. To obscure; to be dark, having less light; to be dim, *as*: isibuko si fipele, i. e.: the window-glasses are dim;—5. To be cloudy; to be partially dark, *as*: izulu li fipele, i. e.: the atmosphere has become cloudy;—6. To be less legible or visible; to be indistinct, *as*: amagama a fipele encwadini, i. e.: the letters are not clearly to be seen in the book;—7. To miss hearing or seeing; to hear indistinctly, *as*: ngi fipele ukuzwa ngokubeka kuye, i. e.: I missed hearing from or by looking at him.

uku—FIPAZA, v. t. (From fipa, and iza, to make.) To cause or make to change; to alter; to effect a change, alteration, &c.; to darken, to cloud; to cause to miss, &c.

um—FIPAZU, n. pl. imi. (From fipaza.) A certain herb used for an emetic; so called on account of its producing a change of colour in the face.

uku—FITEZELA, v. t. (*Literally the same as* ficezela, the radical *te*, to touch, coinciding exactly with *ce*.)

To press down, to keep down by lying upon, and continue beating, crushing, squeezing the body with the hands.

uku—FITIZA, v. t. (From fiti, *radically one with* futu, *see* futa, and iza, to make. *Radically one with* futuza. *Allied to* vutuza and vitiza, pitiza.)

1. *Literally*: To make or bring forth soft threads or filaments, applied to the top of maize-ears, *as*: umbila u ya fitiza, i. e.: the maize shows its filaments;—2. *Figuratively*: to be unclear, unintelligible in speaking, as if the tongue was split, *as*: umuntu o ti fiti, fiti, e nga pumeli indau u fitiza, i. e.: one who speaks of this a little and of that a little, or speaks with a defect of his tongue without coming to a point, is unintelligible. (*Compare* titiza.)

—— Fitizela, qulf. fr. To be unclear, unintelligible for, in regard to, &c.; to be very much so.

isi—FO, n. pl. izi. (From fa.) Infection; suffering; illness; sickness; disease; chronic disease.

u } FO, n. (pl. izim. *seldom.*) (From fa.)
im } Passion; pressure; breach.

um—FO, n. pl. aba. (From fa. *The primary sense is*: a mortal being; *hence*, a man, a male, of which umfazi, a female.)

1. A fellow;—2. A churl;—3. A stranger. The last is the usual signification among the tribes of Natal.

isi—FOCELA, n. pl. izi. (From foce, *obsolete*, but fuce and foco, *which see*, are radically the same, and ila, to strain, stretch. *See* Focilo.)

A vague term applied to any protuberance or bunch. It is tribal, and others use isifocilo or isifoco instead of it.

isi—FOCILO, n. pl. izi. (*See* Focela. It may also be analyzed after fo, and cilo, a strip for binding, the sense being the same. *See* boco.)

Literally: something for binding or pressure, or something worked closely together; *hence*, a girdle the women wear around the waist, made of rush, or fine bark, and neatly twisted. Other tribes use isibamba instead of it.

isi—FOCO, n. pl. izi. (From fo, and uco, a top part; *literally*: something pressed into a heap. *Allied to* foko.)

A crest of hair; a top of hair: as the native women wear on their heads.

uku—FOCOZA, v. t. (*Properly*: a transposition of cofoza, *which see. Closely connected with* foko.)

To press upon an elastic body.

uku—FOHLA, v. t. (*Radically one with* fahla, fehla, and fihla. *The primary sense is*: to press down, to break through. *Allied to* bohla, gohla, pohlo, &c.)

1. To break through by force, *as*: izinkomo zi lu fohlile utango, i. e.: the cattle have broken through the fence;—2. To make breaches or gaps, as by battering;—3. To rush or dash against; to attack;—4. To make way with violence, to break in, *as*: inhlovu ya fohla imiti nezinto zonke, i. e.: the elephant made his way through trees and all things.

—— FOHLELA, qulf. fr. To break through for; to break through with force; to run his own course or way without listening to others.

—— FOHLISA, caus. fr. To cause to break through; to help to break through.

isi—FOHLO, n. pl. izi. (From fohla.) A gap or breach in a fence or wall.

It is sometimes used with the verb ukuti, and without its present nom. form isi, signifying the noise or motion made by breaking or pushing through bushes, *as*: ng'ezwa inyamazana ya ti fohlo fohlo! i. e.: I heard a wild buck pushing through the bush, = a noise like gap! gap!

uku—FOHLOZA, v. t. (*Radically one with* fihliza, *which see.* From fohlo, and uza.)

1. To make a noise or motion like that of fohlo, *as*: ukumfohloza umuntu, i. e.: to beat one that a noise be heard like something cracking or breaking;—2. To thrust; to throw or smash a thing into pieces, *as*: wa yi fohloza into yake emhlabeni, i. e.: he dashed his utensil into pieces on the ground;—3. To wander; to rove; to ramble where there is no road (retaining its primary sense), *as*: u ya fohloza nje, i. e.: he rambles about without having any object in view.

ubu—FOKAZANA, n. (*See* um–Fokazana.)

1. Pauperism; poverty;—2. Captivity, retaining the secondary sense of fokazi.

um—FOKAZANA, n. pl. aba. (From fokazi, and ana, *dimint.*) A pauper; an inferior, quasi infra—pauper.

um—FOKAZI, n. pl. aba. (From fo, and kazi, known. *Literally*: a notorious man.)

1. A common person; a poor man;—2. A stranger.

isi—FOKO, n. pl. izi. (From fo, and uko, gone up, raised. *Allied to* foco.)

1. A protuberance, bump, or knob in tinware, *as*: isitya si nesifoko, i. e.; the dish has a bump;—2. The crest of hair of females (impolite expression.)

u—FOKOTI, n. pl. izim. (From foko, and uti, a touch, a communication or string.)

1. The umbilical cord or navel-string (*tribal, see* galati);—2. The fontanel of an infant. *Literally*: a junction of two protuberances.

uku—FOLA, v. t. (*Radically one with* fela, and fula. From fo, a blast or blow, and ula, to be strained; to strip, slip, or turn away. *Dialectic*: foya, from fo, and uya, to turn back, *radically one with* fuya.)

1. To escape a blow, *viz.*: by turning away from or under it when it is to be given;—2. To bend or bow; to crook, *as*: fola i nga ku tjayi inhlu ngokungena, i. e.: bend (your head) lest the house hurt you in going in (the entrance of native houses being very low.)

—— FOLELA, qulf. fr. To bend forth, to hold forth; to stretch forth, *as*: u m folele a ku tjaye, i. e.: hold forth (your back) that he may beat you.

—— FOLISA, caus. fr. To cause or make to bow, &c., *as*: ngi ya folisa ikanda lami ngi beme, i. e.: I bend my head in order to take snuff.

i—FOLELA, n. pl. ama. (From folela, *see* fola, a woman-word.) Stuff for snuffing.

uku—FONYAFONYOZA, v. t. (From fonya, *radically one with* fenya, and finya, and fonyoza, *which see. Dialectic*, fonyofonyoza, from fonyo repeated, and uza, to make.)

To shake and pull pell-mell; to crush or press down in a shaking or pulling manner, as a fierce animal which tears a thing with its mouth.

isi—FONYO, n. pl. izi, (*See* Fonyafonyoza.) *Literally*: a making for crushing or pressing down; *hence*: a muzzle for calves, which are in the habit of sucking their mothers out of time.

FONYOFONYO. (*A repetition of* fonyo. *Literally*: muzzling-muzzling, signifying the manner of shaking or pulling when the calf first feels or perceives the muzzle on its nose, trying to shake the same off.)

It is used with ukuti, and denotes confused violence or efforts, pell-mell, *as*: inja ya ti fonyo fonyo inyama emhlabeni, i. e.: the dog was tearing or shaking the meat with confused violence on the ground.

uku—FONYOZA, v. t. (From fonyo, and uza, to make. *See* fonyafonyoza.)

1. *Figuratively*: to put on a muzzle; to muzzle one; to crush or press down by violence or force, *as*: wa m gcina pansi ngezanhla wa m fonyoza, i. e.: he held him down with his hands and shook or crushed him on the ground;—2. To

squeeze; to press together, *as*: ukugeza izingubo u zi fonyoze, i. e.: when you wash the things you must rub them with force.

uku—FOTJOLA, v. t. (Non-Zulu. Most probably Zuluized from the Dutch *schoffelen*, or the English shovel or shuffle.)

To work with a spade. (It is not a common expression; only a few of those who have been in service with civilised people understand it.)

i—FOTJOLO, n. pl. ama. (*See* Fotjola.) A spade.

FU. (*See* Fa. *Allied to* bu, pu, vu.) An onomatopoetic, expressing a blast, gust, or puff of cold or warm air, a blast of heat, or a sound or noise made by striking the air with a stick, blowing an instrument, streaming the air from the mouth. The sense is passive = pressure, affliction, &c., and hence impression or effect on the body, as cold and heat, and on the mind, as excitement, agitation, emotion, &c.

It is used with ukuti and denotes,—1. To whiz (as a stick or stone through the air), *as*: intonga ya ti fu, fu! i.e.: the stick whizzed through the air;—2. To press; as heat:—wa fika ekaya e ti fu, fu! i. e.: he came home, saying fu = hot! hot!

ili—FU, n. pl. amafu. (From fu.) A cloud; so called from its appearance like a mass of wind, or blowing, driving air.

isi—FU, n. pl. izi. (From fu. *Literally*: a making for pressure.) A trap for catching birds. It is constructed of a large flat stone leaning upon three small sticks, one of which, the layer, when touched by a bird, causes the stone to fall and a certain sound of fu, or a blow is heard, from which the name, probably, has originated.

isi—FUBA, n. pl. izi. (From fu, and iba, to separate. *Literally*: an agency for separating wind, air.)

1. The breast or chest;—2. *Figuratively*: bosom, conscience. It is sometimes used in an elliptic sense, *as*: u nesifuba, i. e.: he has a sore chest, or he has a cold on the chest; *hence also*, asthma.

isi—FUCE. *See* Fuqe.

u—FUDU, n. pl. izim. (From fu, and udu, drawn, degree, extend, temper. *Literally*: a mass blown into extent. *Allied to* futu).

A tortoise or turtle.

uku—FUDUKA, v. i. (From fu, and duka, *see* eduka, to wander away. *The same radicals are in* dakwa, *which see. The primary sense is*: to be pressed to go away, to leave a place on account of a certain pressure, necessity, &c. *Allied to* goduka.)

1. To remove; to change the place of residence; to go from one place to another, *as*: u fudukile nonyaka Umpande, i. e.: Pande has removed his residence this year;—2. To leave; to abandon, *as*: ku yiminyaka 'mibili sa fuduka emjezi, i. e.: it is two years since we left Bushman's River.

—— FUDUKELA, qulf. fr. To remove, to leave, &c., for, on account, *as*: be si fudukele izinkomo, i. e.: we left on account of the cattle.

uku—FUDUMALA, v. i. (From fu, and dumala, *which see. The literal sense is*: to rise to a certain degree of heat.)

1. To be warm or hot in a moderate degree, *as*: izinto zo hluma se ku fudumele umhlaba, i. e.: things will grow when the earth has become warm;—2. To be warm in a high degree; to be pressing warm, *as*: ku fudumele namhla si tjuluke, i. e.: it is so warm to-day that we sweat;—3. To be hot, *as*: amanzi a ya fudumala ekehleleni, i. e.: the water is getting hot in the kettle.

—— FUDUMALISA, caus. fr. 1. To make warm; to cause to be warm, *as*: ilanga li ya fudumalisa umhlaba ehlodjeni, i. e.: the sun makes the earth warm in summer;—2. To heat, *as*: fudumalisa imbiza, i. e.: make the pot hot.

uku—FUDUMEZA, v. t. (From fudumala by iza, to make.)

To warm up; to cook up, *as*: fudumeza ukuhla, i. e.: make the food warm. (It does not mean so much as fudumalisa, since iza always diminishes or decreases a sense, which ila increases.)

uku—FUDUSA, v. t. (*See* Fuduka, to which it forms a causative by usa.)

To remove; to translocate; to transplant; to take away from one place to another, *as*: ku fudusiwe izizwe, i. e.: the tribes have been removed to another country.

—— FUDUSELA, qulf. fr. To remove, &c., for, to, *as*: Ufaku abantu bake wa ba fudusela Emzimvubu, i. e.: Faku translocated some people of his to the Umzimvubu River.

uku—FUFUZELA. *Dialectic, instead of* Futuzela.

uku—FUKAMA, v. i. (From fuku, *which see*, and ama, to move up, to heave. *The literal meaning is*: to be or to move in a blown-up state. *Allied to* akama, kama, cama, &c.)

1. To be breeding or hatching, *as*: inkuku i fukamile, i. e.: the hen has hatched her eggs;—2. To give birth, *as*: umfazi wake wa fukama kutangi, i. e.: his wife bore a child the day before yesterday. (This is rather a vulgar expression.)

—— FUKAMELA, qulf. fr. 1. To be breeding upon; to brood, *as*: inkuku i fukamela amaqanda, i. e.: the hen is sitting on the eggs;—2. To lay (eggs), *as*: inkuku i ya fukamela, i. e.: the hen is laying.

—— FUKAMISA, caus. fr. To breed out; to hatch out; to generate; to produce the young.

um—FUKAMI, n. pl. aba. (From fukama.) A woman who has been confined. (Vulgar.)

FUKU. (From fu, blown, and uku, up. *Radically one with* faku, &c., *which see. Allied to* buku, puku, &c.)

An onomatopoetic, expressive of the flapping sound or bristling noise of fowls when they raise their feathers to a rough appearance; as also the noise of a flame, when fire is blown.

It is used with ukuti, denoting to raise the wings; to try to fly, *as*: inkuku sa funa ukuyibamba ya ti fuku lapa nalapo, i. e.: when we were about to catch the fowl it tried to escape here and there.

i—FUKU, n. pl. ama. (From fuku.) A place where fowls fly up; a fowl-house.

i—FUKUFUKU, n. pl. ama. (Repetition of fuku.) Things piled together, as rubbish.

uku—FUKUFUKUZELA, v. t. (From fuku, repeated, and izela, to make frequently.)

Literally: to come or go after the manner of heaving or flying up, signifying the raising or tottering manner of walking when one carries something on his head, *as*: lomuntu u ya fukufukuzela nempahlana yake, i. e.: that man carries his little things in such a manner (on the head) as if he was about to fly up with them.

uku—FUKUKA, v. i. (From fuku, and uka, to go up. *Allied to* puku, kukuka, kupuka, vuvuka, &c. *The primary sense is*: to heave up, to swell up.)

1. To rise, to move or pass upward in any way, *as*: inkwezane i ya fukuka emfuleni, i. e.: the fog rises up from the river;—2. To swell in quantity or extension, *as*: amabele uma a pekwe a fukukile, i. e.: when corn has been cooked it is risen (in the pot);—3. To increase, *as*: uma imvula i telile amanzi a ya fukuka emfuleni, i. e., when rain has fallen the waters rise in the river.

uku—FUKULA, v. t. (From fuku, and ula, to be strained. *See* fukuka. The *Xosa* has funqula, to lift up, to heave, which is *radically the same as* the Zulu fuqu, a bale, *allied to* fuku.)

To lift up; to take up from the ground; to heave, applied to things of weight, *as*: si fukulile uto amanhla si wa nikwa ngubani na? i. e.: we have lifted up a thing, but the strength we have been given by whom? *viz.*, it has been done by unusual strength, the thing was heavy.

isi—FUKULO, n. pl. izi. (From fukula.) An instrument for lifting up heavy things; a lever.

um—FUKULU, n. pl. imi. (From fukula.) A heavy thing; a bale; a burden.

uku—FUKUMELA. *See* Fukamela *under* Fukama.

im—FUKUMFEZI, n. pl. izim. (From fuku, = intuku, a mole, and imfezi, *see* feza. *The literal sense is*: a mole which beats all.) A satirical name for a mole.

uku—FUKUZA, v. t. (From fuku, and uza, to make, to come. *See* fukuka and fukula, to which it renders a diminishing sense.)

1. To raise or throw up the ground, as a mole; to lift up, *as*: faka unyau lwako emhlabeni u wu fukuze, i. e.: put your foot into the ground and raise it;—2. To stir up, *as*: fukuza umlilo, i. e.: stir up the fire.

—— FUKUZELA, qulf. fr. 1. To raise for, &c.;—2. To dissipate; to disperse, of fog and clouds, *as*: inkwezane i ya fukuzela, i. e.: the fog is driving asunder.

u—FUKWE, n. pl. o. (From fuku and e, from a passive form of the obsolete fuka.) A species of the tetraonid tribe—a kind of grouse? so called from its raising the wings but being unable to fly some distance.

uku—FULA, v. t. (*Radically the same as* fola, *which see. The sense is*: to strip. *Allied to* apula, to break off, and vula, to open, and tula.)

1. To take off or out; to break off, as vegetables which have come to maturity;—2. To reap; to crop; to gather from the garden, *as*: kwa fulwa amazambana, i. e.: potatoes were taken out;—3. To gather into a heap that which has been cropped;—4. To clear off a crop by reaping a garden.

NOTE.—This word has reference to occasional or partial reaping, not to the entire harvest. *See* vuna.

—— FULELA, qulf. fr. 1. To gather around; to make heaps, as around potatoes;—2. To cover; to inter that which is planted;—3. To cover; to gather together upon; to fill up a hole, or to cover a large space;—*hence*, 4. To thatch, *as*: wo fulela inhlu ngesigqunga, i. e.: you must thatch the house with the so-called Tembuki-grass.

—— FULELEKA, qult. fr. 1. To be covering, *as*: utyani lobu bu ya fuleleka kahle, i. e.: this sort of grass thatches well;—2. To be covered, or in a state of being covered, sheltered, &c., *as*: amazinyane a fulelekile ngamapiko, i. e.: the little chickens are sheltered under the wings (*lit.*: are heaping themselves under the wings.)

—— FULELISA, caus. fr. 1. To cause or help to cover;—2. To cover or thatch, &c., properly.

um—FULA, n. pl. imi. (From the verb fula.) *Literally*: a great collection of water from mountains and hills; *hence*, a river.

REMARK.—Here we see how the gathering of crops of the field, and the gathering of rain or water, = crop, can be consistently radically the same, and more particularly so since *imvula* is the word for rain.

Umfulana, n. dim. A small river; and umfulanyana, 2d dim. A very small river; a brook or rivulet.

um—FULA, n. sing. (From umfula, river.) A cutaneous eruption. So called from its producing a feeling of being overflown by water, as also from the watery discharge of that eruption; its remedy being also washing with cold water. (The natives suppose it to have its origin from a poisonous snake, which blows its poison at them when they are bathing in the river.)

uku—FULATA, v. t. (From fula, *radically one with* fola, to bend, and ita, to pour, to present, to lay open. *The primary meaning is*: to turn the back to one, *coinciding with* folela. The *Xosa* has alata, to point forth with the finger or with the hand, implying contempt in the same degree as fulata.)

To turn round with the back.

—— FULATELA, qulf. fr. 1. To present or show forth the back; to turn the back to one's face; to give one the back contemptuously, *as*: musa ukungifulatela, i. e.: you must not (as it were) look at me with your back;—2. To turn round; to move the body round;—3. To turn away from one side to the opposite, *as*: fulatela u beke ngapa, i. e.: turn your back and look there;—4. To trim round; to rebuke for such indecency as to give one the back, *as*: wa ti kuye fulatela, i. e.: he said to him, turn round (rebuking).

um—FULELI, n. pl. aba. (From fulela.) A thatcher.

i—FULWA, n. pl. ama. (From fula, *see* um–Fula.) A harmless snake, living chiefly in water; *literally*: full of water. Others call it imvuzamanzi, i. e.: give out or issue water.

im—FULWA, n. pl. izim. (*See* i–Fulwa.) A certain plant belonging to the creepers, spreading extensively over trees, and keeping ever green. It is used as medicine for cattle.

isi—FULWANE, n. (Dim. of imfulwa.) A kind of plant, something like the imfulwa.

uku—FUMA, v. i. (From fu, and uma, to set or put in motion. *The primary sense is*: to develop or produce air. *Allied to* puma.)

1. To be humid; to be damp, *as*: amabele a fumile esiteni, i. e.: the corn has got damp in the pile;—2. To be close or confined, *as*: izulu li fumile, i. e.: the atmosphere is humid.

—— FUMISA, caus. fr. To make humid or damp.

um—FUMA, n. pl. imi. (From fuma.) *Literally*: a receptacle for humidity; in other words—yisitelo samafuta, a vessel for pouring oil or fat into, usually a small calabash.

uku—FUMANA, v. i. (From fu, and umana, repr. of uma, to move, to move against another object. *The primary sense is*: to strive to gain an object contended for. *Dialectic*: funyana.)

1. To come to; to meet with; to find, *as*: si yi fumene inkomo e bi lahlekile, i. e.: we have found the cow which was lost;—2. To discover by the eye in seeking or searching after a thing or by accidence, *as*: wa yi fumana into e be yi funa, i. e.: he found what he was seeking for;—3. To meet with; to obtain;—4. To reach; to arrive at; to extend to with the hand alone or with an instrument in the hand, *as*: a ngi yi fumani lento na ngentonga i pezulu, i. e.: I cannot reach that even with a stick, it is too high;—5. To strike from a distance, *as*: wo m sondeza ngi m fumane, i. e.: do bring him near that I may strike him;—6. To attain to; to arrive at by effort, labor, or study, *as*: ngi ya tanda ukufunda kanti a ngi ku fumani, i. e.: I do like to learn yet I cannot take hold of it;—7. To gain, to obtain by effort;—8. To overcome; to overtake, *as*: a ku sa yi ku m fumana, kade w'emka, i. e.: you shall not more find him for it is long he left;—9. To surpass; to out-do; i. e.: wo funyanwa ngubani yena? i. e.: by whom shall he be surpassed?

This form of the verb is used idiomatically, serving to represent adverbs whose meanings are contained in its general sense, *as*: 1. Long, a long time, u fumana wa sebenza, i. e.: a long time he was working;—2. Too late, *as*: fumana u fike e se emkile ngomso, i. e.: you come too late, he having left this morning already;—3. Just, whatever, *as*: fumana nga buya ku lomango, i. e.: I just returned from that ridge (*lit.*: arriving I returned from that ridge.)

—— FUMANANA, repr. fr. To reach each other; to go in a line one after another; as when people go one after another in travelling they appear to catch each other.

—— FUMANISA, caus. fr. (*Dialectic*: funyanisa.) 1. To cause to find;—2. To find out, to find out exactly, properly, &c., *as*: ngi m funyanisile Emqegu, i. e.: I have found him out at Umqegu.

—— Fumanisana, rcpr. fr. 1. To find out one another;—2. To rival.

uku—FUMBA, v. t. (From fu, and umba, to make to form. *Literally*: To put into a pressure, or to be pressed into a bulk.)

1. To pile; to lay or throw into a heap; to collect many things into a mass, *as*: butani izibi zonke ni zi fumbe lapa, i. e.: gather all rubbish and pile it up here;—2. *Figuratively*: to beat one, as it were, into a heap, *as*: wa m sukela wa m fumba, i. e.: he rose up against him and beat him down, = bakela.

—— Fumbela, qulf. fr. To pile; to heap for, at, &c.

—— Fumbelana, rcpr. fr. To gather in heaps or masses together.

—— Fumbisa, caus. fr. To make piles, heaps, &c.

im—FUMBA, n. pl. izim. (From fumba.) A pile or heap.

uku—FUMBATA, v. t. (From fumba, and ita to pour, to form. *The sense is*: to form into a heap or ball, and this is also the literal sense of umbata, *see* ambata, to cover, to close, to press narrowly together. *Compare* bambata, &c.)

1. To close the hand;—2. To make the hand into a fist; to make a fist—fumbata isanhla.

—— Fumbatisa, caus. fr. To do so or imitate making a fist.

isi—FUMBATA, n. pl. izi. (From fumbata.) A fist; closed hand.

i—FUMBO, n. pl. ama. *Same as* im-Fumba.

isi—FUMBU, n. pl. izi. (From fumba.) A hump-back.

FUMFU. (A repetition of fu with the remainder of its original nom. form im, as fe, *which see*.)

Literally: blown with blowing; signifying the undulation or waving of plants and grasses, caused by wind or strong air. It is used with ukuti, *as*: umbila u se u kulile u ti mfu mfu (or fu mfu), i. e.: the maize is already so high that its leaves are moving up and down.

um—FUMFU, n. sing. (*See* Fumfu.) A proper name for that month when the maize is grown so high as to have broad leaves, which in the greater part of Natal, is between October and November. It is the time before the shooting month.

uku—FUMFUTA, v. t. (From fumfu, and uta, to pour, to touch. *Literally*: to touch waving or wagging. *Allied to* pumputa, to be as blind. *Sis.* fonfetsa.)

1. To be confused; to be thrown in disorder; applied to the mind, *as*: wa tyelwa uto wa suka wa fumfuta, i. e.: he was told to do a thing and then he ran this way and that way, or not knowing what he was about;—2. To be in obscurity; to be or to move in darkness; to feel about in darkness.

—— Fumfutela, qulf. fr. To feel after something as in the dark, *as*: ngi ya fumfutela nje, i. e.: I do not know where I go, I feel about.

—— Fumfutisa, caus. fr. To cause or make confused, &c., *as*: u m yeke u nga m fumfutisi, i. e.: let him alone lest you bring him into confusion.

uku—FUNA, v. t. (*Radically one with* fana, to strike with another.)

1. *Primarily*: to want; not to have; to fall short of; not to contain, *as*: u funa 'ntonina lapa? i. e.: what do you want here?—2. To endeavour; to strive; to obtain, *as*: ngi ya funa imali ngokusebenza, i. e.: I endeavour to gain money by work;—3. To view; to aim at;—4. To seek; to go in search of; to look for, *as*: funa izinkomo zi lahlekile, i. e.: go in search of the cattle, they have strayed;—5. To inquire for, after; to ask for; to be desirous, *as*: i pina inkosi abantu ba ya yi funa, i. e.: where is the chief, the people want to see him.

The imperative funa is used as an adverb, retaining its primary sense, to fall short, not to contain, to be without; *hence*, it denotes *lest*. It is always followed by the subjunctive ku be ko, *as*: funa ku be ko ukuxabana, i. e.: lest there be quarrelling.

—— Funana, rcpr. fr. To want, seek, desire, &c., one another.

—— Funeka, qult. fr. To be sought, wanted, &c.; to be worth of seeking, *as*: uto olufunekayo, i. e.: a desirable thing.

—— Funela, qulf. fr. 1. To want, seek, &c., for, *as*: indodana wa yi funela umfazi uyise, i. e.: the father endeavoured to obtain a wife for his son;—2. To provide, *as*: wo ngi funela ukuhla, i. e.: you must see to get food for me.

—— Funisa, caus. fr. To want; to try to find; to try to obtain; *hence*, to offer; to bring for sale, *as*: ngi ya funisa ngentombi yami, i. e.: I offer my daughter for cattle, bring her for sale, (*lit.*: try to obtain something by or with her).

—— Funisela, qulf. fr. To try to find, &c., for.

—— Funisisa, caus. fr. To inquire, to seek, to search after earnestly, carefully, diligently.

uku—FUNAFUNA, v. i. (*Repetition of* funa.) To seek a little quickly.

uku—FUNDA, v. t. (From fu, and inda, to extend. *Literally*: to draw into extension, to press into extension, applying to bodily and intellectual faculties. *Radically one with* fenda, *which see*, findo. *Allied to* funza. *Sis.* ruta.)

1. *Primarily*: to infuse; to pour into the mouth, *as*: ngi pe ukuhla ngi hle ngi funde emlonyeni, i. e.: give me food that I eat and pour into the mouth;—2. To infuse or pour into the mind; *hence*, to learn; to gain knowledge, *as*: funda amagama, i. e.: learn the alphabet;—3. To study; to fix or set the mind upon a subject;—4. To acquire skill in any thing, *as*: si ya funda kaloku kuye, i. e.: we commence to know already from him;—5. To attempt; to try; to make an effort.

—— FUNDISA, caus. fr. To help or assist to infuse; to be the means of infusing into the mind; to inform the mind; to teach; to instruct, *as*: fundisa abantwana incwadi, i. e.: teach the children the book.

—— FUNDISANA, rcpr. fr. To teach, &c., each other.

—— FUNDISELA, qulf. fr. To teach, instruct, &c., for, *as*: u fundisela imali, i. e.: he teaches for money.

im—FUNDA, n. pl. izim. (From the verb.) Any flat place or valley, or low ground near or at the banks of a river, overflowed when the latter is full. *Literally*: the largest extension of a river. *(Imfundana*, dim. n. A small valley at the banks of a river.)

um—FUNDA, n. pl. imi. *(See* the verb.) A low or mean person, or a place of a low or mean person, such as an umtakati, who is driven away; *hence*, an outcast; or a vassal who has been taken captive.

The plural signifies places of such people as have been conquered and subjugated. They were always removed into the immediate reach of the conqueror in order to be kept in subjection. But being often perverse, disobedient, or obstinate in that state they are also called accordingly,—refractories, unmanageable, *as*: ma ku suke imifunda a ba nga busi inkosi, i. e.: let the places or the unmanageable people get themselves away, who do not honour the chief (by willing submission).

im—FUNDAMA or ME and MU, n. pl. izim. (From funda, and ima, to move open. *See* bandamo, and duma. *The literal sense is*: stretching the mouth, jaws or joints wide open, when swallowing down.)

Boa constrictor.

uku—FUNDEKELA, v. t. (From funda, and ikela, to draw out far, to become extensive; applied to the mind, *literally*: to press the mind extensively, extremely.)

To tease; to vex; to annoy; to bother; to disturb; to irritate; to trouble by all sorts of requests or nuisances, *as*: wa ngi fundekela ngenkomo, i. e.: he troubled me with begging for a head of cattle.

—— FUNDEKELANA, rcpr. fr. To tease, vex, annoy, &c., each other.

isi—FUNDEKELO, n. pl. izi. (From fundekela.)

1. The way or manner of teasing, &c.; —2. The nuisance itself.

um—FUNDI, n. pl. aba. (From funda.) A learner; scholar; student; disciple.

um—FUNDISI, n. pl. aba. (From fundisa.) A teacher; minister; pastor.

isi—FUNDISO, n. pl. izi. (From fundisa.) 1. The act or the way of teaching;—2. The lesson or doctrine to be taught.

uku—FUNGA, v. t. (From fu, and unga, to urge, to force, ought, oblige. *Radically one with* fingo. *Closely allied to* punga and qunga, *which latter see.*)

1. To conjure; to swear to; to call upon; to appeal to.

NOTE.—It is difficult to say what the real import of this word is, since we know no more of the present practice than that a name is simply called, usually the name of a chief or ruler who is dead. The root fu, of fa, to die, refers directly to some being among the dead, as also the verbs punga and qunga particularly. And the present use of this word indicates that an oath, originally, formed a part of the ceremony.

2. To bind by an oath; to make an oath, *as*: izizwe ngezizwe zi funga izinkosi zazo, i. e.: all the tribes swear each by their chiefs.

—— FUNGELA, qulf. fr. To swear, &c., for, *as*: u fungela nina ku nga ka tjiwo ukuti funga, i. e.: for what purpose do you swear, since none has required an oath from you.

—— FUNGISA, caus. fr. 1. To cause or make to swear; to swear;—2. To bind by an oath; to put under oath, *as*: inkosi ya fungisa ufakazi, i. e.: the judge put the witness under oath.

isi—FUNGO, n. (From funga.) An oath; conjuration.

um—FUNI, n. pl. alea. (From funa.) A seeker; inquirer.

um—FUNO, n. pl. imi. (From funa, *viz.*: fu and ino, which other dialects contract into fino; but funo is more correct, it being derived from funa, to seek, to go in search for.)

1. *Properly*: a substance sought for, *viz.*: all sorts of fruit and vegetables that grow wild, after which the natives go searching;—*hence also*, 2. All sorts of fruit.

isi—FUNUKU, n. pl. izi. (From funu, *see* funa and fana, to strike each other, and uku, to come up. *Dialectic are*: fununu and funululu, the reduplications of which—nunu and lulu—denote simply a number, multitude in growing, and all coincide with each other. *The literal sense is*: things coming up striking each other, or close together.)

A name for a species of parasite plant, resembling exactly the young shoots or sprouts of sugar-cane.

uku—FUNZA, v. t. (From funa, and iza, to make. *The literal and primary sense is*: to make to seek, to make up or fill up what is wanted. *Allied closely to* funda, to infuse; to panza, to beg food, and to vanza, to eat much.)

1. To feed, *viz.*: to give food into the mouth; to infuse or pour in, *as*: funza ingane, i. e.: to give a baby food;—2. To nourish;—3. To give to eat, *as*: funza izinja enyamazaneni, i. e.: let the dogs feed on the wild buck, *viz.*: setting the dogs at the buck to catch and to eat it.

—— Funzela, qulf. fr. 1. To contrive or devise food; to furnish supplies; to go for food; to collect or supply the matter for nourishment, *as*: inyoni i ya funzela amazinyane ayo, i. e.: the bird is collecting insects for its young ones;—2. To call for feeding; to give into the mouth for eating, *as*: inkukuzana i ya funzela amazinyane, i. e.: the hen calls her chickens for food, teaches them how to feed;—3. *Figuratively*, to suggest to, *as*: musa ukumfunzela, ma ka zi pendulele ngokwake, i. e.: do not give him words (as it were) into his mouth, but let him answer out of his own.

—— Funzisa, caus. fr. To cause to feed; to help to feed, &c.

um—FUNZI, n. pl. imi. (From funza.) 1. *Literally*: a ready made supply, *as*: umfunzi wogwai, i. e.: a budget filled or stuffed with tobacco;—2. Any receptacle filled with supplies, or bundles ready bound up with them.

um—FUNZO, n. pl. imi. (From funza.) Any mass of food or supply of food or nourishment.

i—FUPI, n. pl. ama. (From fu, pressed, and ipi, thrown forth. *Radically one with* fipa.) *Literally*: a place exposed to pressure or hurt; *hence*, the tibia, referring to or expressing more the locality than the limb.

im—FUPI, n. (*See* i–Fupi.) A squat figure; short and thick; more stout than long, *as*: umuntu umfupi, i. e.: the man is short and thick; inkomo emfupi, i. e.: a squat beast. (From these instances it is obvious that the word is used as an adjective. In the *Xosa* it is used also as an adverb—kufupi, i. e.: it near.)

isi—FUQE, n. pl. izi. (From fu, and uqe, top, bunch. *Tribal*; others use isifumbu.) *Literally*: something like a crooked back; or a shape like it; applied to a person grown quite crooked, either from old age, or other physical causes.

isi—FUQE, n. pl. izi. (*See* isi–Fuqe, crooked back. *Dialectic* fuce.) A species of mimosa of a small size, having a very thick bark swelling out in protuberances, and soft wood, which soon rots away. It evacuates a kind of gum, which the natives use for medical purposes, and as glue for fastening spears to the handle.

um—FUQU, n. pl. imi. (*See* isi–Fuqe, and Fukula.)

A large or heavy packèt; a bale; baggage.

uku—FUSA, v. t. (From fu, and usa, to cause to burst, to burn. *The literal sense is*: to cause or effect a blast by fire; to strip a thing of its freshness, as if it was a causative of fula. *Allied to* osa, basa, &c.)

1. To take off the bark of wood by burning;—2. To imbrown; to burn brown, *as*: intonga i ya fuswa emlilweni, i. e.: the stick is made brown in the fire;—3. To toast, as bread;—4. To smoke, *as*: inyama i ya fuswa emsini, i. e.: meat is smoked in the smoke.

i—FUSA, n. pl. ama. (From the verb.) 1. Fallow ground, or land which has been reaped off, and is lying waste;—2. A person who has lost his children, (*lit.*: who has been stripped of his children like a tree of its bark.)

um—FUSA, n. (From the verb.) Brown, *as*: inkomo emfusa, i. e.: a brown cow.

im—FUSAKAZI, n. pl. izim. (From fusa, and kazi, of female.) A brown female animal; a brown cow.

um—FUSAMVU, n. pl. imi. (From fusa, and amvu; or, which is the same, from fu, and isamvu, *see* amvu, heat.)

A species of Mimosa, the bark of which is used against bilious fever to take away the heat.

uku—FUTA, v. t. (From fu, blast, blown, and uta, to pour. *Literally*: to pour a blast or blow, to pour forth, to blow strong. *Allied to* vuta.)

1. To blow; to move the air, *as*: ku ya futa umoya omkulu, i. e.: a strong wind is blowing;—2. To make a current of air, *as*: imfuta i ya futa ngamanhla, i. e.: the bellows blow powerfully;—3. To blow upon, *as*: inyoka i m futile amate ayo, i. e.: a snake blows its poison at him;—4. To breathe upon for the purpose of making warm or cool, *as*: wa futa ibumba lake, i. e.: he breathed upon his putty;—5. To breathe hard, quickly, or vehemently, *as*: inkomo ima i ya kulala pansi i ya futa, i. e.: when the cattle lie down they blow hard;—6. To puff; to blow air from the mouth; to blow a quick blast;—7. To snort, *as*: ihashe li ya futa, i. e.: the horse blows with its nose.

—— Futeka, qult. fr. To breathe vengeance; to huff; to swell with anger, *as*: wa futeka ngokuzwa ku bulewe into yake, i. e.: he was filled with anger, hearing that they had broken his utensil.

—— FUTELA, qult. fr. 1. To blow in, at, upon, *as*: inyoka ya m futela, i. e.: a snake blew at him (its poison);—2. To inflate;—3. To swell with air, *as*: wa futela izihlela, i. e.: he swelled his cheeks.

—— FUTELISA, caus. fr. To cause to blow at, to inflate, &c.

i—FUTA, n. pl. ama. (*See* the verb. *Kamba* uda. *See* neta, to be wet.)

Literally: a substance poured forth; a flowing wet; soft to the touch as air. A designation of fat, oil, butter, ointment, salve, smear, grease, tallow.

FUTI, adv. (From futa. Originally a noun expressive of attention bestowed on business, and of assiduity.)

1. Hard, *as*: u ya sebenza futi, i. e.: he is working hard, vehemently, *lit.*: out of breath;—2. Much, often, frequently, *as*: ngi m bonile futi, i. e.: I have seen him many times;—3. Again;—4. Also, when followed after—and, *as*: ku fikile Umketwa Nomapanhla futi, i. e.: Umketwa has arrived and Mapanhla also.

im—FUTJANE, n. (Dim. of fupi.) Short; shorter, *as*: izwi elifutjane, i. e.: a short word. (Futjanyana, dim. Much shorter; very short.)

im—FUTO, n. pl. izim. (From futa.) Bellows, or rather a very simple piece of mechanism with these natives. It consists of two leather sacks of goat-skin, 14 x 20 inches. At one corner of the bottom of each a horn is fastened, serving as a tube, and the opening is fitted up with two sticks of equal length (resembling the opening of a carpet-bag with a wire) and a noose for handling them. When they are to be used the open points of both the horns are fixed into another tube, (a piece of rough earthenware) which stands in the fire. One man works both sacks by putting his thumb into the nooses, and taking hold of the sticks with the other part of the hands, dilating and compressing the sacks while the air is propelled through the horns and the earthern tube upon the fire.

FUTU. (From futa. *See* budu, quick.) An exclamation signifying the noise made by blowing air through an opening. *Hence* it is used figuratively for, to make a sudden start, to rush. With the verb ukuti, *as*: inyamazana ya ti futu ngenhla kwomzi, i. e.: the buck rushed forth at the upper side of the kraal.

i—FUTU, n. pl. ama. (From futu, blown, swollen.) An ear of maize boiled in water.

uku—FUTUZA, v. t. (From futa, and uza, to make, to come. *Radically one with* fitiza.)

Literally: to come blowing or out of breath; to come rapidly, vehemently, in great number. This form is seldom used, but generally—

—— FUTUZELA, qulf. fr. To move with animation, lively, rapidly, briskly, full of spirit or vigour, *as*: yi tini impi i futuzele ngamanhla, i. e.: command that the forces come up full of spirit and with power.

im—FUTUZA, n. pl. izim. (From futuza.) A great number of people armed, starting and hurrying off.

uku—FUVUKA. *See* Vuvuka.

u—FUXU. *Same as* Fuqu.

uku—FUYA, v. t. (From fu and uya, to retire, turn. *The literal sense is*: pressed to retire; *hence*, kept, held, restrained, confined. *Compare* baya, biya, buya, &c.)

1. *Primarily*: to domesticate; to reduce from a wild to a domestic state; to tame, *as*: a si hli ingulube e fuyiwe, i. e.: we do not eat (meat of) a pig which has been tamed;—2. To accustom to man; to make gentle or familiar, *as*: lemvu ngi yi fuyile, i. e.: this sheep I have tamed, (*viz.*: given it to eat);—3. To keep, to hold or keep for use; to hold in possession;—4. To occupy; to take possession, *as*: si wu fuyile lomhlaba, i. e.: we first occupied this country (which had no owner);—5. To grow rich, wealthy, or abundant in goods, *as*: u fuyile izinkomo, i. e.: he has reared plenty of cattle;—6. To keep for use, for interest, *as*: Abelungu ba ya yi fuya imali, i. e.: the Abelungu give their money out for interest.

—— FUYISA, caus. fr. To cause to keep, hold, &c.; to endeavour or try to keep, &c.

um—FUYI, n. pl. aba. (From fuya.) An owner; occupier; proprietor; keeper or holder of domestic or other animals.

im—FUYO, n. pl. izim. (From fuya.) 1. Property, consisting of live-stock;—2. Landed property;—3. Imfuyo yemali, i. e.: capital.

uku—FUZA, v. t. (*Radically one with* feza. *The sense is*: to strip. *Allied to* fula, fusa, ebuza, &c.)

1. To take off the cover or enclosure; to strip of the covering; to uncover; to unroof, *as*: ukufuza inhlu, i. e.: to strip a house of its covering (ku shiywe upahla lwodwa, i. e.: that the frame alone remain);—2. To lay open; to disclose to view; to cause to appear; to exhibit or represent clearly, *as*: lomtwana u fuza uyise, i. e.: this child shows a natural likeness or disposition, or is a living representation of his father.

uku—FUZULA, v. t. (From fuza, and ula, to strain. *Radically one with* fezela.)

1. *Primarily*: to make loose or pull out the uncovered frame-work of a native

house, when the same is to be removed;—2. To remove an enclosure; to break through the same, *as*: ukufuzula isibaya ku nge ko isango, i. e.: to break through the fence (of a cattle fold) where no gate is, = fohla;—3. To force a way through where there is none, *as*: wa fuzula edodjeni, i. e.: he forced himself through the thicket, by pulling or breaking down all that was in his way.

G.

G is a guttural, and has, in Zulu-Kafir, two sounds. The first is the hard sound, e. g.: igama, goba, as in English *go, gab;* the second is soft, e. g.: gapa, or a sound between *g* and *k*, or between *g* and *r* (soft). The dialectic differences, however, respecting the gutturals, particularly in Natal, render it extremely difficult, if not impossible, to assign to each sound its proper limit, and hence only one character represents them both. Besides, there is no provision made yet for the proper distinction of sounds in the present state of orthography.

When *g*, in any part or stem, is preceded by the nasal *n*, which is very frequently the case, *ng* may be considered as a simple or elementary sound, *viz.*: rather as a guttural *n*, but there are sufficient evidences from analysis for its being a contraction of two separate roots.

GA. (A primitive verb, but as such used now only in compounds, especially *nga, denoting*: 1. To use power or force, to exert power, active and speculative, physical, mental, and moral; to have ability, freedom, animation; including—2. Inclination, any deviation of a body from an upright position toward another body, as also inclination or a leaning of the mind, will, and affections. These senses are thoroughly obvious in its use as a prep. *denoting*: *through* and *toward, see* nga. Go and gu are remainders of its primitive nouns. It is *allied to* ka.)

An onomatopoetic, expressive of through, cut; used with the verb ukuti, *as*: ng'ezwa inyamazana ya ti ga! ga! i. e.: I heard the buck through or cutting, cutting, (*viz.*: through the bush.)

um—GA, n. pl. imi. (*See* Ga.) A cut, gash, or wound; the opening made by an edged or pointed instrument upon the surface of a body, and distinguished by its length from that made by perforation with a point, *as*: inkomo i nomga i bulewe yenye, i. e.: the cow has a gash in its skin, it having been hurt by (the horn of) another.

uku—GABA, v. t. (From ga, through, toward, and iba, to separate. *Radically one with* geba, giba, goba, and guba. *The sense is*: to bend. *Allied to* kaba.)

To cut; to strike at. *Seldom used;* generally—

—— Gabela, qulf. fr. 1. To cut in; to make a gash, cut, or incision, *as*: ukugabela isihlangu, i. e.: to make incisions in the shield (*see* gabelo);—2. To bend; to bend the mind to a certain object; to desire or prefer, *as*: a ka yi vumi into e ngi m kokelayo a ng'azi inhliziyo yake i gabela nina? i. e.: he will not have that which I pay him, so I do not know what his heart is bent on;—3. To incline; to be determined; to cause to tend, expressing disposition or purpose, *as*: ukuyigabela inkomo, i. e.: to be determined to have or purchase a favorite cow.

—— Gabisa, caus. fr. To cause or raise a disposition more favorable to one thing than to another; to cause to yield; to subdue; to make submissive; to bend a person to our will, *as*: wa m gabisa ngokukoka imali eningi, i. e.: he made him inclined by paying (him) a great deal of money.

—— Gabisela, qulf. fr. To cause a disposition for; to make inclined or disposed for; to create a desire for, *as*: o nika umuntu uto a lu hle u se u ba gabisela abanye, i. e.: he who gives to one something to live upon will surely make others desirous for something of the same kind.

i—GABA, n. pl. ama. (From gaba, *g* having the peculiar sound between *g—k*, and the whole pronounced nearly as gapa.)

Literally: a peculiar cut, curve, bend, shape; *hence*, a bottle. (Igabana, dim., a small bottle or vial.)

in—GABA, n. pl. izin. (*See* the verb. *Allied to* inkaba.)

Properly: a bow or bent; but *commonly* a branch, *viz.*: one of the lower branches of a tree which hang down, or are declining or bending.

Note.—Several tribes use igaba instead of ingaba, analagous to igatja.

isi—GABA, n. pl. izi. (*See* the verb. *Allied to* isikaba. *Compare* ingaba.)

A branch or division of a regiment, = ibanhla lamabuto; a small company.

u—GABA, n. pl. izin. (*See* i-Gaba. *Allied to* ikabe.)

Properly: the cut, gradual declination or diminution of a maize-stalk, contracted of gabatjana; but *commonly*, the stalk, *viz.*: the pedicle of the flower or the peduncle that supports the fructification of the flower of maize or corn.

i—GABATE, n. pl. ama. (From gaba, and ite, poured, soft. *Literally*: a piece

separated, by cutting, from a soft mass.) A lump or clod of earth in a fresh or soft state, not dried; a sod; turf.

u—GABATJANA, n. pl. izin. (From gaba, and tjana, a small shoot, gradual declination or diminution.)

Properly: the cut, *viz.*: the point or top of a maize or corn-stalk where the ear has been cut off. It is a neglect of precision applying it also to the peduncle, = ugaba, which is, however, often the case.

i—GABELO, n. pl. ama. (From gabela, *see* gaba.) An incision; the loops or holes of which two rows are made in the shields, with a stick running through them in order to give firmness to that weapon.

uku—GACA, v. t. (From ga, and ica, to top, tip. *Radically one with* geca and goca. *Allied to* gaqa and gaxa. The word is a transposition of the roots of caga, *which see.*)

To hew or hack; to cut with an hatchet or pick-axe; *primarily*: to hew the surface of the ground; to dig the surface irregularly; to prepare roughly for cultivation, = ukuqala ukulima umhlaba ku nga ka linywa kona, i. e.: to commence to plough the ground where there was not ploughed before.

isi—GADA, n. pl. izi. (From ga, cut, and ida, extend. *Radically one with* geda, gida, goda, guda, and igade.) A cluster, = clod, of native corn-stalks grown upon an old stalk which had been cut off.

i—GADE, n. pl. ama. (Contracted of gabade, from gaba, and ide, drawn, extended, = ite, poured. The *Xosa* has igada.)

Dialectic and *literally the same as* igabate, *which see.*

uku—GADULA, v. t. (From gadu, long cut, and ula, to strain or stretch. *Radically one with* gudula. *Allied to* hadu, a train, and to radula. *See also*, catula.)

1. *Literally*: to make a long cut; to cut on; to ride with speed; to gallop, = ukukwela futi;—2. To run with speed, *as*: inkabi ya baleka ya gadula i nga vumi ukuza ekaya, i. e.: the ox ran off, running with speed, or galloping, and would not come to its home.

um—GADULI, n. pl. aba. (From gadula.) One who gallops; a hard rider.

isi—GAGA, n. pl. izi. (*A repetition of* ga, and *radically one with* guga, to grow old.) *Literally*: a bend or inclination of the chest, or upper part of the body, which makes the lower part, or belly, disappear; or contracts the latter toward the chest, as this is often the case with old people.

u—GAGA, n. pl. izin. (*See* isi-Gaga.) A species of finch, so called from its peculiar inclination of the breast.

isi—GAGADU, n. sing. (From gaga, *see* isigaga, and idu, noting degree, temperature, &c. *Radically one with* gogoda, guguda, and gangata.)

1. *Primarily*: dryness of weather, which affects the earth, and prevents ploughing, *as*: a si sa limi luto ku sesigagadwini, i. e.: we do not plough or dig any more, there being too great dryness in the earth;—2. Drought; thirst.

u—GAGANE, n. pl. izin. (From gaga, and ine, small, even.) A species of mimosa, so called after its peculiar flower, like a small bell or tassel, declining its top downward, or toward the earth. It is called isizaka, after its peculiar thorn.

i—GAGU, n. pl. ama. (*See* isi-Gaga. *Radically one with* igugu.)

1. *Literally*: a peculiar cut or bend of mind; *hence*, a bold or dashing person, with special application to a young man, who shows the disposition of mind of an old, experienced, courageous, fearless, person, *as*: ngumuntu o ya abanye ba nga yi kona, i. e.: it is a person who goes where no other ventures to go;—2. One apt or quick to learn something;—3. *In an ill sense*, impudent, forward, showing great liberty of fiction or expression, e. g.: umuntu o zi tjaya ihlanyana e kuluma pezulu, i. e.: a person who behaves himself like a mad man, speaking of high things.

ubu—GAGU, n. (*See* i-Gagu.) Boldness, daringness, audaciousness, aptness, expertness, impudence, fictiousness.

uku—GAHLA, v. t. (From ga, to bend, desire, and ihla, to throw. *The sense is*: to desire to throw. *Radically the same as* gehla, gohla, guhla. *Allied to* kahla. *Compare* fahla, &c.)

Primarily: to rush at or upon, to come with force upon, to attack one, to give the first stroke, *as*: ba lwa, kwa gahla ubani, i. e.: they were fighting, but who was it that gave the first stroke.

um—GAI, n. (*Literally*: a peculiar cut or bend.) A name of the high table-land between the Umtwalume and Ifafa, about 10 miles from the sea inland.

uku—GAKA, v. t. (From ga, to cut, and ika, come off. *Radically one with* geka and goka. *Allied to* raca.)

To cut off by surrounding, applied to the art of war. It is tribal, and has besides the same signification as ganga, to fortify.

uku—GALA, v. t. (From ga, to bend, desire, and ila, to strain. *The sense is*: to bend or desire to strike. *Radically one with* gele, gila, gola, gula. *Allied to* kala, rala, &c.)

To strike off; to separate one part from

another, applied to grinding corn. It is synonymous with sila, but the proper word is gaya.

—— GALELA, qulf. fr. 1. To grind for;—2. To strike forth; to strike a blow, ukugalela ngenduku = ukutjaya ngenduku, to beat or strike with a stick.

NOTE.—This form is not used of grinding corn in the *Xosa*, but in the other senses, and especially in the sense of pouring forth, adding to, &c.

i—GALA, n. pl. ama. (*See* Gala. Most probably a transposition of ilanga, the sun.) The sun. Umuntu wa semalangeni u hlonipa a ti igala, i. e.: a man of the amalanga or ilanga (sun) tribe, when he is afraid to pronounce that name—ilanga—he uses igala instead of it.

in—GALATI, n. pl. izin. (From gala, and iti, shoot, string. *See* bilati and fokoti.) The navel-string of an infant. *Tribal; see* fokoti.

uku—GALAZA, v. t. (From ga, bend, ila, to strain or rise, and iza, to make. *It is allied to* qalaza, to make the head to rise, to look about. In the *Xosa* the same word is qulusa.)

Literally: to show a desire to strike, or to make a bend before, *viz.*: to pretend not to see or not to look at by bending the head to the ground and putting forth the fundament instead of the face.

isi—GALELO, n. pl. izi. (From galela.) A stroke or blow.

in—GALO, n. pl. izin. (From gala. *The literal sense is*: a striking forth.) The arm from the hand to the elbow; the fore-arm.

u—GALO, n. pl. izin. (*See* in–Galo. *Allied to* ukalo.)

1. *Literally*: a striking; *hence*, a limb of the body;—2. *Indiscriminately*: the arm, fore-arm, and upper-arm.

NOTE.—Ugalo, being an abstract term, is therefore used in Zulu counting for the abstract numbers of 8 and 9, *as*: shiya 'ngalombili, i. e.: to leave out or omit two fingers (limbs) out of the ten of both hands, = make 8; and—shiya ugalo olunye, contract. galolunye or galonye and galunye, i. e.: to omit one finger out of the ten of both hands, = make 9.

The instance of 9 shows a great variety of contracted forms to which may be added:—'ngalonye, properly a compound of ingalo inye, or 'ngalunye of ingalo olunye, or obviously from 'ngalombili, which is properly izingalo ezimbili, and is often indiscriminately—ngalobili = ngalonye. These instances exhibit to us the primitive use or nature of the nominal forms.

isi—GALWANA, n. pl. izi. (Dim. of ingalo.) 1. The wrist; *literally*: the declination or diminution of the arm, or a small bend;—2. A band, made of strings of beads, worn above the ankle, similar to a bracelet.

i—GAMA, n. pl. ama. (From ga, to bend, and ima, to stand. *The literal sense is*: to incline to move, to make a distinction, to signify a stand or state. *Radically one with* gema, goma, and guma.)

1. A name; *primarily*: a feeling to set apart or express an idea or character by which a thing is distinguished, *as*: Ulangalibalele (proper name), i. e.: a glaring sun;—2. Reputation, honor, eminence, praise, which go a great distance round, *as*: tula, a ka nalo igama, i. e.: be still, he has no reputation,—si ya vuma amagama ezinkosi zetu, i. e.: we sing the praises of our chiefs;—3. A song, poem, poetry;—4. A distinct statement, declaration, assertion, *as*: si li zwile igama leli'cala, i. e.: we have heard the whole length of this case;—5. Substance, essence, contents of an object.

um—GAMA, n. pl. imi. (*See* i–Gama.) A distance. (*Umgamana* and *umganyana*, dim. A short distance.)

uku—GAMANXA, v. t. (From gama, and nxa, at one side, or equal sides. *The literal sense is*: to cut or bend right in the middle or across. *Dialectic*: gabanxa, *with which compare* banxa.)

To take hold of in the middle or across, *as*: uma ba ya lwa abantu a ti omunye a m gamanxe omunye a m wise pansi, i. e.: when people fight, then one takes hold of the other in the middle of the body, and throws him down.

—— GAMANXISA, caus. fr. 1. To try, endeavour, &c., to take hold of across; to clasp, or throw the arms across or round a thing;—2. To make up to the middle; to make half-full, *as*: gamanxisa iqoma, i. e.: make the basket half-full.

um—GAMANZI, n. pl. imi. (From um–Nga, mimosa, and amanzi, water.) A kind of mimosa with thorns, growing high and having few branches; but called so from the great mass of watery fluid it contains, for which reason it is not used for firewood. It is known under the Dutch name *kameel dooren*.

uku—GAMATA, v. t. (From gama, and ita, to touch, to throw. *The literal sense is*: to touch about or in the middle. *Connected with* gamanxa.)

1. To inclose or encompass something with the fingers, or inclose and hold it with the hand in the middle, so that it can bend on both sides, *as*: nga lu gamata uluti, i. e.: I held the piece of plank with the hand in the middle;—2. *Hence*, to weigh with scales; to hold the balance in the hand; to have on each side equal length or weight, opposite to cupela, to

hold by one end;—3. To hold or reach as far as a half, *as*: umpongolo u gamete pakati, i. e.: the cask (of fluids) contains as much as the middle or half-full;—4. *Figuratively*: to enter upon a case or question with impartiality; to weigh the reasons or arguments on both sides of a question, *as*: inkosi i gamete icala, a yi li cupeli, i. e.: the chief weighed, or estimated the case on both sides, and did not treat only one side of it;—5. To be of full standing in any office, business, &c., *as*: inkosi i gamete i busa a yi cupile, i. e.: the chief has for a long time been governing, and has not commenced just now;—6. To be of full age, *as*: inkomokazi i gamete, i. e.: the cow is of full age.

—— GAMATISA, caus. fr. 1. To inclose and hold with the fingers or in the hand;—2. To regulate a thing or put it in a state of equal proportion; to balance, *as*: gamatisa uti lolu, i. e.: put this piece of plank as far as to its middle over the other;—3. to make half-full, or to the middle.

i—GAMBU, n. pl. ama. (From ga, cut, curve, and imba, to dig. *Radically one with* ugumbu, *see* gumba, to hollow, excavate. *Allied to* gomfa.)

Literally: a curve, crescent, or curving rim; a half moon, designating a peculiar spot or mark on the color of a beast, running from the back down on both sides of the belly.

uku—GANA, v. t. (From ga, to bend or desire, and ina, to join, unite. *Radically one with* gona. *Allied to* kana, to draw together. It is, at the same time, a repr. verb of the root ga, denoting inclination or affection toward one another.)

Literally and primarily: to join in affection or inclination; to wed; to marry, *as*: Umapanhla u ganiwe ngunobantu, i. e.: Mapanhla (the man) has been wedded to Nobantu (the female).

This verb is exclusively applied to the female, and indicates that one out of many had her affection, and that she was at liberty to act in this case according to her inclination. This is the original import of the word, which plainly shows that these nations have exchanged that natural and honorable law for their present unnatural, disgraceful, and brutish custom of purchasing and selling the female into marriage. The word only is retained, but its form and spirit are lost!

—— GANANA, repr. fr. To enter into matrimony with each other.

uku—GANDA, v. t. (From ga, and inda, to extend. *Allied to* kanda, ganda, banda, &c. *The radical sense is*: to spread. The *Xosa* has, instead of this verb, gangata.)

To use some skill in laying a floor, by filling up or equalising the surface with earth.

—— GANDELA, qulf. fr. To lay a floor by pounding and stamping it, *as*: ukugandela umbala enhlwini, i. e.: to pound a space in the house even.

uku—GANDALA, v. t. (*Radically one with* gandela, from ganda. *Dialectic* gandaya. *See* enwala, enwaya, and endaya.)

To lay a floor by pounding and stamping the surface, *as*: ukugandala umbala, *see* gandela.

u—GANDO, n. pl. izin. (From ganda.) 1. *Literally*: a gradual extension; *hence*, a spear squared and running gradually out into a sharp point, like a long nail;—2. Something squared, like a piece of wood which the natives use instead of a wooden spoon.

GANDUMA, conj. (From ganda, and uma, to move. *The literal sense is*: to extend moving toward. It has the proper form of a verb, but is only used for connecting sentences, and *coincides exactly with* andula, *which see.*)

Then; afterward; and then; and thus; and yet, *as*: qeda ukuhlaba lapa ganduma u ya kona, i. e.: first finish spitting here and afterwards you go there; uya—is a contraction of ukuya, and andul' ukuya kona is literally the same; or, ganduma u ye kona, is elliptic for ganduma kubuya u ye kona, all having the same sense, and *coinciding also with* kanti uma kona.

in—GANE, n. pl. izin. (From gana, *which see.*) *Properly*: a darling; a darling child; but *commonly*: an infant.

ubu—GANE, n. (From ingane, formed by ubu retaining even the *n* of its nom. form, and frequently pronounced ubungane.) *Literally*: the state, condition, or time of being regarded with affections or tenderness; *hence*, infancy.

in—GANEKWANE, n. sing. (From ingane, and ikwane, of the passive kwa of ka, drawn together, extracted. It contains the same radicals as anekwa of aneka, to spread open.)

A story, fiction; nonsense, = into e nge luto, i. e.: that which is nothing, a nothingness, or = indaba, = imikuba emidala, i. e.: old customs; *literally*: an extract, composition, or story for little infants, infants' or children's story. It is an expression of reproach or ridicule.

uku—GANGA, v. i. (From ga and nga, *which see. The literal sense is*: to use freedom to excess, to indulge in freedom to excess, to use force above force. The same radicals are in gaga, gagu, of which *compare* 2.)

1. To behave licentiously, exceeding the limits of law; to be wanton, unrestrained,

frivolous, disobedient, naughty, impudent, *as*: uma umtwana u y'ala u m kalime, a buye a ye lapo u m kalime u ya ganga, i. e.: if a child refuses (to behave well) and you tell him not to do so, but he turns to the same thing, and you must again tell him not to do so, then he is impudent;—2. To use vehement language; to speak incredible, impossible things, = umuntu u ti wo susa lentaba u ya ganga, i. e.: a man that says he will remove this mountain from its place exceeds all limits, or is out of his senses;—3. To speak an untruth; to revile; to use opprobrious words.

i—GANGA, n. pl. ama. (From the verb.) *Literally*: that which exceeds or goes beyond a certain limit, line, or point; *hence*, the highest top or hill that shoots or rises from any range of mountains or high lands.

in—GANGA, n. pl. izin. (*See* i–Ganga and um–Ganga.) A small hill, or heap of earth raised on the surface by ants.

in—GANGA, n. pl. izin. (*See* the verb.) A species of mustela of a black and white color, and as large as the common weasel; most probably so called from its daring or bold nature.

um—GANGA, n. pl. imi. (*See* i–Ganga. *See* Fingo.) 1. A heap or a place where a heap is made, e. g.: ku telwa kona izibi, i. e.: where all kind of rubbish is thrown upon;—2. A place which is raised upon something, as the watch-house in the native garden is raised upon poles (= ubamba.)

i—GANGALA, n. pl. ama. (From iganga, and ila, to strain, stretch. *Allied to* kangela.) A range of high table-land.

in—GANGALA, n. pl. izin. (*See* i–Gangala.) Single places or extents of high table-land.

in—GANGANE. *See* Kankane.

uku—GANGATA, v. t. (From ganga, bent, and ita, to touch. *See* namata. The *Xosa* use this word for ganda or gandala, *which see.*)

To touch or cleave to the upper part of the mouth or roof (ulwanga); to parch the palate or gums.

—— GANGATEKA, qult. fr. 1. To be parched with thirst; to be extremely dry, *as*: 'm nikeni amanzi umtwana u gangatekile, i. e.: give the child some water, it being parched with thirst;—2. To shrink together as a skin. (Instead of this the *Xosa* has nqanqateka, which is exclusively applied to a dryness of the mouth, to be removed, however, by smoking tobacco.)

in—GANGAZANA, n. pl. izin. (From inganga a mustela, and izana, to come next, after each other, denoting generating. *See* isifazana, inyamazana, &c.)

1. The generation or genus of mustela;—2. A single species of that genus.

u—GANGE, n. pl. izin. (*See* the verb ganga, iganga and umganga.)

The outward fence which encloses or surrounds a native village, in the centre of which is the cattle fold enclosed by another fence called utango. (The udongo, wall, is sometimes synonymous with ugange.)

um—GANI, n. pl. om. From gana. The *Xosa* has ukumkani which is obviously the same word, because the incipient part *uku* is contracted of uka umkani, analogous to ikomkulu, of ika umkulu, i. e.: the place of the great, = chief, *hence*, metaphor. kingdom;—ukumkani signifying the highest person in rank, the highest chief or king.)

1. *Literally and primarily*: a person of affection, who gains others by his affection, an affectionate one. *Hence*,

2. A name of honor given to a superior by an inferior in a flattering or friendly way of address, = my lord, my dear sir, my dear friend. It is, therefore, simply another name for inkosi, *which see.*

um—GANJA, n. sing. (From ga, bend, strength or power, and nja, shoot or thrust together or into. *See* the roots of inja, joja, njonja, itunja, &c.)

Literally: a substance of power thrust into a cavity, designating a pith, *as*: umganja wetambo, i. e.: the pith of a bone, marrow. (*See* um–Ongo.)

i—GANU, n. pl. ama. (*See* um–Ganu.) The fruit of umganu, like a small pear.

um—GANU, n. pl. imi. (From gana. *Literally*: a substance greatly desired; coinciding with the allied word kanu in kanuka. to desire.)

A wild pear-tree, containing a very soft and useful kind of wood of which the natives make their utensils, as pots for milking, spoons, and most other ornamental pots and things they offer for sale.

uku—GANZINGA, v. t. (From ga, inza, to make and inga. *Literally*: to make thoroughly dry. *See* gangateka. *Dialectic*: gazinga.)

To parch, as corn; to roast, as coffee.

The word is used of dry species only, not of meat, &c., and it primarily means to bend or spread broad and bend, or spread again, *viz.*: turn the species on the fire and leave them in that state and then turn them again. (*See* banzi.)

uku—GAPA, v. i. (From ga, to bend, bow, and ipa, to give. *Ga* here has a peculiar sound between g-k. *Allied to* gaba, kapa, *which see.*)

1. To give a bend or inclination to vomit; to make an effort to vomit, *as*: ngi pe umuti ngi gape, i. e.: give me a dose of medicine that I may vomit;—2. To retch; to throw up.

uku—GAQA, v. t. (From ga, bend, and iqa, set on, upon. *Radically one with* geqa, goqa, and guqa. *Allied to* gaca and gaxa. *See also* baqa.)

To creep or go on hands and feet.

—— GAQELA, qulf. fr. 1. To creep upon, at, *as*: izilwanyazana zi ngi gaqele, i. e.: little insects, which bite, have crept upon me;—2. To lie with a female while she is asleep, *as*: wa si gaqela isifazana, u nga kulumanga naso nje, i. e.: he went to lie with the woman without having had her permission.

i—GATJA, n. pl. ama. (From ga and tja, to shoot. *Connected with* ingaba.) Branch of a tree.

in—GATJULA, n. *Dialectic*: instead of qatjula, *which see.*

i—GAU, n. pl. ama. (A contraction of gabu, which some tribes use. From gaba. *Radically one with* igaba and ugubu.) A green pumpkin, when it is still very young and soft.

u—GAU, n. pl. izin. (From gaba, contracted. *Radically one with* gebe and gibe.)

1. A bend, curve, or inclination in a range of hills or high lands;—2. A bad or crooked place or passage over hilly or rocky places, *as*: ku sogaweni, i. e.: it is there very crooked or bent.

uku—GAULA, v. t. (From ga, to bend, and ula, to strain, to take off. *Allied to* kaula. *Sis.* kaula. *See also* paula and zaula.)

To cut off; to cut down; to hew, *as*: gaula imiti, i. e.: to cut down trees.

i—GAULO, n. pl. ama. (From gaula.) An axe, hatchet, or any instrument for hewing.

i—GAUSHE, n. pl. ama. (From igau, bent, and she, *radically one with* dje, tje, shoot, *hence*, away. *Others use* irau *or* ihau, instead of it, all *coinciding radically.*)

Literally: something, = a place, for bending away or under it, *viz.*: for protection; designating a shield. (The root *she* coinciding also with *hla*, we have nearly the same sense in isihlangu, shield, i. e.: a weapon of defence.)

uku—GAXA, v. t. (From ga, to bend, and ixa, to fork, to cross. *Allied to* gaca and gaqa.)

1. To bind across; to chain, *as*: isonta lengcwele li gaxiwe, i. e.: the wheel of the wagon is chained (*lit.* it refers to the hook being fastened in the chain);—2. To catch with a hook, as a fish, or with a crook;—3. To ensnare, to entangle, to involve, *as*: inkuku i zi gaxile ngentambo, i. e.: the fowl has entangled itself in a string;—4. To cross the legs, *as*: wa hlala wa gaxa, i. e.: he sat with the legs across.

—— GAXANA, rcpr. fr. To hook at each other, to be fastened together.

—— GAXELA, qulf. fr. 1. To hook at or for;—2. To interrupt, *as*: u ngi gaxela ni ngokupendula kwako, i. e.: why do you interrupt me by your answering?

—— GAXISA, caus. fr. To make to hook; to entangle; cause to interrupt.

i-·GAXA, n. pl. ama. (From gaxa, v. Others use igaqa, from gaqa.) A certain spear, = iboqo.

isi—GAXA, n. pl. izi. (From gaxa. *Dialectic*: gaqa.)

1. *Literally*: any mass or body which may be curved or crooked; *hence*, any rough mass, lump, piece, or size of earth, stone, or wood;—2. Anything carved, &c., as a pillar, statuary, &c.

um—GAXA, n. pl. imi. (From gaxa, bent, winding upward. The last root, xa, contains a peculiar click, a palato-guttural, a most difficult articulation. Other dialects have instead of this a harsh guttural ganra.)

A large kind of antelope, so called from its large winding horns. It is a kind next to the African i–Kudu.

uku—GAYA, v. t. (From ga, to cut, bend, and iya, to retire, reduce. *Radically one with* giya. The *Xosa* has guya, to make smooth, used of shaving the head. *Allied to* tjaya.)

Literally: to crush and reduce to small particles, to grind. The *Amalala* dialect is gala, synonymous and different at the same time.

—— GAYEKA, qult. fr. To become fine by friction, as meal, = umbila u gayekile, i. e.: the maize has become fine by grinding.

i—GAZI, n. (pl. ama. seldom.) (From ga, to force, cut, and azi, that which is coming. *The literal sense is*: that which rushes forth from a cut, or gushes out by violence, a gush. *Radically one with* geza, gozi. *Closely allied to* kaza, kozi, &c. *Compare* azi *with* um–Fazi. It is frequent in the kindred dialects. *Sis.* mari.) Blood, which gushes from a vein.

in—GAZI, n. pl. izin. (*See* i–Gazi.) Blood, which is contained in the blood-vessels after an animal is killed; blood in a dead state.

isi—GAZI, n. (*See* i–Gazi.) Something that has the appearance of dead blood; *hence*, smut, which forms on maize and other grain, = isihumba.

um—GAZI, n. (*See* i–Gazi.) Small red beads, applied to the color only.

uku—GCABA. *Dialectic*, instead of caba and qaba, *which see.*

isi—GCABO. *Dialectic. See* Cabu.

uku—GCACA, v. t. (From gca, to be skilled in moving on the top, and ica, to top. *Allied to* caca.)

To dance in a graceful manner; applied to the dance of an intombi, who is to be married away. It is synonymous with cangoza.

isi—GCAKI, n. pl. izi. (From gca, to cut or bend at a point, and iki, come up, put up. *Radically one with* ceke, except the notion of ga.)

Properly: a declination of the rays of the sun, when they are broken by clouds or any other object they meet in the direct line, as a tree, &c.; but *commonly*: the spot at which the sun shines, e. g.: indau umuntu u tamela kona, i. e.: a place or spot where one is basking.

in—GCANGA, n. pl. izin. (From qanga, *which see. Allied to* in—Kanka.) A dog, —izwi elivama nabafazi, i. e.: a word exclusively or chiefly used by women.

isi—GCAU, n. pl. izi. (From gca, bent at the top, and u, or bu, separate, particularly. *Allied to* cabu, ugau, indau, &c.)

1. A place where the grass has been trodden down, immediately outside of the native kraal, where, usually, the cattle stand when their fold is too muddy. Under the same circumstances this place is used for dancing;—2. A kind of beads, flat and long, and of an earthy color, denominated after the appearance of the place N. 1. (*Hence also*, the name for the isigcawu, spider, in the *Xosa.*)

um—GCAZO, n. pl. imi. (From caza, to pick off, with g euphonic.) *Literally*: a substance picked off, signifying maize, *viz.*, it is an ibizo lokuhlonipa, i. e.: a word of reserve to those who do not like to call the name umbila.

in—GCEBA, n. pl. izin. (From gce, bent on the top, and iba, to separate. *Radically one with* gciba and gcuba, as also with caba, ceba II., coba, icuba, and iqabi, leaf, &c.)

A species of wild banana tree, so called from its flower, which contains almost nothing but leaves. (It is sometimes confounded with ingcema.)

in—GCEBO, n. (From ceba I., with g euphonic.) Riches.

in—GCEMA, n. pl. ama. (From gce, bend to the top, and ima, to move, stand. *Connected with* ibuma and induma.)

1. A kind of fine rush, running gradually thinner toward the top like a needle, and having its seed in a cluster at one side of the halm, about one foot from the top. It is very flexible, and used for sewing or binding mats;—2. Any small or fine piece of wood like a thatching-needle, or a needle for making mats.

uku—GCETJEZA, v. t. (From catja, to withdraw, to keep, and iza, to make.)

To run or hop away; applied to the hopping of a small bird.

GCI. An exclamation, nearly as ci, expressive of some sound heard when a bottle is filled with water to the top and at that moment gives a sound like gci-gwi; or when something is tied together or shut.

uku—GCIBA, v. t. (Most probably only a dialectic difference of ciba. *The literal sense is*: to shut out or up. *Allied to* gqiba, cupa, &c.) To ward off or fend, *see* ciba.

in—GCIBO, n. pl. izin. (From gciba.) A trigger.

uku—GCILAZA, v. t. (From gci, utmost point where something closes or shuts, ila, to strain, and iza, to make. The first two radicals are the *same as in* gcula, and *allied to* gila.)

To make an effort to soothe or ease the pains of the gullet in case of inflammation of it and of the glands, *as*: tatani upape ni m gcilaze, i. e.: take a feather and insert it into the gullet in order to ease the pain.

u—GCILAZA, n. (A contraction of the Infint. ukugcilaza.) A disease or inflammation of the gullet or glands; mumps. The word is used only in connexion with na, *as*: u nogcilaza (= nokugcilaza), i. e.: he suffers from mumps.

uku—GCINA, v. t. (From gci, to the utmost, and ina, to meet, press together. *The sense is*: to shut closely.)

1. To shut, to close, lock, bolt, or bar, *as*: inhlu i gcinile, i. e.: the house is closed;—2. To be shut, full, &c., *as*: imigodana yamakambe i gcinile, i. e.: the little holes of the honey-comb are quite full (of wax);—3. To cement, to glue, hold together, stick;—4. To conclude, to end or finish, *as*: ilungakazi ku gcinwe ngalo ukusenga, i. e.: they finished milking with the white and black cow;—5. To do something the last time, finally, *as*: nga gcina ukuya etegwini inyakenye, i. e.: the last time I went to the bay is a year since;—6. To close up, to shut up; to keep, hold, preserve, take care of, *as*: li gcine izwi lami ngenhliziyo, i. e.: keep my word, = shut it up, in your heart. (The *Xosa* uses this word in the last sense only.)

—— GCINEKA, qult. fr. To be shut, closed, preserved, kept; to stick fast together, as things glued.

—— GCINELA, qulf. fr. To close, shut, keep, &c., for.

in—GCINA, n. pl. izin. (From the verb.) A bulbous plant, like the incoto, used as medicine for cattle, especially for calves, to bind the bowels.

um—GCINA, n. pl. aba. (From the verb.) A keeper, preserver, &c., used of persons and things.

um—GCINI, n. pl. aba. *Same as* um–Gcina, used of persons only.

i—GCINO, n. pl. ama. (From gcina.) Conclusion, end; the last or extreme.

in—GCINO, n. pl. izin. (From gcina.) Wax of bees.

in—GCIPO, n. pl. izin. *Dialectic; see* in–Gcibo.

uku—GCOBA, v. t. (From gco, to the utmost, top, and iba, to press, separate. *Almost radically one with* coba, and gcaba; *see* gcuba and angcobe.)

Literally: to destroy the unpleasant smell of the body by the application of ointment; *hence*, to smear, anoint.

in—GCOLO, n. pl. izin. (From gco, and ila, to strain; *see* gcoba. *Radically one with* gcula, ncola, cila, and colo.)

A small round eatable, something like potatoe, growing at moist places. *The literal sense* indicates a sourish or astringent taste.

in—GCUBA, n. pl. izin. (From gcu, to the utmost, and uba, separate. *The primary sense is*: corruption. *Radically one with* gcaba, gceba, gciba, and gcoba.)

Properly: something that has lost its natural form of body by the separation of its compactness or compound parts; *hence*, mouldy, musty, sour, foul, fetid; *commonly*: flesh of a dead animal.

i—GCUKA, n. pl. ama. (From gcu, to the utmost, and uka, to come off, to fix. *Allied to* gquku and gxuka.)

Literally: a species which is at its utmost point; extremely hasty to run off, designating the black ant, usually found running about open road.

i—GCUKU, n. pl. ama. (*See* igcuka.) Something put on in extreme haste or anxiety, *viz.*: some sort of dress made of a rough skin, which the women put on in time of war, very likely for the purpose of being prepared for a hasty flight. (The *Xosa* has ikaka instead of this.)

uku—GCULA, v. t. (From gcu, to the utmost, and ula, to be strained. *Radically one with* gcila, and *allied to* gqula and qula.)

1. *Literally and primarily*: to be in the utmost strain or strait; to be at the last or extreme point of animal life, *as*: inkomo a yi sa hli, i se i gculile, i. e.: the cow does not eat more, and is nearly dead; —2. Applied to a state or condition of mind; to stand at one place, as fastened with nails, immovable, *as*: nanko umuntu ngi m bone e gculile, i. e.: there is somebody whom I have seen standing at one place only;—3. To be in a strait, to be speechless, stunned, stupified, apparently dead, *as*: wa ti si namanga si nga kwazi ukuqopa izinsuku zetu, si gculile ke, i. e.: he said we were wrong and did not know how to mark our days by notches (cut on a stick), consequently we have been quite speechless.

um—GCULA, n. pl. imi. (*See* the verb.) A stalk of maize which bears no corn, *lit.*: which stands at one place, stands only there; a mere stalk.

um—GCULO, n. pl. imi. (*See* um–Gcula.) Some kind of spear; *literally*: a mere spear, no particular one.

NOTE.—This word is obviously only tribal, as umgcula frequently is used instead of it.

GCUMA. *See* Gquma.

isi—GCWANGA. *See* Qwanga.

in—GCWELE, n. pl. izin. (From the perft. of cwala II. to make smooth, beautiful. *Others* in–Cwele. *See* Nqola.) A wagon, carriage.

in—GCWELE, n. (*See* the next before.) Smoothness, beauty, &c.

It is used in apposition, and retains the element *n* of its nom. form in every case, *as*: into e yingcwele, i. e.: a thing which it beauty = is beautiful;—abantu abangcwele (contract. of aba ying.), i. e.: people who are shining, &c.

REMARK.—This word was first used in the *Xosa* to signify *holy*, and from thence came to Natal. The fact that it is only partly or little known to these tribes in that signification should, however, be no reason for rejecting it. For, its stem cwela is in daily use among the Natal tribes, but not in the *Xosa*, which uses only its caus. form, and there is no other word which could be more recommended to express this meaning.

uku—GEBA, v. t. (From ga, and iba. *Radically one with* gaba, giba, goba, guba. *The sense is*: to bend, decline.)

1. To bend over, to fall over, forward or backward from an erect position, *as*: u ya geba lomuntu u funa ukuwa, i. e,: this man is bending over, being about to fall down;—2. To decline, to settle down, to set, to sink, *as*: ilanga li geba, i. e.: the sun is setting;—3. To be relaxed, loose or languid, *as*: ikanda lomtwana li ya geba, i. e.: the head of the child is declining.

—— GEBISA, caus. fr. 1. To cause to bend, decline, &c., *as*: gebisa umtwana obeletwayo, i. e.: let the child which is carried on the back lean backward or over;—2. To relax, to slacken.

i—GEBE, n. pl. ama. (From geba. *Allied to* gibe.) An artificial cavity for catching sea-cows and other animals. After the hollow has been dug out, sharp sticks are fastened at the bottom, and the opening is covered with sticks and bushes, which rest upon a pole that is so curved in the

middle as to bend and break down when trodden upon by an animal. From this pole the cavity has its name.

uku—GEBEZA, v. t. (From geba, to cut, bend, and iza, to make. *Radically the same as* gibisa, to make, to throw, and goboza. *Allied to* bebeza)

1. To make or do as if cutting; to do as if one was about to fling a knife or a weapon;—2. To seem agitated, to tremble with the hands when holding something;—3. To be in irregular motion.

—— GEBEZELA, qulf. fr. 1. To do as if throwing or flinging at, *as*: u ngi gebezela nina? i. e.: why do you as if you would fling the knife at me?—2. To throw forth, to scatter from trembling, *as*: wa gebezela amanzi, i. e.: he threw the water on the ground, spilt it with his trembling hands;—3. To be in confusion of mind, to be mad; because those who act as in No. 1 and 2, appear to be out of their senses.

uku—GECA, v. This word is *tribal*. *Radically one with* gaca, but genca, *(which see)* is in common use. The *Xosa* geca means, to sweep out or away, and in this sense the Zulu-Kafir use geqa, *which see*.

u—GEDA, n. (From ge, with force, and ida, extend. *Radically one with* gada, gida, goda, guda.)

Literally: something of great force, or vehement; a vehement thing, a devilish thing. It is chiefly an izwi lezifazana, i. e.: women-word, used instead of igebe.

GEDE. (From geda.) An exclamation expressive of vehemence, which is commonly used in a ludicrous or cursing (ukutukana, to curse one another) sense, *as*: ukuhlangana nonina gede, i. e.: when meeting his mother he expressed a vehemence of joy so as to utter even a curse.

NOTE.—From the use of this word it is obvious that it is a vocative, and originally a noun, analogous to belu, qede, &c.

uku—GEDEZA, v. t. (From gede, and iza, to make. The *Xosa* has kenteza.)

1. To utter vehement, severe language, = kalimela umuntu, i. e.: to speak hard words to one, to scold;—2. To speak or call out very loud, = memeza.

uku—GEHLA, v. t. (From ge, with force, and ihla, to rub. *Radically one with* gahla, gohla, and guhla. *Allied to* kehla and kihla in kihliza.)

To gnash, *as*: amenyo, i. e.: the teeth.

u—GEHLANA, n. dim. (From gehle.) Stony ground consisting of small ugehle, gravel.

u—GEHLE, n. sing. (From gehla.) Gravel, gravel-stone, small flints. From the sense of gnashing, crashing or grating.

uku—GEJA, v. t. (From ge, bend, and ija, to shoot, to throw.)

1. To strike in a bending line or direction; to strike or hit the ground, *as*: nga funa ukuponsa inyamazana ngomkonto nga geja, i. e.: I was throwing with the spear at a buck but hit the ground (the spear went to the ground);—2. To turn the ground with an axe.

i—GEJA, n. pl. ama. (From the verb.) A pick, plough.

uku—GEKA, v. i. (*Properly*: the qult. fr. of ga, to cut, and ika, to go off. *Dialectic*: gega. The *Xosa* has guya, to shave the head, *literally*: to turn old or worn out, as a bald head is a sign of old age.)

To shave the head or the beard, = pucula.

i—GELE, n. pl. ama. (From ge and ile, or rather the qulf. fr. of ga. *see* geka. For its proper sense *see* isi-Gele.) A person who forces or puts himself forward, an intruder, e. g.: umuntu ozingenisa endabeni, i. e.: one who intrudes himself upon affairs of others.

i—GELE, n. pl. ama. (*See* isi-Gele.) A species of wild turnip, much like the igonsi, and called so after its peculiar shape, *viz.*: the sloping or projecting turnip.

in—GELE, n. (*See* isi-Gele.) Name of a mountain beyond the Umzimkulu.

isi—GELE, n. sing. (*Properly*: from the qulf. fr. of ga, gela, to cut, bend forth, off, &c. *Radically one with* gala, &c., *which see*.)

Literally: a shape or form bent forth or off, *viz.*: from the usual or common shape; applied to the human head or face; a shape of a long head, sloping in front and projecting far behind, as of the American-Indians.

uku—GEMA, v. i. (From ga, or ge, bend, decline, and ima, to move, stand. *Literally*: to bend from a standing or upright position. *Radically one with* gama, goma, and guma. *Coinciding sometimes with* geba.)

1. To make an inclination with the head or other parts of the body, in order to signify something;—2. To nod, *as*: ukugema ngekanda, i. e.: to incline the head with a quick motion in any direction forward, sideward, backward, or as in sleep; to beckon with the head, or by a nod of the head;—3. To make a gasp with the mouth, pretending to bite;—4. To throw forth or lift up the hand, pretending to beat or flog, and similar significations (= linganisa).

—— GEMEKA, qulf. fr. To lose the balance of the head or body, as when sleeping in an upright, sitting position.

uku—GENCA, v. t. (From ga, or ge, cut, bend, and inca, with a point, *see* ince, a knife. *Dialectic* genqa; *tribal* geqa. The *Xosa* has irenqa, any instrument for cutting, spear, knife, saw, &c.)

To cut with a knife, sword, &c.; to hew or chop, *as*: ukugenca izihlahla, i. e.: to cut off small bushes or branches. (As a knife or sword can only be used for cutting off small things, the word is limited thereby, and may not be applied to trees, &c., to be cut down, or chopped down.)

—— Genceka, qulf. fr. To cut with a knife, to receive a cut with a knife, *as*: u gencekile ngengalo, i. e.: he received a cut at his arm.

When this form is applied to a large tree, it means not only that it has received a cut with a knife, &c., but implies also that the tree is *too hard* or *difficult to be cut* down with a knife.

in—GENDI or Gende, n. pl. izin. A name for the honey-bird, as a species of the genus u-Ngende, *which see.*

i—GENHLE, n. pl. ama. A pipe or flute made of a piece of reed from 2–3 feet long; so called from the sound it gives like—genhle.

uku—GEQA, v. t. (From ga, or ge, to cut, and iqa, on a top, upon. *Radically one with* gaqa, goqa, and guqa, and *allied to* gaca and geca, *which last see particularly.*)

1. To cut or carve upon; to scrape; to clean by scraping, particularly the bottom or inside of a thing, *as*: ukugeqa uselwa, i. e.: to scrape out the entrails of a calabash by cutting the same loose;—2. To clean out, to sweep out the inside of a thing, *as*: igula li ya geqwa, i. e.: the calabash for milk is cleansed inside;—3. To renovate, to renew, to make fresh and vigorous, *as*: umfazi ongazali u geqwa, i. e.. a woman who does not get children is invigorated by application of medicine.

—— Geqela, qulf. fr. To scrape out, &c., for, *as*: ngi geqela ugwai, i. e.: scrape out some snuff for me (from the snuff-box).

um—GETANE, n. pl. imi. (From ge, with force, and tane, dim. of ita, to touch, to take.) An indigent, needy, or poor person or thing.

This is a word of the *Amabaca*, and undoubtedly only dialectic, instead of in-Kedama, of the *Zulu* and *Xosa*, *which see.* It means the same as ihobo, *which is tribal.*

uku—GEXA, v. t. (From ge, to bend, and ixa, to the sides. *Radically one with* gaxa, &c.)

To move backward and forward, to rock, as in a chair.

uku—GEXAGEXA, v. i. *(A repetition of* gexa, *radically one with* gaxa. The sense is also the same in xengaxenga or xegaxega, which is a transposition of roots.)

Literally: to bend in some way, or to some degree, one way or the other, to lose the balance; to totter.

um—GEXO, n. pl. imi. (From gexa—*same as* gaxa, to bind across.) A mass of strings of large beads, or stringed beads of all sorts, worn around the neck or across over one shoulder and under one arm.

uku—GEZA, v. t. (From ge, bend, and iza, to make. *Radically one with* gazi, a gush. *Nika*, gesa.)

Literally: to make run down, to force to come down; applied to splashing in water: to make the water gush over one; to dabble, to bathe, to wash, *as*: si ya kugeza emfuleni, i. e.: we go to bathe in the river;—ukugeza izingubo, i. e.: to wash clothes.

In the *Xosa* this word is applied to a crazy or deranged mind, or to the forcible and vehement actions of a mad person only. The sense is obvious.

—— Gezeka, qult. fr. To be clean, *as*: izingubo zi gezekile, i. e.: the things have been fit for washing, become clean.

i—GEZA, n. pl. ama. (From geza, v.) A person who is very clean; a pretty person. (In the *Xosa*, a mad man.)

in—GEZA, n. pl. izin. (From geza, v.) 1. *Figuratively*: fog, mist; *lit.*: a wash or gush:—2. A kind of weed.

uku—GIBA, v. t. (From ga, and iba. *Radically one with* gaba, geba, goba, and guba. *Allied to* kipa, ciba, gciba.)

1. To cut off, to separate, to hold or keep separate from, *as*: ukugiba impahla empongolweni, i. e.: to separate goods from the box;—2. To put down, to throw, *as*: yi gibe inja, i. e.: keep or drive the dog off by throwing at it.

—— Gibisa, caus. fr. To cause to separate, &c.

—— Gibisela, qulf. fr. To cause to keep away, to cause or make to keep separate, to fling, throw at, *as*: yi gibisele ngamatye inja, i. e.: throw the dog with stones to keep away, = stone him away.

in—GIBE, n. pl. izin. (From giba.) A bend, *viz.*: trigger, = ingcibo.

um—GIBE, n. pl. imi. (From giba. *Allied to* igebe.) *Properly*: a cut, bend, or declination which moves; *commonly*: a long stick used for a spring, or elastic power for ensnaring or entrapping wild animals. It is from six to nine feet long, with one end fastened in the ground, and having a string tied at the other, the point of which is a loop which is fastened to the trap keeping the stick strongly bent. At the moment an animal enters the opening of the trap in which the loop stands the stick drives back, holding the animal bound and caught.

uku—GIDA, v. i. (From ga, and ida, to draw, extend. *The sense is*: to draw forcibly, with vehemence. *Radically one with* gada, geda, goda, guda. *Allied to* kita, bida, dida, &c.)

To dance with vehement turns or contortions. This mode of dancing is performed by the girls only in the open dancing circle, at one end of which the men are sitting toward whom the girls bend their bodies, coming from the opposite end.

—— GIDELA, qulf. fr. To turn in dancing for, toward, in the direction.

—— GIDELANA, repr. fr. To turn in dancing toward each other, in two parties promiscuously.

uku—GIDAGIDA, v. i. (*A repetition of* gida.) To make turns or motions like one who is tickled; to be ticklish, tottering, giddy.

uku—GIDAZA, v. t. (From gida, and iza, to make.) To tickle.

isi—GIDI, n. pl. izi. (From gida. *Allied to* gede.) 1. Shaking, turning, applied to an earthquake;—2. A maze, a perplexed state of things, uncertainty, applied to a number which exceeds comprehension; innumerable things.

uku—GIDAMA, v. i. (From gidi, shake, quake, and ima, to move. *Sis.* titima.)

Literally: to move tremulously, *viz.*: with quick motions, to make quick steps, to run quick.

uku—GIDIZA, v. t. (From gida, and iza, to make. *Radically one with* gidaza, and only *dialectic.*)

To tickle, or rather to totter, waver, be about to fall at the slightest touch; to make a tottering noise.

—GIDJA, n. pl. ama. Diverged from giba. *Allied to* igija and igeja.) *The same as* um–Gibe. *Tribal.*

uku—GIGITEKA, v. i. (From gi–gi, *originally onomatop.*, representing the sound of short catches of laughing, or the weak and piping voice of little chickens, and iteka, qult. fr. of ita, iti, to speak, say.)

1. *Literally*: to utter or ejaculate short catches of a laughing voice;—2. To titter, to giggle, to laugh in a silly manner;—3. To make a twittering or piping noise like little chickens.

i—GIJA, n. pl. ama. (From gi, bent, and ija, to shoot. Diverged, however, from gida.) A dance after the manner of gida. *Tribal.*

uku—GIJIMA, v. i. (From gija and ima, to move. Diverged from gidima, and *dialectic.*)

To fly as a dart; to run with velocity.

isi—GIJIMI, n. pl. izi. (From gijima.) A runner, messenger.

in—GILA, n. pl. izin. (From gi, with force, bent, and ila, to strain, stretch. *Radically one with* gala, gele, &c.)

The stomach, *viz.*: the gizzard of fowls.

i—GILO, n. pl. ama. (*See* in–Gila. The *Xosa* uses iqula, a cistern, a hollow button, knob, *hence*, Adam's-apple. *Radically one with* igula.)

Adam's-apple.

isi—GINDE, n. pl. izi. *Dialectic* (inferior) instead of isiyince, *see* Ince.

in—GINGILA, n. pl. izin. (From ginia–ginya, to swallow, and gila.)

Literally: the swallowing stomach, *viz.*: the first stomach or crop of fowls.

uku—GINGIZA, v. t. (From ginia—and giza, to make with the crop. *Literally*: to crop in.)

To stammer, to stop in uttering syllables or words; *lit.* to make as if one is swallowing words; to stutter.

uku—GINGQA, v. t. (From gi, bent, and ngqa, upon or around the top. *Dialectic. Others* gengqa, *which see.*)

To roll, *as*: ukugingqa itye, i. e.: to roll a stone.

—— GINGQEKA, qult. fr. To roll, to be rolling.

—— GINGQISA, caus. fr. To cause to roll, to let roll.

—— GINGQISEKA, qult. fr. To be rolling with some force, to some high degree.

uku—GINGQIZA, v. t. (From gingqa, and iza, to make.)

To turn or whirl; to keep on rolling; to spin a top.

—— GINGQIZELA, qulf. fr.

in—GISI, and GESI, n. pl. aman. *See* Ngisi.

uku—GIYA, v. i. (From gi, bent, and iya, to turn, to retire. *Radically one with* gaya. *Dialectic*: gwiya.)

1. To rush or run with vehemence;—2. To leap, to spring. It is limited to the savage amusements of dancing, denoting a curious way of galloping or rising from the ground with both feet, brandishing the spears, as if stabbing, and jumping and skipping forward, by which motion the upper part of the body bends down as if sinking, signifying the downfall of an enemy killed.

um—GIYANE. *See* Ngiyana.

uku—GOBA, v. t. (*Radically one with* gaba, geba, giba, and guba. *Allied to* koba *(Xosa)* = komba, toba, &c.)

1. To bend, bow, *as*: goba umunwe, i. e.: bend a finger;—2. To inflect: goba amadolo, i. e.: to bend the knee;—3. To bring near, to bend, *as*: umgibe u godjiwe, i. e.: the spring is bent = tied fast.

—— GOBEKA, qult. fr. To be inflexive or flexible, *as*: uti a lu gobeki, i. e.: the stick will not bend.

—— GOBELA, qulf. fr. To bend or bow for, &c.

—— GOBISA, caus. fr. 1. To cause to bend or bow; to inflect, *as*: gobisa amadolo, i. e.: do bend the knees;—2. Ukugobisa umagoti, i. e.: to bend, to bring under,—*viz.*, to begin to have sexual intercourse with the young woman (magoti). *Coinciding with* gabisa.

in—GOBO, n. izin. (From goba.) *Properly*: something bent, curved, hollow; *commonly*: a deep round concern like a rough basket, made of long thin sticks. The natives preserve their maize in them until they thresh it out.

isi—GOBO, n. (From goba.) The wild asparagus, so called from its bending stalk, and the tassel of its flower bowing down.

um—GOBO, n. pl. imi. (From goba.) 1. *Generally*: any mass or substance, like a thin tail, hanging or bending down from herbaceous plants or convolvulus;—2. *Specially*: a stick, having a tail wound round its top-end. It is usually worn in the shield and signifies something like a rod of conjurers or diviners. *(See* um–Sila, 2.)

uku—GOBODA, v. t. (From goba or gobo, and uda, to draw, extend. *Radically one with* gabade, *see* gade, gubuda. *Compare* buda. *Xosa*, qubuda.)

1. *Literally*: to bend far over; to bend the head over so as to let it rest on the knees, as the natives sit on the ground the arms across their knees and the head bent upon the latter;—2. To sit in deep thought; to be cast down, *as*: u ya goboda a ka funi luto, i. e.: he sits as if does not care about the world.

in—GOBOLONDO, n. *Dialectic. See* Qobolondo.

i—GOBONGO, n. pl. ama. (From gobo, and ngo, bent, round. *Properly*: a word of the Amamponda, but so nearly connected with the Zulu Robongo, as to be used synonymously in some cases.)

A calabash with a wide opening, used for a musical instrument, as the ugubu of the Zulu, which contains the same first two radicals as gobo, and the additional ngo denotes both the *sound* and the *round* shape of the instrument.

isi—GOBONGO, n. pl. izi. *(See* i–Gobongo.) 1. Any round thing or hollow where an echo or sound is heard like that of the igobongo;—2. Any round knob, similar to the brass knob of a door-lock;—3. A stick with a large round knob.

uku—GOBOZA, v. t. (From gobo, or goba, and uza, to make, to make a noise. *Radically one with* gebeza.)

1. *Onomatopoetic*: to make gobo, gobo, signifying the noise which a stream of water makes in falling over stones, &c.; *literally*: to force down, to rush with force;—2. To run, to flow, *as*: umfula u goboza, i. e.: the river is running strong, loud.

—— GOBOZELA, qulf. fr. 1. To force down, *as*: ukumgobozela umuntu, i. e.: to bend one down if he will not himself;—2. To go bent, or to go and bend the head often.

i—GOBOZI, n. pl. ama. (From goboza.) A calabash, of which the neck has been cut off, in order to be used for a drinking vessel, = isigubu. *Tribal* iqobozi.

in—GOBOZI, n. pl. izin. (From goboza.) 1. A deep basket made of the bark of trees, and used for straining large quantities of beer; a strainer;—2. Something like a sack to put maize in, &c. (This is more known among the *Amabaca* and *Amamponda* than the *Zulu*.)

uku—GOBUZA, v. *Dialectic; see* Govuza.

uku—GOCA, n. *Dialectic; see* Goqa.

isi—GOCO, n. pl. izi. (*Radically one with* gaca, and geca. *The sense is*: cut or bent with or at the top. *See* isi–Boco.)

A little hole in a maize-stalk eaten through by the isihlava.

GOCOGOCO, adv. *Dialectic*, and *onomatop.* expressive of rugged, resembling lumps or knobs. The *Xosa* has nqokonqoko. The superior dialect has gogoda and gogoza, *which see.*

i—GODA, n. pl. ama. (From go, and uda, to draw; *lit.*: to draw with force, to draw stiff. *Radically one with* gada, geda, gida and guda. *Xosa* ingoja, pole or stake.)

1. Something stiff or erect;—2. A thick or stiff cord twisted of grass;—3. Any thick or stiff thong or riem, as a trek-touw (Dutch);—4. A tuft of hair—igoda lesifazi, i. e.: the tuft of a woman.

i—GODI, n. pl. ama. (*See* Goda.) *Literally*: a place which has been drawn by force, or which has been cut out in the length,—descriptive of a hole or cavity which has been made in a natural way by rain washing it out. Such holes being frequently used for burying the dead in, this word for that reason also signifies—*grave.*

isi—GODI, n. pl. izi. (*See* i–Godi.) 1. Any deep or hollow place in the earth or in other bodies; a hollow;—2. Hollow ground, concave.

um—GODI, n. pl. imi. (*See* isi–Godi and i–Godi.) An artificial hole, or cavity, such as the natives make in the earth for preserving their corn, or as the holes of wild hogs, &c.

isi—GODJANA, n. pl. izi. (*Dim.* of isigodi–ana, the final *i* converted into *j*.) A small or little hole, *as*: isigodjana samazambane, i. e.: the little holes, *viz.*: eyes of potatoes.

isi—GODO, n. pl. izi. (From go, cut, ido, length, extend. *See* igoda, igodi, &c. *Radically one with* isiguda, *see also* guda.)

1. A stump of a tree, which, after the top has been cut off, still puts forth shoots;—2. *Figuratively*: a head of cattle which supplies or supports its owner in a peculiar

way, such as a good milch cow. The principal instance of this figure is the ox for dowry, inkabi yokupumisa, when it has arrived at the bridegroom's place.

uku—GODOLA, v. t. (From godo and ula, to strain. *Radically one with* gadula, *which see*, and gudula.)

1. *Primarily*: to feel cut, stiff, or thick skinned on the external part of the body; —2. To get, to be cold, chilled, &c. *Tribal.*

um—GODOLI, n. pl. imi. (From godola.) 1. A scabby person, or one who suffers from the cold;—2. A scabby dog, which has lost its hair;—3. A mad dog. No. 3 being only the consequence of 2.

uku—GODUKA, v. i. (From go, bend, da, draw, and uka, go off. *Allied are* fuduka, eduka, suduka.)

Literally: to go back toward the place from which one proceeded; signifying to go home.

uku—GODUSA, v. t. (From goda and usa, to cause, to see. *Transitive to* goduka.)

To see or bring home; to cause to go home; to let go home, *as*: wo za u m goduse umtwana, i. e.: come and bring the child home.

—— Godusela, qulf. fr. To bring, &c. home for, on account, *as*: wa yi godusela emzini wayo, i. e.: he brought it home to its own place.

in—GODUSA, n. pl. izin. (From godusa.) A betrothed girl, *viz.*: one who is still very young, but according to custom stays for a while at her future husband's place, and then returns home again, until she is finally married.

i—GOGO, n. pl. ama. (*Repetition of* go, bend, cut, &c., and *radically one with* isigaga, guga, &c. *Allied to* koko.)

A small kind of antelope, inhabiting rocky places which are its safety, and because its front feet are bent, preventing it from running. Its name signifies a jolting.

um—GOGO, n. pl. imi. (*S e* i–Gogo.) *Literally*: a certain body or object for jolting. An inferior expression instead of umgibe.

uku—GOGOBEZA, v. t. (From gogo and beza, to make separate. *Radically one with* kokobeza. *See also* goba, &c.)

To bend in such a way as to make jolts; to bend to some degree so as to jolt, *as*: gogobeza lomuti, i. e.: bend this (young) tree so as to serve for an umgogo. Applied to ensnaring wild animals.

This word is sometimes changed into gwegwebeza, and is then synonymously used with gwegwezela. It is obviously an inaccuracy of expression, and not to be recommended.

uku—GOGODA, v. t. (From gogo, and uda, to draw. *Radically coinciding with* roroda and gogoza.)

To scrape together with the hand bent, like a spoon, *as*: uma utywala bu pelile ba ya gogoda okuseleyo embizeni, i. e.: when the beer is finished people scrape the remaining parts out of the pot. (*See* kotoza and kotuluza.)

uku—GOGOZA, v. t. (From gogo, and iza, to make. *Literally*: to make a noise like go! go! *See* roroda. *Dialectic*, gogoda. *Tribal*, gqoqoza.)

To rattle; to jolt, *as*: ingcwele i ya gogoza, i. e.: the wagon rattles (over stones) by the collision with them. An inferior mode of expression is gocogoco, *which see.*

uku—GOHLA, v. t. (From go, bent, and uhla, to come down. *The primary sense is*: to suppress. *Radically one with* gehla and guhla. *Allied to* fahla, fehla, &c., kohla, &c.)

1. To suppress; to withhold from the mind; to keep silent, *as*: nga m buza indaba u yi gohlile, i. e.: I asked him for the news, and he withheld it;—2. To keep back, to hold aside or under the arm, *as*: ba si gohla isihlangu ba za ba hlaba ngomkonto, i. e.: they took the shield under their arms, and then stabbed with the spear.

—— Gohleka, qult. fr. Suppressed, withheld, *as*: into egohlekileyo, i. e.: a thing which has been kept back.

—— Gohlela, qulf. fr. To withhold or conceal from, &c., *as*: wa ngi gohlela izindaba zake, i. e.: he kept back from me his errand.

i—GOHLA, n. pl. ama. (*See* the verb.) An ox whose one or both horns have been bent out of the natural way.

isi—GOHLO, n. pl. izi. (From the verb.) *Literally*: a making concealed; a place of hiding; but *particularly* the residence of the Zulu-King, which is situated in a sort of labyrinth, and *hence* the whole is called isigohlo.

Remark.—This word is of some historical importance as it shows the state, position, and character of the king who receives the honor of being concealed as a kind of worship.

uku—GOKA, v. t. (From go, bent, and uka, to come up.)

To surround. *Tribal*, instead of gaka.

uku—GOLA, v. t. (From go, bend, and ula, to strain, stretch. *Radically one with* gala, gele, gila, and gula. *Allied to* cola, fola, tola, &c.)

1. To snatch up from the ground, *as*: ma si ye kugola intete, i. e.: let us go to pick up locusts;—2. To seize quickly, as to bend and catch.

i—GOLA, n. pl. ama. (From the verb. *Dialectic* goya.) *Literally*: a snatcher, descriptive of a kind of buffalo.

i—GOLO, n. pl. ama. (From the verb. *See* i–Gula and um–Rolo.) Termination of the rectum, the anus.

in—GOLO, n. sing. (From the verb.) Snatching, the manner of snatching, as by a lion;—2. The thing snatched.

u—GOLO, n. pl. izin. (*See* i–Golo.) The rectum,—ku sogolweni, i. e.: it (is) in the rectum.

um—GOLO, n. (pl. imi. *seldom.*) (From the verb gola.) A snatching, *viz.*, a desire for snatching away from others what they possess, = avarice, *as*: u nomgolo ubani, i. e.: a certain person is possessed with avarice,—with a coveting spirit.

uku—GOLAGOQA, v. t. (From igolo, and goqa, *which see.* *Allied to* gonogono.)

To take away by pricking or cleaning out the ear-holes, to take out the gonogono, i. e.: ear-wax.

uku—GOLOZA, v. *See* Qoloza.

in—GOMA, n. pl. izin. (From go, by force, and uma, to move. *Radically one with* igama, gema, guma. *Compare* qoma.)

1. *Literally*: a movement of the forces, a demonstration of the forces, = ukupuma kwempi, i. e.: the going out to war;—2. A military exercise, a manœuvre, *as*: yi-yani kuhlana ingoma yenkosi, i. e.: go and exercise the army of the chief. This exercise usually takes place at the ukwe-tjwama (*see* etjwama), and, as a special part of it consists in the praises of the chief which are sung, *hence*—3. *Signifying*: a song of war, a warlike song.

um—GOMA, n. pl. om. and aba. (*See* in–Goma.)

1. *Literally*: a person of the great power, in whom the highest powers are believed to dwell, *viz.*, the powers of witch-craft. *Hence*—2. One who practices witchcraft, a witch, an inyanga of first rank. (*High Zulu.*)

in—GOMANE, n. pl. izin. (From ingoma, and ane, dim. and repr. form.)

1. An actual movement or engagement of the army with an enemy, *as*: kwenziwe ingomane loko kupumileyo um Pande w'eza esilungwini, i. e.: an engagement took place, when Panda's army came out to the Europeans;—2. A shout of war, war-whoop, *as*: ukutjaya ingomane, i. e.: to strike a shout of war, = ukwenza ukuti ha–ho! ha–ho! i. e.: as when they make a noise like ha–ho!

uku—GOMFA, v. i. (This word is a contraction of goma, to stand in a bent position, and ufa, suffering, dying. It is now tribal,—others use qomfa,—but originally it was limited to No. 1. of the latter.)

To stand in such a bending position, so that the head is lower than the knees, while the hands rest on the feet, *as*: kade u gomfa hlala pansi, i. e.: you stand long in that position which must hurt you, therefore sit down.

uku—GONA, v. t. (From go, bend, and una, together, one in another. *Radically one with* gana. *The sense is*: bent to join.)

1. To support, to clasp under, to take hold of, *as*: tatani amacwane ni wa gone, i. e.: take the little kids, supporting them with your arms;—2. To bear or carry upon the arms, *as*: u ya m gona umtwana, i. e.: he carries the child on his arms;—3. To embrace, to take, clasp or enclose in the arms: esilungweni indoda i gona um-fazi wayo ekumkeni kwayo, i. e.: among the civilized people the husband embraces his wife in taking leave;—4. To support with provisions or means of living, *as*: laba ba sa pilile ba gonwa ngubani? i. e.: these are still living, and by whom were they supported?

—— GONANA, repr. fr. To take each other in the arms, to embrace, &c., one another.

i—GONGO, n. pl. ama. (From go, bent, hollow, and ngo, even bent, hollow, &c. *Originally*: *onomatopoetic*, signifying an ecstatic or lofty sound. *Radically one with* iganga, *see also* the verb ganga.)

A voice or noise heard by nobody else but the inyanga, which he pretends to hear in sleeping and makes people believe to be the voice of the dead.

u—GONGOLO, n. pl. izin. (From gongo, *radically one with* ganga, iganga, and ula, to strain, stretch. *Radically coinciding with* igangala. *See also* dondolo.)

A high or long-stretched pole or tree.

in—GONGONI, n. pl. izin. (*A combination of* goni-goni; *see* ingoni, ncono, uni, &c.)

A kind of very thin, stretched grass, growing one to two feet high without leaves, but with abundant woolly and rough points, as its seeds. It grows in clusters, is very hard and bitter, and is but slightly nutritious. It is known under the African-Dutch name *koperdraad-gras.*

i—GONGOSI, n. pl. ama. (*See* u–Gongolo, from which it differs only in the root usi, denoting degree. *See* fahlasi, &c.)

A particularly long-stretching, big, brown ant.

in—GONI, n. pl. izin. (From gona, bent to join. *The sense is*: something very hard, or pressed together.)

The seeds of the um–Singizane grass. In times of great scarcity or famine these seeds are beaten out and render some supply of food.

in—GONO, n. pl. izin. (From gona.) 1. *Literally*: something for taking hold of, a bent joint, support, *viz.*: the stem, stalk or peduncle of a pumpkin or any other

kind of fruit, as apples, &c. *Coinciding with* um–Kono, i. e.: arm;—2. A nipple of the human breast.

isi—GONOGONO, n. pl. izi. (*A combination of* gono–gono; *see* in–Gono.)

Ear-wax; *the literal sense is*: something very tenacious and thin.

u—GONOTI, n. pl. izin. (From gono, and uti, stick.) 1. A thin or long rod or stick, which bends easily;—2. Rattan.

i—GONSI, n. pl. ama. (From goni, support, and isi, denoting degree or cause.)

A wild turnip having more the shape of radish, in distinction from bonsi. It is liked much by the natives, and a great support in time of scarcity.

in—GONYAMA, n. pl. izin. (Deriving this word from go, bent, inclined, and inyama, meat, we obtain a good sense: a species bent—living—on meat. But it is better to derive it from gonya, which is the same as gwinya, to swallow, and ima, to move, stand, adding the state, nature, or habit. The sense thus obtained is: an habitual, natural devourer. The word affords further clear evidence for the fixedness of the theory of the roots, which holds good in the analysis of the language.) The lion.

in—GONYAMAKAZI, n. pl. izin. (From ingonyama, and kazi, denoting female.) Lioness.

uku—GOQA, v. t. (From go, bend, and iqa, to set on. *Radically one with* gaqa, geqa, and guqa. *Allied to* gaca, &c.)

1. To sit in a bent position, to sit down upon the hams or heels with the arms across the knees, and lying with the head in the arms, the face shut up;—2. To lay a piece of wood square against the door inside the house, to shut the same, to bar, = vala.

—— GOQISA, caus. fr. To cause to sit down upon the hams; to put into that position.

um—GOQO, n. pl. imi. (From goqa.) 1. A large round pole or piece of wood simply laid down on one side in a native house, for the purpose of setting apart some space where the goats or calves are kept. The piece of wood serves, at the same time, to prevent the dung from spreading about in the house, and is some kind of *bar*;—2. A large roller.

in—GOQO, n. *See* u–Ngoqo.

uku—GOQONGA, v. t. (From goqa, and inga, to force with, to bend with. *Radically coinciding with*, or from this, qoqongo.)

1. To roll, to mangle with a piece of wood, or as linen is smoothed by a hand-mangle, *as*: izingubo zi ya goqongwa futi, i. e.: the wash-things are very accurately mangled;—2. To roll, to form by rolling into a round body, *as*: wa goqonga isampokwe ngoti, i. e.: he rolled the shambok (whip of Rhinoceros or Hippopotamus hide) with a piece of wood;—3. To rub off, to form into round masses by rubbing, *as*: ba ya goqonga insila engalweni ngesanhla, i. e.: they rub the uncleanness off from their arm with the hand.

i—GOQONGA, n. pl. ama. (From the verb.) Some substance which is turning —*lit.* rolling—around, such as a trektouw (a twisted rope of ox-hide) or a rope.

u—GOQONGWANE, n. (Dim. of igoqonga.) A smaller mass which has been rolled or turned round, like a rope.

NOTE.—The last two expressions are more exclusively used by natives who have seen something of civilized life.

isi { GOSWANE, GOTJWANE, } n. pl. izi. (From go, bent, so, or tjo, thrown, ana, small.)

Literally: something which has a little crooked shape; designating a species of mimosa bearing a small red fruit, which the natives eat.

uku—GOTJA, v. t. (From go, and tja, to throw, toss. Diverged from goba. *Allied to* goda, gidja, gija. *Radical in* i–Gatja.)

1. To toss or throw with force, or so that the thing thrown bends, *as*: ukugotja inhlu, i. e.: to throw the door of the house to, = shut it closely;—2. To lock, to fasten, = vala.

—— GOTJELA, qulf. fr. 1. To toss, throw, or gulp in, down, *as*: wa wa gotjela amasi e nga ngi shiyēlanga, i. e.: he tossed the milk down into his throat, leaving nothing for me;—2. To shut, to fasten, as the house. (In the last sense and in the same of gotja the word is used according to the ukuhlonipa instead of *vala*.)

i—GOTJELO, n. pl. ama. (From gotjela, *see* gotja.)

Properly: a crook; but commonly a small stick for fastening the thatch of native houses, which is generally used where no other substance for binding is to be had, or only with difficulty is to be obtained.

u—GOVANA, n. (From go, inclined, and iva, mellow, soft, spongy, and ana, dim. form. The two first radicals coincide with kova and um–Kova.)

1. The thin spongy curtain, hanging down from the palate upon the glottis, —uvula. (It is also called inhliziyo encane, i. e.: small heart, or the small sensible, feeling, excited thing.)

2. *Figuratively*: violent or angry passion, as if the uvula were excited,—excitement. Used with *na*, *as*: ba kuluma wa lwa e nogovana futi, i. e.: they spoke, but he was fighting and showing angry passion also, or was very passionate, easily moved to anger, vehemently excited.

GOVU. (From go, and uvu, forcibly, fierce.) An exclamation signifying the sound or noise of a very hard push against the full belly of an animal, *as*: ku ti govu inkomo kabani? i. e.: whose animal is receiving that violent push?

i—GOVU, n. pl. ama. (*See* Govu.) A signification for a large kind of dog, taken from the fierceness of its snarling or barking.

uku—GOVUZA, v. t. (From govu, and iza, to make. *Onomatop.* to make govu. *See* kovu.)

To stir, *as*: ukugovuza ukuhla, i. e.: to stir food with some piece of wood or a large spoon, and then a noise like govu will be heard.

uku—GOYA, v. i. (From go, bent, and uya, to retire. *Radically one with* gaya and giya.)

To sit retired, or in a bent position; to sit the head covered with a blanket.

This word is exclusively applied to a young woman who has just been married, and who, according to custom, must sit in the house (for some time) having her head covered, = covered with a veil.

um—GOXI, n. *Tribal*, and because of ukuhlonipa by others, instead of the following—

in—GOZI, n. (pl. izin. seldom.) *Radically one with* gazi, *which see. Allied to* kuza.)

1. *Especially*: ache, or pains in the head or brains, as the consequence of a fall or other accident, and arising chiefly from coagulated blood supposed to be collected at those places.

2. *Generally*: any injury, hurt, bruise, incision, fracture, &c., that impairs the sound state of the body. *The usual terms are*: ukutola ingozi, i. e.: to receive or meet with an injury or accident, *or*: umuntu u nengozi, i. e.: the man has, or suffers from, a hurt.

3. *Figuratively*: a loss of anything whereby the property of a person is injured, *as*: wa tola ingozi izinkomo zi m lahlekele ebusuku, i. e.: he sustained a loss by the cattle being lost that night.

Remark.—It is a law with these natives never to hold any person responsible for an ingozi of No. 3.

um—GQABA, n. sing. (From gqa, to set on with force, to break, and iba, to separate.)

A mass of corn which has been ground into a wet lump.

uku—GQADUKA, v. t. (From gqa, *see* um–Gqaba, and eduka, to go off at length. Some tribes use qabuka instead of this, and the *Xosa* have the contracted form of qabuka—qauka.)

Properly: to expire at last; *lit.*: to break the thread of life, *as*: u gqadukile pezolo, i. e.: he died last night.

in—GQAKALA, n. sing. (From qakala, *which see.*) Whitishness, *as*: izinyau zingqakala (contract. from zi yingqakala), i. e.: the feet are somewhat white (from washing) = zi geziwe emanzini, i. e.: they have been washed in water.

i—GQAKI, n. pl. ama. (From qaka, *see* i–Qaka. *Dialectic*, gcaki. *Radically coinciding with* isi–Gcaki.)

1. A white, or a shining place, which appears so from a distance;—2. A white stone shining from a distance.

uku—GQAMUKA, and Gqamka, v. i. (From gqamu, *tribal* or *dialectic*, = camu, and uka, to go or come out. *Radically coinciding with* camuka, camusa, nqamuka, &c. *See also* qama.)

To come out of an obscure into an open place; to come in sight, *as*: nampa abantu ba gqamuka, i. e.: there the people they are coming up.

in—GQANDA, n. pl. izin. (From qanda, *which see. Allied to* kanda.)

A certain bulbous plant, which, on account of its aromatic smell, is pounded and used as an ingredient of pomatum.

Note.—The confusion of so many dialects is the reason that this word is used as a derivative of nqanda, in the sense of a spur, or pricking instrument, which, however, does not exist in the Zulu; or it is used instead of i–Nqondo, spur of a fowl, and comes short of the true definition in every respect.

i—GQAGQA, n. pl. ama. (From qaqa, *which see.*) An ear or head of maize, which has here and there a single kernel only.

uku—GQIBA, v. t. (From gqi, on the top, and iba, to press, separate. *Radically one with* gqaba, gciba, &c. *Compare* diba, ziba, &c.)

1. To close or fill up, *as*: tela umhlaba emgodini u gqibe, i. e.: pour earth in the hole and shut or close it;—2. To close, to bury, to inter;—3. To close, to end, to terminate, *as*: si wu gqibile umsebenzi, i. e.: we have finished the work.

—— Gqibela, qulf. fr. To close, &c., for.

um—GQIBELO, n. pl. imi. (From gqibela.) A close, end, termination. Applied to the last day of the week.

uku—GQIBITA, v. t. (From gqiba, and ita, to pour, throw. The *Xosa* has qita, to spring over.)

To spring over. *Tribal* instead of eqa.

u—GQIKI, n. sing. (From qika.) *Literally*: a mass of an utmost issue, *viz.*: buttermilk.

uku—GQILA, v. t. (From gqi, extreme point, and ila, to strain. *Radically one with* gqula, qila. *Allied to* gcila, gcula, and ncela.)

1. To pull or draw at the nipple, to draw out, to strip out or force out the last drop of milk from the breast or udder;—2. To trouble with sucking when there is no more milk, *as*: umtwana u ya m gqila unina a ku sa pumi luto, i. e.: the child troubles his mother with sucking, and there comes nothing more out of the breast;—3. To pull or strip off the covering of the penis maris, which the natives wear. (A practice of women.)

isi—GQILA, n. pl. izi. (From the verb.) *Literally*: any one stripping off the covering of the penis maris; *hence*, any lewd or wanton female. (Care is to be taken not to confound this word with isi–Qila or isi–Qili.)

in—GQIMBAGQIMBA, n. pl. izin. (From gqi, *radically one with* qi, or ci, utmost, and imba, a moving, in a body. *Dialectic* nximbanximba. *Xosa* ingqimba, a round line.)

An endless line, or one not to be overlooked. A row of people walking.

in—GQINA, n. sing. (From qina.) A hunting party. Its only use is: ukumema ingqina, i. e.: to call together a hunting party.

in—GQOBO, n. sing. (From qoba, *see* i–Qobo and u–Qobo.)

The cap or point of the large stomach of cattle.

uku—GQOKA, v. t. (From gqo, utmost point, head, and ika, to put. *Literally*: to put at the top, or on. *Radically one with* qaka, &c. *Xosa* coka.)

1. To put on the head, to dress the head, to wear on the head, *as*: ngi pe indwangu ngi gqoke, i. e.: give me a handkerchief that I may wear on the head;—2. To dress showily, to make a show;—3. To dress completely, *as*: si ya gqoka manje a si sa hambaze, i. e.: we dress now entirely and do not go naked any more;—4. To hoist, to set sail out, *as*: umkumbu u gqokiwe ngezindwangu zonke, i. e.: all the sails of the ship were set out.

—— GQOKISA, caus. fr. 1. To make to dress or wear garments, to dress out, to give a dress or apparel to another;—2. To make great show in dressing.

isi—GQOKO, n. pl. izi. (From gqoka.) A hat, a cap, anything to put on the head.

uku—GQOQA, v. t. Used by ukuhlonipa instead of qikiza.

uku—GQOQOZA, v. t. (From gqoqo, *onomatop.* expressive of a knock, and uza, to make. *Radically one with* gqugquza, and in qoqa, qoqozela, qongqota, or gqongqota.)

1. To knock at a door with a stick or something else;—2. To knock repeatedly.

—— GQOQOZELA, qulf. fr. 1. To knock about, to walk with an umgqokozo and knock the ground as if feeling for a road;—2. To walk in new shoes which make a creaking noise.

um—GQOQOZO, n. pl. imi. (From gqoqoza.) A long walking-stick, = dondolo.

in—GQOTOBANE, n. pl. izin. (From qota, qoto, and bane, separate with or from. *Dialectic* gqotowane.)

Ankle, wrist-bone.

GQUKU. (*Radically one with* gxuku. *Dialectic* quku, and gcuku (*Xosa*).

An exclamation expressive of a blow or clash.

uku—GQUKUZA, v. t. (From gquku, and uza, to make. *Radically one with* gxukuza. *Allied* gqoqoza, and gqugquza.)

1. To give a slap, easy blow, with the hand or another thing, in order to awaken one; to stir up or excite one purposely;—2. To touch or nearly hurt one accidentally, *as*: nga m gqukuza ngomkonto, a ngi m hlabile, i. e.: I touched him only with the spear, but have not wounded him.

uku—GQULA, v. t. (From gqu, same as gqo, at the top, and ula, to strain. *One with* qula. *Allied to* gcula, and gxola.)

To beat or thrust on the head so as to drive the other back, *as*: wa m gqula ngesiduku, i. e.: he made him start back with the knob of the stick.

—— GQULANA, recpr. fr. To drive each other back.

—— GQULISA, caus. fr. To cause to rebound.

isi—GQULO, n. pl. izi. (From gqula.) Anything to drive back another with, as the knob of a stick.

uku—GQUMA, v. t. (From gqu, as gqo, a knock, beat, and uma to move, stand. *Radically one with* quma and xuma. *Dialectic* gcuma and gxuma. *Allied to* cama, cema, coma, &c.)

To throb, beat, as the heart, or: isilonda si ya gquma, i. e.: the sore throbs, or rises up.

—— GQUMEKA, qult. fr. To thrust, to drive into the ground, *as*: ba gqumeka isibonda sesibaya, i. e.: they thrust the stakes for the cattle fold into the ground.

—— GQUMEKISA, caus. fr. To cause to thrust into; to thrust with some strength.

isi—GQUMA, n. pl. izi. (From gquma.) 1. Something rising or standing upward, or standing higher than the immediate surface; the prominent part of a range of hills, a knoll, *as*: isigquma somango, i. e.: the head of the ridge;—2. Any prominent or conspicuous object among others, as an isolated mountain, a single shrub or bush;—3. A heap of grass.

isi—GQUMANA, n. pl. izi. (Dim. of isigquma.) A small hillock; a small heap, &c.

in—GQUMBI, n. pl. izin. (From gquma, and bi, separated, or from gqu, and umbi, = mbu. *See also* the same in isi-Dumbi, i-Qumbi, &c.)

A special substance heaped up or poured into a heap, e. g.: ukuhla okutelweyo, i. e.: food poured at a heap together, or made into a heap.

GU. (*Radically one with* ga, ge, gi, go.)

An exclamation or *onomatopoetic* expression of a gash, cut, blow, hit, clip, bend, or deep sigh of pain, *as*: wa ti gu ebusweni bake, i. e.: he made a blow or gash near to his face.

u—GU, n. sing. (*See* gu, exclam. *Allied to* gau. In some compounds it takes n, *see* bubulungu, hlungu, &c., but not in zibugu, &c.)

A bend, cut, or turn of a river into the landside.

Note.—This word is the same as in Algoa, Delagoa. *See* i-Tegu.

uku—GUBA, v. t. (From gu, and iba, to separate. *Radically one with* gaba, geba, giba, and goba, and with ruba. *Allied to* kuba, &c.)

1. *Primarily*: to scrape, scrub, rub; to grind, to pulverize, *as*: ukuguba amabele ku ze umgubo, i. e.: to grind corn into meal;—2. To make smooth by rubbing, *as*: ukuguba ingubo, i. e.: to rub a skin for a garment; *hence* the Zuluism: i ku gubile ingubo, i. e.: *lit.*: the rubbing has rubbed you, = the garment having not been done well has rubbed you;—3. To wound, to scratch, *as*: o tjaya inyamazana eceleni i nga fi u yi gubile, i. e.: one who hits the game in the side, and it does not die thereof, he has only wounded it;—4. To perform the hunting ceremonies, *viz.*: by raising, swinging, turning, &c., the shields and weapons used for hunting, and singing at the same time, feigning to have wounded or killed the game;—5. To raise, to flap with the wings, to rub, *as*: isi-kwenene nehobo futi uma i babile i ya guba i funa ukubaleka, i. e.: a parrot or pigeon when it is caught at the foot flaps with the wings, trying to escape again (imitating the sense of No. 4);—6. To bespatter, to sprinkle with large quantities of water thrown forth with the hands, as if a bird was fluttering in a river.

in—GUBA, n. pl. izin. (From the verb.) A wounded wild animal.

um—GUBA, n. pl. imi. (From the verb. *Coinciding with* umkuba.)

A performance of hunting ceremonies.

uku—GUBAZA, v. t. (From guba, to scrub, and iza, to make. *Radically one with* gebeza, goboza, and gubuza. *Allied to* rabuza, rebeza, &c., and qubula, qubusha, &c. *Compare also* baza, &c.)

1. *Primarily*: to stint one in his meals, to scant in provisions, to give scant allowance of provisions (*lit.*: to make or cause a scraping of the stomach), *as*: u si gubazile namhla a si suti, i. e.: you have given us very scantily to-day and we are not satisfied;—2. To practice the art of hunting by wrenching a weapon from another's hand;—3. To make a flapping with the wings, (*see* guba 5.)

—— Gubazeka, qult. fr. To be pinched for want of food; to drive hard for a living.

in—GUBO, n. pl. izin. (From guba, *see* 1, 2. *Sis.* kubo and kobo. *Kamba* ungua.)

1. *Literally*: that which is rubbed for a special purpose or use; *hence*, a smooth, soft skin for a garment;—2. A kind, or any kind, of clothes or garment, dress, coat, blanket, cover, &c.

um—GUBO, n. sing. (From guba.) A ground mass or substance, meal, flour.

isi—GUBU, n. pl. izi. (From guba, *Literally*: a certain thing scraped out, descriptive of a calabash used as a water vessel.

u—GUBU, n. pl. izin. (From guba, *see* isigubu.) 1. A dry calabash prepared for a musical instrument, connected to a bow with one string, which is beaten and resounds in the calabash like a noise of gubu, gubu!—2. The name of the musical instrument above described.

uku—GUBUDA, v. t. (From ugubu, and uda, to draw, to play. *Radically one with* goboda, *which see.*)

1. *Literally*: to play the calabash;—2. *Figuratively*: to be cunning, crafty in playing tricks, *viz.*: to say one thing and to mean the contrary; to give such answers as suit the opinion of another; to agree outwardly with another for the purpose of leading him into difficulty, error, or ruin, *as*: wa ngi gubuda emsebenzini, i. e.: he led me into a mistake respecting the work, *viz.*: told me the one thing but meant the other.

Note.—This word can also be derived from the verb guba, and uda, and the sense would be, to draw or lead into a scrape, coinciding quite with the exposition given, except that it excludes the sense of cunning, which it necessarily requires and only can derive from ugubu.

uku—GUBULA, v. t. (From gubu, *radically one with* gaba, &c., and ula, to strain, stretch. *Radically also one with* gabela and gabelo. *Allied to* kubula and qubula, govu, qubu, &c. It is a word of the *Amabaca* and *Amampondo*. The *Xosa* use it instead of kubula, and in the signification of distension or belching in the bowels.)

To thrust or push against the belly, *as*: itole li gutyulwe yinkabi li noqubu, i. e.:

the calf has been stabbed by the ox and has a swelling. (The *Zulu* use govu, *which compare.*)

uku—GUBUYA, v. i. (From guba 5, and uya, to retire. It retains a particular, short accent on gú. *See* buya.)

To return, *viz.*, change a course by leaving a road or path and moving about irregularly (to waver), *as*: a ngi yi ku libala ukuligubuya kwami izwe, i. e.: I shall never forget how I crossed over the country in great uncertainty.

uku—GUBUZA, v. t. (From guba 2, or ingubo, and uza, to make to cover. *Radically one with* gubaza, and in ebuza, partly. *Allied to* qubuta, which is tribal.)

1. *Primarily*: to put a covering, a garment or blanket over the head; to cover, *as*: umakoti u ya gubuza ngokuba e hlonipa, i. e.: a young married woman covers her head and face because she is not yet familiar;—2. To sink down in a river, to be covered with the water over the head, *as*: u ya gubuza a ka kwazi ukuhlamba, i. e.: he is going to be covered with water over the head for he does not know how to swim.

—— GUBUZELA, qulf. fr. To put over the head, to cover, *as*: inkuku i ya gubuzela amazinyane, i. e.: the hen puts, spreads her wings over the chickens;—2. To creep under a cloth or something like it for protection against cold.

uku—GUDA, v. t. (*Radically one with* gada, gida, and goda, *see* godo. *The sense is*: to cut or bend to the end or border. *Allied to* ruda, guya, roroda, &c.

1. To clip, to tip off, *as*: izinwele zake zi gudile, i. e.: his hair is tipped off;—2. To pinch the extremities of a thing, *as*: inkomo ngo yi guda i nge ko inkonyana, i. e.: I must pinch the teats of the cow (to get out the milk) though the calf is no more;—*hence* 3. To milk without the assistance of the calf, which, in Africa, usually must first suck at the udder that the milk may come.

—— GUDISA, caus. fr. 1. To have the hair clipped; to make the hair to fall out;—2. To force the milk out of the udder by squeezing.

isi—GUDI, n. pl. izi. (From guda.) A kind of strelitzia, called so by the *Amabaca*, most probably because it is applied to the purposes mentioned under 3. of guda.

isi—GUDO, n. pl. izi. (From guda.) *Compare* isi–Godo.)

A cow which allows herself to be milked without being first suckled by her calf.

i—GUDU, n. pl. ama. (From guda.) 1. A horn of cattle, which the natives use for smoking wild hemp. *See* im–Peko. (*See* No. 2, 3, of guda);—2. A horn, used as a kind of trumpet, *as*: tjaya igudu, i. e.: blow the horn.

in—GUDU, n. (*See* i–Gudu.) A right tributary of the Umkomazi, a little distance beyond the upper drift.

isi—GUDU, n. *Same as* isi–Gudo.

uku—GUDULA, v. t. (From guda, and ula, to strain, to stretch. *Radically one with* gadula, and godola. *Allied to* radula.)

1. *Literally*: to strain, *viz.*: to repair a long cut or crack, applied to a cracked pot which is repaired by plastering fresh dung over the crack, = ukunameka imbiza, *see* nameka;—2. To repair by plastering, *as*: gudula isicamu senhlu, i. e.: plaster the cracks or openings of the house.

uku—GUGA, v. i. (From gu, bent, and ga, the same, denoting the gradual getting old of a thing. *Radically one with* gaga. *Allied to* gaya, &c.)

1. To wear off, to wear out;—2. To become or grow old, *as*: ingubo yami i gugile, i. e.: my dress is worn out.

—— GUGELA, qulf. fr. 1. To wear down, to wear away, *as*: u pate into ya za ya gugela, i. e.: you handle a thing until it is worn away;—2. To wear long, *as*: lolu luto lwo zi gugela kade, i. e.: this stuff will last very long—*lit.*: will wear long off in respect to itself.

i—GUGU, n. pl. ama. (From guga.) 1. *Literally*: a kind or sort grown old, lasting long: *hence*, a valuable thing, a thing that has been kept long, a precious or worthy thing;—2. *Applied to persons*; a person worthy of honor; a great person.

isi—GUGU, n. pl. izi. (*See* i–Gugu.) 1. Anything of the same quality as igugu;—2. Any old thing, in a sense of reproach.

uku—GUGUDA, v. t. (From guga, or gugu, and uda, to draw; or from gu, and guda, to clip. *Radically one with* gogoda.)

1. To grate the teeth by eating hard food;—2. To chew hard food, *as*: uma umuntu u hle umbila olukuni u guguda, i. e.: when one eats hard maize, it grates the teeth, or a grating of the teeth is heard.

uku—GUHLA, v. t. (*Radically the same as* gahla, gehla, and gohla. *The sense is*: to incline to throw. *Coinciding with* kuhla.)

1. To rub against a body moving up and down, to and fro, *as*: izinkomo zi ya zi guhla emtini, i. e.: the cattle rub themselves at the tree;—2. To file, to file off with a file, to rub off with a stone, *as*: yi guhle insimbi, i. e.: file the iron;—3. To smooth with a file or some other instrument, *as*: uma u susile okumnyama u yi guhle i kazimule, i. e.: when you have taken away the black side make it smooth with a file that it may shine;—4. To wear

off or away by friction;—5, To cut across, to pass by a shorter course so as to cut off an angle or distance, *as*: kupuka emangweni u guhle u beke le, i. e.: go up the ridge and cut across in that direction;—6. To rub, strike or touch in passing, *as*: wa ngi guhla ngengalo eceleni, i. e.: he knocked me with his arm in my side when passing by;—7. To graze, to touch lightly the surface of any thing, *as*: inhlamvu ya guhla pansi, i. e.: the ball (of the gun) touched the ground;—8. Uku-guhla pansi, i. e.: to push one down in passing by him.

—— GUHLANA, repr. fr. Denoting a rubbing together in any way, as explained under Guhla.

—— GUHLEKA, qult. fr. To come into a collision with a body so as to rub, to receive any rubbing, to suffer from a rubbing, *as*: umuti u guhlekile, i. e.: the tree has received a damage by being rubbed.

—— GUHLISA, caus. fr. To cause a friction or rubbing.

isi—GUHLO, n. pl. izi. (From guhla.) Anything that can be used for rubbing or friction, as a file, a curry-comb, &c.

GUHLU. (From guhla. *Originally* a noun, now obsolete as such. *Compare* puhlu.)

An exclamation signifying a pushing, moving, or drawing away of any thing. Used with ukuti, *as*: wa ti guhlu umnyango e senhlwini, i. e.: he pushed the door quickly aside being in the house.

uku—GUHLUKA, v. i. (From guhla or guhlu, and uka, to go off, away. *Radically coinciding with* kuhluka. *Allied to* ahluka, puhluka, &c.)

1. *Literally*: to push away some distance; to remove a short distance further, *as*: u guhlukile w'aka pesheya kwomfula, i. e.: he has removed and built on the other side of the river;—2. To move a little further.

—— GUHLUKELA, qulf. fr. 1. To remove to a little distance;—2. To make way for, to stand out of the way, *as*: u ngi guhlukele, i. e.: make way a little for me.

uku—GUHLULA, v. t. (*See* Guhluka, to which it is the transitive by ula, to strain.)

1. To remove something a little distance, *as*: si ya ku wu guhlula umzi wetu, i. e.: we shall displace our kraal some distance further;—2. To move a little further, *as*: u m guhlule u seduze emlilweni, i. e.: move him a little further, he is too near to the fire.

uku—GUHLUZA, v. t. (From guhlu, and uza, to make.)

1. To make a noise like that of filing iron, or rubbing iron on a stone;—2. To make stripes in iron by filing it.

isi—GUHLUZO, n. pl. izi. (From guhluza.) A dry maize-head, when the kernels are beaten out,—taken and burnt hard in fire in order to be used for scraping skins for dress to raise a woolly side.

uku—GULA, v. t. (*Radically one with* gala, gele, gila, and gola. *The primary sense is*: to have a desire to rise, to force upward, to desire strongly. *Allied to* kula, hlula, and rula. The *Xosa* uses it more in the sense of to sigh, = to groan.)

1. To groan, to utter a mournful sound as in pain;—2. To have pain, to suffer pain, to be ill or sick, *as*: u ya gula impela, i. e.: he is very ill (which one can observe from his groaning.)

—— GULELA, qulf. fr. 1. To groan, to be ill at, *as*: u ya gulela Emgeni, i. e.: he is sick at the Umgeni-river;—2. To lie sick for some purpose, *as*: u gulela njalo, i. e.: he is lying sick the whole of the time;—3. To be sick from love to one, *as*: inhliziyo yami i ya m gulela, i. e.: my heart loves him passionately;—4. *Idiomatic in the passive*: ukugulelwa ngabantwana, i. e.: to be surrounded by sick children, *lit.*: to be groaned for by children; *primarily*: to be very much desired by, &c. (*See* felwa and budjelwa.)

—— GULISA, caus. fr. To cause pain, illness, sickness; to feign sickness, *as*: u ya zi gulisa, i. e.: he pretends to be sick.

i—GULA, n. pl. ama. (From the verb.) A milk-calabash, so called from the peculiar noise which the milk makes when it comes to the usual degree of fermentation in the calabash. (*The literal sense is*: a kind of groaning or sighing.)

in—GULATI, n. pl. izin. (From gula, and uti, plant, shoot. *Dialectic*: kulati. *Radically one with* galati.)

A bulbous plant emitting an adhesive fluid or matter.

uku—GULEKA, v. i. (*Properly*: this word is the qult. fr. of gula in its radical sense.)

To go off from the way, to turn aside. (The *Xosa* uses qulela, qulf. fr. in the same manner.)

isi—GULI, n. pl. izi. (From gula.) A sickly person; an invalid.

in—GULUBE, n. pl. izin. (From gulu, and ube, separated. The sense is probably that of being very much inclined to run away; to look for a chance in order to rush away. This is the only sense which is warranted by guleka, gulugulu, guluka, and especially by ruluba, to drag secretly away, and the *Xosa* geleba, to run away. And that seems also to be the distinction between this and is-Ambane. *Sis.*: kolube. *Kamba* ungune.)

The wild hog. (Used also for the tame.)

um—GULUGULU, n. pl. imi. (From gulu, forcibly strained, very desirous. This compound is rather *onomatopoetic*, signifying a mass or substance that has a dazzling appearance, or making a shrill sound. *See* gulula and goloza. The *Xosa* has isihuluhulu of the same import.)

1. A sort of large green beads (resembling very dazzling eyes);—2. A kind of green fruit similar to the wild pomegranate, but smaller;—3. *Figuratively*: ukubeka ngemigulugulu, i. e.: to look with glassy eyes, like a drunken man (= isihuluhulu of the *Xosa*.)

uku—GULUKA, v. i. (From gula, and uka, to go or come off. *See* gulula. *Allied to* juluka.)

1. To go loose, *as*: insila i ya guluka enhlwini, i. e.: the filth separates from the house or in the house;—2. To go aside, = guleka.

isi—GULUKUQU, n. pl. izi. (From gulu, *see* gulugulu, and kuqu, upset. A similar compound as gulugulu with a slight difference.)

Any furious, outrageous person.

uku—GULULA, v. t. (From gula and ula, to strain, or, which is the same from gu, bent, desired, and ulula, to be loose. *Radically one with* ngulula. *Allied to* kulula and rulula.)

1. To make loose, to loosen, to scrape loose, *as*: gulula insila enhlwini ngomkonto, i. e.: try to get loose the dirt in the house with a spear;—2. To desire or make some effort to get loose, to make some effort to get, *as*: inkonyana i ya gulula, i y'anya a yi qedi luto, i. e.: the calf tries to get some milk in sucking, but does not succeed, *viz.*, it takes the teat and lets loose again;—3. To wipe off the sweat from the face.

i—GUMA, n. pl. ama. (From gu, bent, cut, and uma, to stand. *Radically one with* gama, gema, goma, &c. The *Xosa* has igumbi, from gumba.)

1. The bend or side next to the entrance of a native hut inside, = a passage in civilized language and style, because the native reckons only the space in the back part, as *the* house;—2. A corner, angle immediately at the entrance into the house, separated from the other space of the house by a fence of reed;—3. A fore-yard, or an enclosure of reeds immediately before the entrance of the house.

uku—GUMBA, v. t. (From gu, bent, bow, and imba or umba, to make, to form. *Radically one with* gambu. *Coinciding with* guba. *Allied to* kumba. *Suaheli* has ngomba, a house.)

1. To curve, to scoop out wood;—2. To make hollow, to excavate, *as*: ukezo lu ya gunjwa ngesigumbo, i. e.: a spoon is hollowed out with an iron instrument.

isi—GUMBO, n. pl. izi. (From gumba.) A curved piece of iron, or a spear bent like a curve or semicircle with a sharp edge. This is the instrument used for excavating spoons, pots, &c.

u—GUMBU, n. pl. izin. (From gumba. *See* Gambu.)

A similar instrument as the ugubu. The only difference between them is that the gumbu gives a more hollow or broader sound, usually caused by a larger calabash than the ugubu has. The natives who have heard instruments of civilized people apply this name to pianos, seraphines, drums, tambourines, &c., but not ugubu.

uku—GUMBUQEKA, v. i. (From gumba, and uqeka, to put on the top. It is rather *onomatopoetic*: to make a noise like gumbu in putting or sitting on the top. *Dialectic*: kumbuqeka and qumbuqeka.)

1. To upset, to overturn, to turn upside down, *as*: ingcwele i gumbuqekile, i. e.: the wagon is upset;—2. To dash down or smash, *as*: wa gumbuqeka ebusweni bake, i. e.: he fell down on his face.

uku—GUMBUQELA, v. t. (*See* Gumbuqeka, to which it forms a transitive by ila, to strain.)

1. To upset, to overturn, to invert;—2. To turn upside down, *as*: gumbuqela imbiza, i. e.: turn the pot upside down.

uku—GUNDA. *See* Guda, only *dialectic*.

i—GUNDANE, n. pl. ama. (From gunda, *radically one with* ganda, *which see*, and ane, dim. and repr. form. *Allied to* umbundana, ibungane, &c., and vondwe.)

The genus "Mus;" a mouse.

i—GUNDELA, n. pl. ama. (From gunda, and ila, qulf. form.)

One who has cut off his isicoco, and wears his hair without it.

uku—GUNGA. *Dialectic*. *See* Kunga.

um—GUNGQULUZA, n. pl. imi. (From gu, bent, ngqu, round, and uluza, to come or go loosely. *Radically in* gingqa, and *coinciding with* gingqizela.)

Literally: a mass winding loosely around; descriptive of a long, or many long strings of all sorts of beads worn around the waist.

uku—GUNGQUZA, v. t. (From gungu, *which see*, and quza like qoza, *radically in* gqoqoza, goqoza, gqugquza and gingqiza.)

1. *Literally*: to make a noise by knocking, rocking, rattling, tumbling, or in any manner, *as*: ku ya gunquza nina enhlwini? what rocking or tumbling is it there in the house?—2. To rock, turn round, shake, *as*: ba ya gunquza umtwana ngokuku lwake, i. e.: they rock the child asleep in his cradle.

—— GUNGQUZISA, caus. fr. To make some noise by rocking, rattling, &c.

in—GUNGU, n. pl. izin. (From gu–ngu, *onomatopoetic*, expressive of the beating of a drum; *literally*: a bending round.)

1. Some kind of a drum, *viz.*: a large basket is taken, and a thin skin expanded over it and fastened, which is beaten like a drum, making a noise like ngu! ngu! The expression is: ukwenza ingungu, i. e.: to make a noise like ngu, to drum. *Hence*

2. A drum.

uku—GUNGUBALA, v. i. (From gungu, and bala, *which see.)*

To be underdone or half done, applied to meat when boiling, *as*: u nani u kipe inyama i gungubele nje, i. e.: why do you take the meat out of the pot, it being not done at all? (*lit.*: if you cut it the red color will still appear, or it will make a simmering noise, the moisture running out of it.)

i—GUNJANA, n. pl. ama. (Dim. of iguma.) A small corner, angle, &c.

uku—GUNYA, v. i. (From gu, bent, inclined out, and unya, hard, *see* u–Nya, hardness, toughness. It is *radically one with* gwi.ya, gwenya, and *coincides with* ukuni, hard wood, except the terminating *a*, which changes the noun into a verb; originally unia (*see* nya, I.), and like the *Kamba* iwinia, power, and the *Xosa* igunya, power, strength, or authority, derived from this verb. *The sense is*: to cut with difficulty, to bend with difficulty.)

1. To be tenacious, inflexible;—2. To be hard, tough, *as*: inyama i gunyile a yi vutiwe, i. e.: the meat is tough, and not done properly. Applied to anything which has been cooked and remained hard;—3. To be strong, referring to muscular strength, *as*: wa gunya ngomhlana, i. e.: he made his back stiff.

uku—GUNYAZA, v. t. (From gunya, and iza, to make, show, or exert.)

To master, to overpower, to throw, *as*: u ngi gunyazile be si bambene, i. e.: he threw me down when we had taken hold of each other, or were wrestling together.

um—GUPANI, n. pl. imi. (From gu, bent, and pani, dim. or rcpr. form of pa, to give.)

A species of the genus fringilla, or sparrow; *lit.*: one inclined to give little. From what the name has arisen it is difficult to ascertain.

uku—GUQA, v. i. (From gu, bent, and iqa, to set on. *Radically one with* gaqa, geqa, and goqa. *Allied to* gaca, geca, &c.)

1. To bend on or upon; to bow the knees (with and without amadolo); to fall upon, to stoop, *as*: guqani ngamadolo, i. e.: to fall upon the knees;—2. To be humble, to bow with humility, to kneel.

—— GUQISA, caus. fr. To make to bend the knees; to try to kneel.

uku—GUQUBALA, v. i. (From guqula, and ubala, sight, colour, appearance. *Allied to* ququbala.)

1. *Literally*: to change the colour, appearance; applied to the atmosphere: to become cloudy, *as*: izulu li guqubele, i. e.: the atmosphere has become dark, cloudy;—2. To draw together, to cover, *as*: u guqubele li'makaza izulu, i. e.: he has covered himself, or lies under a cover, because the weather is cold.

uku—GUQUGUQULA, v. i. *(A repetition of* guqula, with the omission of la in the first part.

To turn over and over, from one side to the other; to make small or short turns, applied to anything rolling on the ground.

uku—GUQUKA, v. i. (From guqa, and uka, to go off. *It is tribal*, and only slightly different from penduka, *which see.*)

1. *Literally*: to decline going off or on; *hence*, to turn back, to come back, *as*: a ka ka guquki, i. e.: he has not come back yet;—2. To change into, to become, *as*: ku tiwa abantu ekufeni ba ya guquka izinyoka, i. e.: it is said that the people turn into snakes when they die.

—— GUQUKELA, qulf. fr. To turn or come back to, to change for, &c.

NOTE.—In the *Xosa* the forms of this verb are also expressive of: to alter, to repent, to change the mind, for which, in *Zulu*, penduka is used.

uku—GUQULA, v. t. *(See* Guquka, to which it is the transitive by ula, to strain.)

To turn back, to return, *as*: yi guqule into yami, i. e.: return my own property.

—— GUQULELA, qulf. fr. To return for or to, *as*: wo yi guqulela inkosi, i. e.: you must return it to the chief.

uku—GUSHA, v. t. (From gu, bent, and usha, to shoot, away. *Dialectic*: gutja. *Allied to* catja. *Xosa*, qusha, to beat down or away as in making a path, to keep down, away from, secret.)

To avoid, to keep at a distance from, to shun, *as*: uma umuntu a bone omunye a necala kuye u gusha, i. e.: when one sees another (coming) to whom he is indebted, then he keeps clear of him, goes out of the way that the other may not see him.

in—GUTYANA or GUDJANA, n. pl. izin. *(Dim.* of in–Gubo.) A small garment, dress, &c.

uku—GUZA, v. t. (This is a contraction of gubaza, *which see. Radically coinciding with* quza.)

Literally: to make small cuts; to give not sufficient, = ukumpa ukuhla umuntu a nga suti, i. e.: to give one food but not sufficient to satisfy his wants.

—— GUZEKA, qult. fr. To suffer from want of food, to remain poorly or thin from the effects of hunger or want.

i—GUZA, n. pl. ama. (From the verb.) *Literally*: a certain kind which has remained small, not come to full growth; applied to a very small and round kind of calabash which are used for snuff-boxes.

uku—GUZULA, v. t. (From guza, and ula, to strain. *Radically coinciding with* quzula and qezula.)

1. To break off a small piece, *as*: li guzule igade, i. e.: break off a piece from the lump of ground;—2. To turn off a person as not suiting, not to suit, *as*: m guzuleni u necala lomuntu, i. e.: do not trouble yourself longer with this man (i. e.: turn him off) for he is guilty.

This word is synonymous with ukuyeka, and *tribal*.

uku—GWABA, v. t. *(Radically the same as* gaba, and *coinciding with* gwaza. It is a word of the *Amatetwa* tribe, or some other east of the Zulu, who use hlaba or its derivatives instead of it.)

To make a noise or shout in battle, to sing as when going to battle or war, = ruba. It is little known in Natal and apt to be taken for a synonym of gweba.

i—GWABABA, n. pl. ama. (From gwa, ba, ba, *onomatopoetic*, representing the sounds or cries of crows.)

1. The genus corvus or crow;—2. A kind of crow with a white ring around the neck.

in—GWABABANA, n. pl. izin. (From gwababa, *which see*, and ina, equal, resembling.)

A species of large black bird resembling the crow, or a peculiar species of crow.

isi—GWACA, n. pl. izi. (From gwaca, *onomatopoetic*.)

A collective name of certain gallinaceous birds, as quails, larks, &c., allied to the partridges, isikwehle (*Zulu*) and isiqwatshi (*Xosa*), *both radically coinciding with* isigwaca.

uku—GWACELA, v. t. *(Properly* a qulf. fr. of an obsolete verb gwaca; *radically coinciding with* gaca, and *hence*, others use gacela.)

1. *Literally*: to bend or go around the top of a hill;—2. To go round the side of a house if it stands on an elevated spot and has some appearance like a hill.

uku—GWAGWA. *See* Gwegwa.

in—GWAGWA, n. pl. izin. (From gwa, cuts.) Ear-button of ivory. (Ornamental.)

u—GWAI, n. pl. o. (From gwa or go-gu, bent, and aya or iya, to retire, lower or sink. This is quite a peculiar form or structure, the initial *u* representing a personal noun, and so also the *o* pl. to which the terminating *i* corresponds. *See* u–Twai. The *Xosa* has the verb gwada, to take snuff, which is not its own but introduced (by the refugees who came from the Natal country in the time of its devastation by Tjaka), and therefore it is tribal. *Radically coinciding with* gwai or gwaya is cwaya, *which see*, as also gaya.)

1. *Literally*: a person who retires from an engagement, or from hard work. This is the real import of the word which is established and proved by every day's practice, because these natives retire for nothing more frequently than for taking their snuff;—2. Snuff, so called from the fact of having become, as it were, a chief support and restorative of life, and also a staple article of trade. Ukugaya ugwai, i. e.: to make (*lit.*: grind) snuff;—3. Tobacco, in any shape or form.

uku—GWAHLA, v. *Dialectic* or *tribal*, instead of gahla.

uku—GWALA, v. t. (From gwa, to be cut or bent, and ila, to strain, to rise. *Radically coinciding with* gala, and *allied to* cwala I, to become full.)

1. To soil, to foul, *as*: umtwana u gwalile ngamasimba, i. e.: the child is soiled with excrement;—2. To rust; to become rusty as iron, or *as*: amanzi a gwalile, i. e.: the water contains rust or rusty matter;—3. To be red, inflamed, *as*: amehlo a gwalile, i. e.: the eyes are red.

—— GWALISA, caus. fr. To cause to be soiled, to soil, to dirty, &c.

i—GWALA, n. pl. ama. (From the verb.) *Figuratively*: a coward, *lit.* a foul or rusty character.

u—GWALA, n. pl. izin. (This is dialectic from an obsolete verb kwala, *which radically coincides with* kala, to cry out, or bring out a voice. From that comes in–Kwali, fasan, so called from its cry or noise, and used in *Zulu* and *Xosa*. The latter has also a verb, gwala, to whistle, and the noun ugwali, a flute or whistle, which is the same as this word. But the noun i–Kwelo (derived from kwala), i. e.: whistling, both in *Zulu* and *Xosa*, places my etymology beyond all doubts, and ugwala is in tribal use besides.)

A kind of flute. In the *Xosa* a simple piece of reed, one or two feet long. But in Natal a small bow, consisting of a stick and a string fastened at its two ends. At the one end of the string a small piece of reed, from two to three inches long, is fastened, having a hole, to which the mouth is applied. It gives a kind of tremulous sound.

ubu—GWALA, n. sing. (From the verb gwala.) Cowardice.

i—GWALAGWALA, n. pl. ama. (A compound of gwala, denoting a bending forth, a waving.)

1. A name for a kind of lory, belonging to the parrot family, so called from its reddish colour as well as from its plumage on the head;—2. A bunch of beautiful waving feathers, worn on the head by natives.

uku—GWALIZA, v. t. (From igwala, v., and iza, to make.)

To behave as a coward, to be afraid.

isi—GWAMBA, n. (pl. izi. *seldom.*) (From isigwa = isigwe, *which see*, and imba, to press together, or from separate things.)

Any mixture of vegetables boiled together, in which the points of young pumpkin-shoots have been cut up.

in—GWAMBA, n. (*See* isi–Gwamba.) A word of an uncertain meaning, and most probably something like a provincialism, or even less. According to some it means moss as found on the rocks in the sea (= isi–Kwemba), and others apply it to oysters. Strictly taken in that sense it is of a descriptive character, meaning something which takes hold of, or sticks fast to. (*See* in–Gwe, but especially isi–Kwembe.)

in—GWANE, n. pl. izin. (*Properly*: a dim. of ingwe; *which see.*)

Literally: a species bending together, or taking hold, cutting together. A designation of the cuttle-fish.

uku—GWANGWA, v. i. (*A repetition of* gwa, i. e.: bending with bending or cutting. But it is rather *onomatopoetic*, expressing a feeling of acidity or astringency. *Coinciding with* gungu in gungubala. *Xosa* rwada.)

1. To be unripe, as fruit:—2. To be underdone, *as*: inyama i gwangwile, i. e.: the meat is not sufficiently boiled.

i—GWANGWA, n. sing. (*See* the verb.) 1. Unripe fruit;—2. Underdone food, *as*: inyama i yigwangwa, i. e.: the meat is not boiled properly.

isi—GWANGXE, n. pl. izi. (From gwa, bent, and ngxe, *radically the same as* isi–Gxa, and *coinciding with* i–Kwenca.)

Any piece of wood or pole for shutting the door of a native hut inside, similar to a bar.

um—GWAQU, n. pl. imi. (From gwa, cut, bent, and qu, on the top, trodden.)

Literally and primarily: a place of which the surface has been cut or trodden away, worn, or hollowed out. *Applied to* a common wagon-road.

i—GWARUBA. } Words of ukuhlo-
in—GWARUBANA. } nipa, and the same as i–Gwababa and in–Gwababana.

uku—GWAVUMA, v. i. (From gwavu, *radically one with* gwebu and gwevu, scum, and ima, to move, stand. It contains all the radicals of vungama, and is *tribal.*)

To snarl, to growl, as an angry dog.

uku—GWAZA, v. t. (From gwa, cut, bent, and iza, to make.)

To stab, to pierce. *Tribal.*

i—GWAZI, n. *Dialectic, see* in–Kwazi.

in—GWE, n. pl. izin. (From gu, cut, bent, and e, contracted from guba, to scrape, scratch, as gau from gabu, &c. *The primary sense is*: a scratcher, referring to the points of the claw, *viz.*: the toe. *See* gwengwe, gwegwa, cwe, kwe and qwe, and uzwane.)

Tiger, leopard.

isi—GWE, n. pl. izi. (From go-e, contracted from gone, *see* gona, and gono. *Allied to* kowe.)

1. The point of pumpkin shoots;—2. The blossom of the pumpkin;—3. *Figuratively*: the yellow caterpillar—icimbi.

uku—GWEBA, v. t. *Passive* gwedjwa. (From gwe, *see* in–Gwe, and iba, to separate. *Radically coinciding with* geba. *Allied to* qweba.)

1. *Literally and primarily*: to bend away, to cut off;—2. To thrust or push with the horns, *as*: inkomo kabani i ya gweba, i. e.: somebody's ox is goring;—3. To push away, to keep off, *as*: gweba inkonyane i ngezi kunina, i. e.: keep the calf away that it may not come to its mother;—4. To turn off, to prevent;—5. To lead out, to stop, *as*: ukugweba amanzi emfuleni, i. e.: to lead the water out of the river;—6. To toil out, to complete, *as*: ingubo a ng'azi ngi ya ku yi gweba ngani ngi gulayo, i. e.: I do not know how I shall finish the blanket, being sick.

Note.—The *Xosa* use this verb and its derivatives in a metaphorical sense of: to judge, justify, &c.

in—GWEBU, n. pl. ama. (From gu, bent, gushed, and ebu, thin matter, separated. *Radically coinciding with* gweba. The *Xosa* has igwevu. *Allied to* isi–Kwebu.)

Froth, foam, scum.

isi—GWECE, n. pl. izi. 1. *Same as* isi–Gwaca;—2. *Same as* isi–Gwegwe.

uku—GWEGWA, v. t. (*A repetition of* gwa, bent. *Literally*: to hook.)

To hook with a hook, to hang with a crook, *as*: imbiza wo yi gwegwa ngesigwece, i. e.: you must hang the pot with a hook (over the fire).

isi—GWEGWE, n. pl. izi. (From gwegwa.) A wooden hook, a crook, any hook, *as*: isigwegwe si si gwagwile, i. e.: the crooked stick is already used for hooking with. (The second si before the verb is a contraction of se si, which often takes place, and must not be mistaken for a nom. form, as has been done by some in this very instance.)

uku—GWEGWEBEZA, v. t. *Dialectic* instead of gogobeza.

uku—GWEGWEZA, v. t. (From gwegwa, and iza, to make. *Radically one with* gogoza.)

To make a bending motion with a hook, to hook away, *as*: gwegweza inyoka enhleni, i. e.: remove the snake out of the way, by hooking it with a stick, &c.

—— GWEGWEZELA, qulf. fr. 1. To hook;—2. To fetch with a hook, *as*: wo gwegwezela ukuni emtini u totobe lona, i. e.: you must hook the wood at the tree with a hook, and bend it shaking down.

uku—GWEHLA, v. t. (From gwe, bent, cut, and ihla, to come down. *Radically one with* guhla.)

To paddle, to row.

um—GWEHLI, n. pl. aba. (From gwehla.) One who rows or paddles.

um—GWELE, n. sing. (From gwala.) The *Xosa* has igwele, fermentation, *viz.*: the reddish scum that appears upon the beer. Reddishness. Applied to a reddish kind of beads.

uku—GWEMA, v. i. (From gwe, bent, and ima, to stand. *Radically one with* gema.)

1. *Literally*: to move in a bending way, *viz.*: out of the way;—2. To turn to one side, to stand at the side or out of the way where another is passing, in order not to be observed;—3. To pass over, *as*: wa m bona e fika omunye wa gwema, i.e.: he saw him coming, so the other passed over, in order not to meet him;—4. *Figuratively*: to see with one side only, to be one-eyed—u ya gwema.

This word is synonymous with gusha, and both are used in a bad sense only.

in—GWEMA, n. pl. izin. (From the verb.) One who has only one eye.

in—GWENCE, n. pl. izin. (From gwe, bent, declined, and ince, toward the point.)

A tribal name for the genus Mus, including the common mouse, field-mouse, &c.

uku—GWENGULA, v. t. (From gu, cut, bent, and engula, *which see*. *Literally*: to strike off at the outside.)

1. To strike the surface, *as*: u ya gwengula a ku ngenisi igeja emhlabeni, i. e.: you strike only the surface, but do not bring your hoe or pickaxe deep into the ground;—2. To hit the outside, to hit hardly or little, *as*: wa yi gwengula inyoni epikweni, i. e.: you hit the bird at the outside of the wing only;—3. To scrape or pare off a thing on the outside.

in—GWENGWE, n. sing. (Compounded of ingwe–ingwe, *literally*: hooking–hooking, or scratching–scratching, as when the claws of an animal take hold, hook fast in something.)

Quick-grass, couch-grass, or dog-grass.

u—GWENYA, n. pl. izin. (From gwe, bent, hooked, and inya, to unite in one, to meet together, *see* nya II.)

Tribal, the same as gwengwe.

in—GWENYA, n. pl. izin. (*See* u–Gwenya.) The fruit of the umgwenya tree.

in—GWENYA, n. pl. izin. (From ingwe, tiger, and inya, to sink into water, *see* nya, II.; or, which comes to the same, from gwinya, to swallow, as in–Gonyama, the lion, *which see*, as also gunya, minya, and enya.)

Alligator, crocodile.

um—GWENYA, n. pl. imi. (*See* u–Gwenya.) The wild olive-tree, so called from its many thorns, and hooking closely together into a dense bush. It is rather a shrub than a tree.

in—GWEVU, n. sing. (From gwe, bent, cut, gushed, and ivu, molten, *see* va, ve, vi, vo, vu. *Radically coinciding with* gwebu, and *allied to* devu, and levu.)

1. Greyness, *as*: ihashe li' ngwevu (contract. from li ying.), i. e.: the horse, it (having) a grey color;—2. An individual with grey hair.

in—GWEVUKAZI, n. pl. izin. (From gwevu, and kazi, pertaining to females.) A grey female animal.

i—GWEXE, n. pl. ama. *Dialectic, same as* isi–Gwece = isi–Gwegwe.

GWI. An exclamation expressive of forced, shooting, darting, cutting. Used with ukuti, *as*: umkonto wa ti gwi, i.e.: the spear was cutting (through the air) near one.

GWILI. (From gwi, and ili, strained. *Coinciding with* ewitje.)

An exclamation denoting an inclination of a body quite near to another, *as*: impi ya m hlaba gwili lapa emkoneni, i. e.: the enemy thrust him quite near the arm here = the weapon passed near the arm.

i—GWINSI, n. pl. ama. (From gwi, bent, inclined, and nsi, shooting, or with degree. *Dialectic* gwinze.)

A name of a small kind of parrot, so called from its peculiar way of flying, by bending down and shooting on high again; as also from the blending appearance of its colour, caused by that motion.

uku—GWINYA, v. t. (From gwi, and inya, *see* nya, II. *Radically one with* gunya, gwenya, *see* in–Gwenya, alligator. *See* in–Gonyama. *Xosa* ginya. *Allied to* dwanya.)

1. To force down;—2. To swallow;—3. To gulp.

uku—GWIYA, v. *Same as* Giya.

um—GWIYI, n. pl. aba. (From gwiya.) One who performs heroic deeds, e. g.: umuntu o yiqawe u hlaba impi, i. e.: a man who is a hero, stabbing down the enemy.

isi—GXA, n. pl. izi. (From xa, *coinciding with* ca, and qa.)

1. *Primarily*: a joint;—2. A condensed substance or mass, *as*: isigxa sesiqunga, i. e.: a bundle of Tembuki-grass;—3. A dense bush;—4. Any pointed stick for digging.

u—GXA, n. sing. (*See* isi-Gxa.) A piece of wood or thick stick sharpened at the end and used for digging, = isigxa 4.

uku—GXAMBUZA, v. t. (*Onomatopoetic*, gxambu, and iza, to make.)

1. To make a noise like gxambu, heard when a stone or something else is thrown into deep water;—2. To plunge into water.

um—GXAMU, n. pl. imi. (Derived from u-Xamu, *which see.)*

A kind of mimosa, so called from its rough or rugged bark.

in—GXANGXA, n. pl. izin. (A compound of ingxa-ingxa, *see* xa, to top, to tip, &c.)

A water-frog, so called from its springing or shooting forth over the surface of the water, e. g.: isiselesele eliponseka kude, i. e.: a kind of frog which throws itself far.

uku—GXANGXULA, v. t. (From gxangxa, and ula, to strain, stretch. *See* Gxugxuma.)

To lift up easily, as in springing.

—— GXANGXULISA, caus. fr. To spring, as it were, on the toes, to spring easily; applied to lambs of goats and sheep.

uku—GXEKA, v. t. (From gxe, a cut or bent point, and ika, to set or put. *Radically one with* gxuka, and xeka. *Coinciding with* hleka, to laugh.)

1. *Primarily*: to mock, to mimic; *literally*: to fix on the top or toe, to go as if lame, to imitate in a contemptuous way, *as*: wa si gxeka isilima, i. e.; he imitated the cripple;—2. To deride, to ridicule, to make sport of, to treat with scorn by laughter, *as*: musa ukugxeka inkosi, i. e.: do not mock the chief.

um—GXEKI, n. pl. aba. (From gxeka.) A mocker, scorner.

uku—GXILA, v. t. (From gxa, point, top, and ila, to strain. *Allied to* qila and gcila in gcilaza.)

1. *Primarily*: to stick very fast, to have a deep root, *as*: umuti u gxilile, i. e.: the tree has rooted deeply;—2. To be deep, to go deep;—3. To be immovable, not to be got away from where one is, *as*: a ku so za ku m tola u gxilile lapo, i. e.: you shall never get him away, for he has taken a deep or firm standing there, = has become something of consequence.

—— GXILISA, caus. fr. To go to the root of a thing; to enter deep upon, *as*: ukugxilisa icala, i. e.: to examine or investigate the case to the deepest root.

in—GXOBONGO, n. pl. izin. *See* isi-Fanguba.

uku—GXOLA, v. t. (From gxo, point, top, and ula, to be strained. *Radically one with* xola. *Allied to* xoza, sola, and zola. *It is tribal*, and more frequent among the Frontier tribes.)

1. *Literally*: to be strained, hurt at a point. Applying to a bad temper: ukubekisa pansi, i. e.: to look down to the ground, to put down;—2. To be rough, harsh, coarse in manner of speaking, boisterous, uncivil.

—— GXOLISA, caus fr. To scold, to give a scolding, to treat with harshness, *as*: wa m gxolisa ngomsebenzi wake, i. e.: he gave him a scolding on account of his work.

—— GXOLISANA, repr. fr. To scold each other.

in—GXOTA, n. pl. izin. (From xota.) A bangle, a ring of ivory or metal worn at the arm. (*The literal meaning is*: something thrust upon, *viz.*, which can easily be taken off again; but as these ornaments were used as signs of distinction, they may also refer to heroic deeds performed in battle.)

uku—GXUKA, v. *See* Xuka.

i—GXUKE, n. pl. ama. (From xuka.) A lame person.

GXUKU. (From gxu, and uku, up.) An exclamation signifying a shock, as when a wagon rolls over a stone. *See* gquku.

uku—GXUKUZA, v. t. (From gxuka, and uza, to make. *Radically one with* gqukuza. *Allied to* gqoqoza.)

To shake, to shock, *as*: ingcwele i ya gxukuza, i. e.: the wagon shakes.

(Words of this kind are neither dialectic nor synonymous in themselves, but simple modifications of ideas expressed by: to shake, shook, shaken, shock, &c.)

uku { GXUGXUMA, } v. i. (From gxu, to- { GXUMA, } ward a point, top, and uma, to move. *Radically one with* xuma. *Allied to* gxangxula. *Xosa* xuxa, to raise, as hair.)

1. *Literally*: to move up toward a point, to spring up, to prance, e. g.: uma umuntu a nga fikeli uto u ya gxugxuma, i. e.: if one cannot reach to a thing, he jumps up toward it (in order to get it down). (The repeated form signifies the repeated jumping);—2. *Figuratively*: to talk or speak with energy, to be anxious to speak, *as*: wa gxugxuma efuna ukuzifaka endabeni yabo, i. e.: he was very anxious, trying to enter into their affair.

—— GXUGXUMELA, qulf. fr. To spring or jump forth or away.

—— GXUGXUMISA, caus. fr. To cause to spring up; to try to prance, &c.

uku—GXUSHA, v. t. (From gxu, at the top, and sha, to shoot, thrust. *Dialectic* gxutja, xusha. *Allied to* gusha. *Xosa* qusha.)

1. To cram, to stuff, to gorge, *as*: gxusha umbila isake a li ka cwali, i. e.: stuff the maize down, the sack is not full yet;—2. To thrust, or throw upon, to drive up, to startle up, *as*: ba yi gxusha inyamazana ngamatye i bi seweni i pume ba ze ba yi fumane, i. e.: they throw stones at the buck, it being at the rock, to come out, in order that they might get it.

H.

H is more a guttural than a simple aspirate in the Zulu-Kafir, because it is sounded with more force and depth than the English *h* in *hat, hand*, &c. It is exactly like the German *h* in *haut*. As a guttural it is allied to *g, k*, and *r*, and belongs to the dialectic or tribal differences, *as*: huye = nguye, hamba = kamba = ramba, ihau = irau, &c. This peculiarity is also the reason of its rare occurrence.

HA. An exclamation denoting a strong breathing from the lungs, caused by heat, *as*: izulu li balele li ti ha! ha! i. e.: the atmosphere or weather is very hot, as if breathing strongly = ha!

i—HABAMAKONDE, n. *See* Hlabamakonde.

um—HADU, n. (pl. imi. *seldom used.*) (From a, to move, with the aspiration—, and idu, drawn, long. *Allied to* jadu.)

A train, a company in order.

HAI, adv. *Dialectic. Same as* Ai.

HALALA. An exclamation denoting an agreeable, joyful feeling, usually expressed on an occasion of receiving a present, or of meeting with friends. It occurs in the expression: halala 'bantu bakwiti, i. e.: bravo, or well-done, dear friends! you dear ones!

uku—HAMBA, v. i. *Passive* hanjwa. (From amba, aspirating the h. *The radicals are* ima, to move, and iba, to step forth, separate, in front. *Literally*: to move from a place forth.)

1. To move, of the body;—2. To go, to walk, to journey, to travel, to march;—3. To advance, to proceed;—4. To flow, *as*: amanzi a ya hamba emfuleni, i. e.: the water moves forth in the river.

—— Hambeka, qult. fr. To possess the quality of moving, going, walking, &c., *as*: inyanga yinto ehambekayo, i. e.: the moon is a thing which moves.

—— Hambela, qulf. fr. 1. To move, go, &c., for, to, forth, forward, *as*: ngi hambela ubaba, i. e.: I go for my father;—2. Ukuzihambela, i. e.: to walk alone, for himself.

—— Hambelana, rcpr. fr. To go to each other, to visit each other.

—— Hambisa, caus. fr. 1. To cause to move, go, &c.; to go on, *as*: hambisa ukushumayela, i. e.: go on reporting;—2. To further, to promote, to advance onward, to help to further, to forward, *as*: hambisani izindaba zi ye zi fike ezizweni zonke, i. e.: make that these tidings go until they reach all the tribes;—3. To behave, to conduct, *as*: a ka hambisi njengabanye abantu, i. e.: he does not behave himself as other people do.

um—HAMBA, n. pl. imi. (From the verb.) A dress which is worn all day at home.

um—HAMBI, n. pl. aba. (From hamba.) A traveller, a stranger, a visitor.

um { HAMBINENHLU, HAMBINENHLWANA, } n. pl. imi. (From hambi, and nenhlu, i. e.: with a house, or nenhlwana, with a small house.) A caddis-worm.

i—HAMBO, n. sing. (From hamba.) Movement, a walk. *Seldom* used.

isi—HAMBO, n. pl. izi. (From hamba.) That which is walked with, *viz.*, leg, feet. (In a sporting sense.)

i—HASHANA, n. pl. ama. (*Dim.* of ihashe.) A little or small horse.

i—HASHE, n. pl. ama. (Kafirized from the English *horse*. A little child when it begins to speak will invariably pronounce the word as the natives do.) A horse.

i—HASHE, n. sing. (Little known in Natal, but common among the Frontier and the *Xosa* tribe.)

Bilious attacks, or a kind of running fever.

Note.—I believe that this word is of a similar origin as ihashe, horse. For there is no stem from which it could be shown to have been derived, neither does it form a plural, which is always the case with some foreign words. And besides this, part of the natives always indicate, when using it, that it is derived from civilized people. Perhaps it has originated from the English *hoarse*.

i—HASHEKAZI, n. pl. ama. (From ihashe, and kazi, denoting female.) A mare.

HAU. (*Radically one with* au.) An exclamation expressive of surprise, joy, sympathy,—pain, contempt, dislike, &c., similar to the English oh! and ah! The senses, however, are always distinguished by different modes of utterance, and different modifications of features. When pronounced short, it usually means pain, dislike, &c., when long and with emphasis, surprise, sympathy, &c.

i—HAU, n. pl. ama. *Dialectic*, instead of irau, *which see.*

isi—HAULA, n. pl. izi. (From hau, *onomatop.* signifying the noise of howling, and ula, to strain.)

Literally: a howling or roaring, as that of a lion—ingonyama i nesihaula.

uku—HAYA, v. i. (From ha, expressive of a lead in singing, and iya, to retire, to go. *Allied to* cwaya II.)

1. To commence or give a subject for singing, to lead a song—usually by making ha! ha! ha! &c.;—2. To give the tone, to prelude.

—— Hayisa, caus. fr. To make a commencement, in singing; to sing.

um—HAYO, n. pl. imi. (From haya.) 1. A starting song; a preludium to a dancer;—2. A fee given to an inyanga (leader in singing) for his practice of haya.

HE. *(Radically one with* ehe.) An exclamation,—1. Denoting surprise, equivalent to the question utini? What do you say? In this case it is pronounced short;—2. Denoting approbation or consent, = well! so! right! In this it is pronounced long.

uku—HEBEZA, v. *Dialectic. See* Rebeza.

i—HEMO, n. pl. ama. The white crane, so called from its voice.

uku—HEULA, v. t. (From heu, *radically one with* hau, dislike, and ula, to strain. *One with* isihaula.)

To howl or roar, as a lion.

HI. An exclamation signifying dexterity in throwing spears or fighting,—fright or pain, and surprise.

uku—HIHIZA, v. t. (From hi-hi and iza; *literally*: to make inarticulate sounds.)

To mumble or mutter.

—— Hihizela, qulf. fr. To mumble for, about, &c.

HIYA. (From hi, and iya, to go.) An exclamation denoting aversion, disgust, impatience.

isi—HIYA, n. sing. *(Radically one with* haya. Porridge, pap *(Amabaca)*. Probably applied to the fresh porridge made of new corn.

i—HOBE, n. pl. ama. (From obe, with aspirated h. *Onomatop.* signifying the low sound of doves, to coo. *Closely allied to* howe, and *synonymous with* i-Juba. *Sis.* lieba.)

The dove or pigeon.

i—HOBO, n. pl. ama. (From obo, that which has been separated, with aspirated h. *See also* hobe.)

A poor or innocent person, most probably so called after the ihobe.

HOI, intj. Expressing approval and disapproval.

isi—HOKO, n. sing. (From ho-ko, *onomatop.* denoting the rising and falling noise caused by the fluid in a smoking-pipe.)

1. A black, smeary, oily mass which remains in the bowl of the pipe after smoking wild hemp. It smells very ill, and *hence*, 2. A very bad smell.

(The *Xosa* has isihoko—isihogo, and isihogu, the last being the true recital from ugu, with the aspirate h—i. e.: some peculiar bend, cut, cave, or hole.)

i—HOWE, n. pl. ama. (From the *Xosa*, which has ilowe, it is obvious that the root is owe, with the aspirate h. And taking its other form ihoya, we find that both are *onomatop.*, denoting a peculiar cry or sound of owe and oya.)

The wild goose.

i—HOYA, n. pl. ama. (From oya, with aspirated h,—o, local, and uya, to retire, sink, denoting a sinking, or falling sound or voice like o. *Allied to* howe.)

The wild goose, *same as* howe.

HU. An exclamation, denoting a certain hue or fainting feeling at the commencement of a sickness.

um—HUMA, n. p. imi. (From uma, to move, to open, with aspirated h. Of the Amazwazi and other dialects. *Xosa* umxuma.)

A cave.

i—HUME, n. pl. ama. (From uma. *See* um-Huma.)

A centipede; a fire-worm. *Dialectic, the same as* in-Kume.

uku—HLA, v. t. *Passive* hliwa. (From the I. root ihla—uhla, pronounced with a soft aspiration. *Radically one with* hla II., *which see. The primary sense is*: to rub, to crush, *which also radically coincides with* sila. *Allied to* ra.)

1. To eat, to consume, to devour, *as*: aka nakuhla, i. e.: he has nothing to eat, no food;—2. To feed, to pasture, to graze, *as*: izinkomo zi hla emfuleni, i. e.: the cattle are grazing at the river;—3. *Idiomatic*: *a.* To take away the things or property, to confiscate, *as*: si m hlile, i. e.: we have taken all from him (with and without the object taken);—*b.* To lose a case in court, *as*: icala li m hlile, i. e.: *lit.*: the case has eaten him, = he has lost it;—*c.* To lose a game, to fail, *as*: inkato i m hlile, i. e.: the choice or lot failed him;—*d.* ukuhla ilifa, i. e.: to inherit.

—— Hlana, repr. fr. 1. To eat, consume, &c., each other, or each other's property;—2. *Idiomatic*: ukuhlana ngenkato, i. e.: to draw lots.

Remark.—It must be remarked here that the last mode of speaking is quite the reverse of the English. In casting lots, or in staking in a lottery (*see* in-Kato), the falling of a lot on one makes him the loser.

—— Hleka, qult. fr. 1. *Literally*: to eat out or in, = to wear out or in, to fret, to wear away a substance by friction, *as*: insimbi yesondo se i hlekile ngokubotjwa, i. e.: the tire of the wheel is already worn away by dragging;—2. To corrode, to eat away;—3. To impair, to suffer loss or damage, to suffer robbery, to be robbed, cheated, &c., as in trading or bartering.

—— Hlela, qulf. fr. 1. To eat, consume, &c., for, on account, &c., *as*: ba ku hlela izinkomo zake, i. e.: they took away from you his cattle;—2. To eat at, with, from, with the prep. ku, *as*: isitya esihlela kuso, i. e.: a dish we eat from;—or: isitya sokuhlela;—inhlu yokuhlela, i. e.: a dining-room.

—— Hlisa, caus. fr. 1. To cause to eat, &c.;—2. To poison, to give poison to eat, *as*: umfazi wake u m hlisile, i. e.: his wife has poisoned him.

—— Hlisela, qulf. fr. To herd at, to feed at, *as*: wo zi hlisela izinkomo entabeni, i. e.: you must herd the cattle at the mountain.

uku—HLA, v. i. (From the root ihla—uhla, II. pronounced with a sharp or strong aspiration, denoting a developing power, or an effect of some cause, *viz.*, a production. *Hence*, it is descriptive of the outward appearance, as shell, skin, pericarp, &c., as also of the qualities of these, as fresh, green, coarse, fine, beautiful, &c. It is closely allied to, and often coinciding with, the roots sa, and ta, to break forth, burst, bud, shoot, throw, thrust, thrive. *See* nhla. In compounds it prominently sustains the force of *de* and *pro*, denoting separation, or it only augments the following parts.)

1. To happen, to come to pass, to come off, to take place, to come by chance, *as*: ku ya ku hla nini loku, i. e.: when shall this happen;—2. To happen within a certain space, *as*: ukuhla kwa loku kwo ba ko nini na? i. e.: the time when this shall come to pass is to be—when?—3. To befal, to happen to, *as*: ku ko into e ngi hlile, i. e.: there is something which has come over me, or upon me;—4. To come down, to descend, *as*: indau ehlayo, i. e.: a descending place.

This form is often used in connexion with other verbs, particularly with ukuti, and serves as a copulative, *as*: wa hla wa ti, i. e.: *lit.*: he happened and said, = happened to say, or: and he said, or: he said further. This expression is often contracted into wa hlwati, in a hasty manner of speaking, but it is not to be recommended.

Note.—Properly speaking, there is no difference between this verb and ehla, not as much as dialectic even, because *e* is a prefix which is retained in all conjugations and tenses, as in other vowel-verbs. The fact, however, is that many tribes, or individuals, drop the prefix in several tenses,—not in all,—while others strictly retain it. I have given the root *hla* a special place here because it is not the stem *ehla* which takes such a prominent part in the formation of other stems, but the root.

—— Hlela, qulf. fr. 1. To happen to or with; to befal, to come down upon, *as*: ku ngi hlele uto olubi, i. e.: a bad thing has befallen me;—2. To come down for, to descend for, *as*: ng'e hlela nina, i. e.: I came down for your sake. (Instead of this, hlikela is more frequently used);—3. To press down, to beat down, *as*: hlela izitungwana zesiqunga zi be zi lunge ukufulelwa, i. e.: beat the bundles of grass down that they may be good for thatching;—4. To lay flat, to lay in rows, to form in rows or ranks, to muster, *as*: inkosi ya hlela ijadu, i. e.: the chief formed the dancing party in ranks; inkosi ya hlela impi, i. e.: the officer mustered the regiment for parade;—5. *Figuratively*: to settle, to beat down a dispute or opposition, *as*: hlelani indaba le, i. e.: do settle this matter.

—— Hlisa, caus. fr. 1. To cause to come down, to lower, to let down, to take or bring down, *as*: umtakati wabo ba m hlisa ngentambo esiweni b'emi pezulu bona, i. e.: they let their sorcerer down the rock with a riem (a leather thong) while they themselves were standing above;—2. *Idiomatic*: inkomo iya hlisa, i. e.: the cow lets the milk down or lets it come,—but: a yi hlisi, i. e.: it keeps the milk back.

—— Hlisela, qulf. fr. To lower, to bring down for, to, at, &c., *as*: nga ngi tjilo wo zi hlisela icala, i. e.: I did say so that you should bring something severe upon yourself.

in—HLA, n. sing. (From hla II.) 1. *Literally*: a particular point coming down, signifying the taking of a position, the face fixed to the point whence something is coming. Standing thus at the foot of a hill, the space from that position up toward the top is the inhla; or in going to cross a river, the space from the crossing-point toward its sources;—2. Toward the upper side, usually with the prep. nga, *as*: nge-nhla kwomfula, i. e.: toward the upper part of the river;—3. Toward the north, *viz.*: fixing the face to the point where the sun rises, or with reference to the inclination downwards of the land from north to south. (But without this local position it does not mean north.)

isi—HLA, n. pl. izi. (From hla II.) *Literally*: a membrane or receptacle, serving to cover some part of a body, *as*: isihla senhliziyo, i. e.: the pericardium. (In the *Xosa* it is besides used for sheath, small bag, &c.)

u—HLA, n. pl. izin. (From hla II. *Literally*: a reaching down.)

1. A mass, a row, line or rank, *as*: uluhla lwejadu, i. e.: a dancing party arranged in a continued line;—2. A string composed of ornamental things, *as*: insimbi i nezinhla 'zintatu, i. e.: beads of three rows *(often coinciding with* uhlu);—3. A string as in twisting or plaiting, *as*: lentambo i nezinhla ezine, i. e.: this cord is made of four strings;—4. *Hence also*, the binding or edging of mats, brim, margin, &c., *as*: w'enza izinhla ezikombile ecantini, i. e.: he bound the mat with seven rows (of binding);—5. A file, a row of persons or things behind each other; cell (amakekeba) of a honey-comb;—6. A line (of writing), a layer, vein or seam of any substance in geology;—7. A streak or line in wood, stone, upon slates, or paper.

um—HLA, n. pl. imi. (From hla II. *Allied to* um–Sa. *Sis.* motla.)

The space or time between the dawning (ukusa) and the evening (ukuhlwa); *hence*, a day. Umhla omunye *or* umhl'omnye, i. e.: another day, = the next or second day. Umhlaumbi, umhlaimbi, *or* 'mihlaimbi, i. e.: perhaps, perchance *(lit.*: a day which is separate, different), a certain day.

uku—HLABA, v. t. *Passive* hlatywa. (From hla II., to throw, thrust; and iba, to separate. *Radically one with* hleba, hloba, and hluba. *The sense is*: to divide. *Allied to* aba, daba, saba, taba, &c.)

1. To stab, to thrust, to pierce with a pointed weapon, or as cattle with their horns, *as*: wa m hlaba amahlanze amatatu, i. e.: he stabbed him three stabs, = he gave him three stabs;—2. To stick, to kill, *as*: izinkomo zi ya hlatywa ngomkonto, i. e.: cattle are killed with a spear. (This meaning has particular reference to the Zulu practice of stabbing the cattle behind the shoulder into the heart);—3. To wound mortally, to slaughter, to gore, *as*: wa hlatywa esifubeni wa fa, i. e.: he was so severely wounded in the chest that he died of it;—4. To stitch, to sow, to occasion stitches, to make punctures with an instrument, *as*: a si namuntu ohlaba pakati ku fulelwa inhlu, i. e.: we need one who stitches inside when the house is to be thatched;—5. To prick, to give pain, *as*: isilonda si ya ngi hlaba, i. e.: the sore gives me pain;—6. To lance, to open with a lancet;—7. To hit, to strike, to touch properly, *as*: amazwi ako a hlaba onke, i. e.: all your words struck (us);—8. To point to, to mean, *as*: wa hlaba ngapa, i. e.: he pointed to that direction;—9. *Idiomatic*: ukuhlaba umkosi, i. e.: to sound an alarm, to call to arms, to surprise with apprehension of danger;—10. Ukuhlaba ikwelo, i. e.: sound a whistling;—11. Ukuhlaba inhliziyo, i. e.: to alarm the feelings, to make an impression, to awaken the heart, to surprise agreeably, *as*: ukukuluma kwako ku si hlabile inhliziyo, i. e.: your speech has made an agreeable impression on our heart.

—— HLABANA, recpr. fr. To stab, pierce, prick, &c., one another.

—— HLABEKA, qult fr. To have the quality of stabbing, pricking, &c., *as*: inhlabo a yi hlabeki, i. e.: the awl does not stitch,—is blunt, dull.

—— HLABELA, qulf. fr. 1. To stab, stick, slaughter, &c., for, *as*: sa m hlabela isitole, i. e.: we killed a heifer for him;—2. To make punctures with a pointed instrument, &c., for, *as*: u m hlabele isicatulo a ze a tunge yena, i. e.: you must prick the holes into the shoes for him in order that he may sew them;—3. To strike up a tune, to descant, to compose music, *as*: hlabela isaqu, i. e.: sing the parting song.

—— HLABELELA, freqt. fr. *Properly*: to give the tune for the counterparts, but *commonly* to sing, to sing to, to lead in singing, *as*: wa kala umtwana unina wa m hlabelela, i. e.: the child was crying, but the mother sang a song for him.

—— HLABELELANA, recpr. fr. To sing to or for somebody one after another, to sing a song to each other.

—— HLABELISA, caus. fr. To cause to sing, to assist in singing, to lead in singing, to sing in a particular way.

—— HLABELISELA, qulf. fr. To help, to lead in singing for a certain purpose, *as*: wa hlabelisela ubukulu benkosi, i. e.: he sung in a special manner in regard to the greatness of the king.

—— HLABISA, caus. fr. 1. To make or cause to stab, kill, &c.;—2. To give for killing or slaughtering, *as*: a ku ngi hlabisi na inkomo u yinkosi yami? i. e.: do you not give me a head of cattle for killing, you being my chief?

i—HLABA, n. pl. ama. (From the verb.) 1. *Literally*: a kind that pricks or stitches; applied to the prickly leaf of the aloe, which is used for rubbing the skins in preparing them for a dress;—2. Saw-thistle;—3. A stitch, *as*: u nehlaba esifubeni, i. e.: he has a stitching pain at his chest.

in—HLABA, n. pl. izin. (From hlaba, *see* i–Hlaba.) The red flower of the aloe.

um—HLABA, n. pl. imi. (From the verb.) 1. *In a collective or abstract sense*: the earth, land, opposed to sea; *see* u–Bua and

ulu–Anhle. *(The literal sense is*: a place or extent for cultivating);—2. The world, as opposed to other things existing;—3. Ground, soil, *as*: umhlaba olungileyo, i. e.: good ground;—4. Country, *as*: emhlabeni wa kwiti, i. e.: in our own country = native country.

um—HLABA, n. pl. imi. (From the verb.) The aloe tree.

un—HLABA, n. pl. on. (A personification of in–Hlaba.) *Properly*: the time when the aloe-tree is in flower, or: the aloe-flower month. It falls between April and May, more in the latter month.

i—HLABAMAKONDE, n. pl. ama. (From ihlaba, 2, and amakonde, i. e.: knob or knot.)

A species of thistle, of a high stalk and large protuberant flower.

isi—HLABANE, n. sing. (From the repr. hlabana, or hlaba, and ane, dim. and repr. form. *Literally*: piercing each other, or after one another.)

Properly: those stalks of maize or Kafir-corn which shoot from the principal, and the fruit of which becomes ripe when the latter has already been reaped. *Hence*, after—or second—harvest.

i—HLABANZI, n. pl. ama. (From ihlaba, and anzi, broad. Belonging to the *Amamponda* and other South-western tribes.)

Literally: a kind of broad prickle, applied to a kind of red snake, called in Zulu impumpute.

um—HLABANZI, n. pl. imi. (From umhlaba, and anzi, broad.)

Literally: a broad aloe-tree.

isi—HLABATI, n. pl. izi. (*See* um–Hlabati.) Sand.

um—HLABATI, n. pl. imi. (From umhlaba, and ati, mild, fine, soft. *Allied to* gabate.)

1. *Literally*: fine or soft earth, constituting *soil*;—2. Earth ground, = umhlaba;—3. A clod or lump of earth, *as*: umhlabati lo, i. e.: this earthy clod.

isi—HLABELELO, n. pl. izi. (From hlabelela.) A song, psalm, descant; *lit.*: a series of singing.

um { HLABELELI, } n. pl. aba. (From { HLABELI, } hlabelela, and hlabela.)

A singer, leader in singing.

um—HLABELISI, n. pl. aba. (From hlabelisa.)

A composer, one who can teach singing.

um—HLABELO, n. pl. imi. (From hlabela.) *Literally*: something which has been killed for, *viz.*: a beast which has been killed for some purpose, resembling a sacrifice. (*Sis.* setlabelo, sacrifice.)

um—HLABI, n. pl. aba. (From hlaba.) One who kills, slaughters; a butcher,

in—HLABO, n. pl. izin. (From hlaba.) An instrument for piercing, an awl, a chisel, &c.

uku—HLABULA, v. t. (From hla I., and bula, to separate from. *Radically coinciding with* hlebula, and hlubula. *Allied to* hlafuna.)

Literally: to make a noise by the separation of the lips after having eaten, to smack, *as*: u ya hlabula uma kade e hla, i. e.: he smacks with the lips or mouth at the time after eating.

uku—HLAFAZA, v. t. (From hla II., to thrust, fa, a blast, crack, breach, and iza, to come, make, become. *Radically and literally one with* hlofoza. A transposition of roots gives fihliza. *Allied* cofoza.)

1. *Literally*: to throw something so as to give it a crack or breach (= to break the ice), to remove the first obstruction or difficulty, to open the way, *as*: wa fahlaza ukukuluma, i. e.: he, as it were, broke the ice, and began to speak;—2. To break something before it is entirely separated, as an egg before the contents are poured out.

uku—HLAFUNA, v. t. (From hla I., and funa, to strike together. *Allied to* nafuna, and hlabula.)

To chew, to masticate.

isi—HLAFUNO, n. pl. izi. (From hlafuna.)

1. *Literally*: the act of mastication or chewing;—2. Anything which is chewed;—3. The members for chewing, = jaws.

uku—HLAHLA, v. t. (*A repetition of* hla II., to thrust. *Radically one with* hlehla, hlohla, and hluhlu. *The sense is*: to detrude.)

1. To cut down, to cut or chop off, *as*: hlahlani amahlahla a lomuti, i. e.: cut down the branches of this tree;—2. To chop, to cut into pieces, *as*: se be yi hlahlile inkomo e hlatyiweyo, i. e.: they have already cut up the (meat of the) cow which is slaughtered;—3. To chop out, to cut out (referring to a surgical operation by cutting), *as*: ukuhlahla ingozi, i. e.: to open or cut a bruise of the head;—4. Ukuhlahla impi, i. e.: to levy an army for war;—5. Ukuhlahla ngento, i. e.: to pay with, *lit.*: to cut short a debt with something, *as*: wa hlahla ngenkomo b'eza ukumlobolisa, i. e.: he cut the matter short by a cow when they came to demand payment for his wife.

—— Hlahlela, qulf. fr. To chop, to cut into pieces, &c., for, at, upon, *as*: inyama wo yi hlahlela emtini, i. e.: chop the meat upon a piece of wood.

i—HLAHLA, n. pl. ama. (From the verb.) 1. A branch, cut off from a tree, shrub, or plant, (*lit.*: a kind of cutting);—2. A point or top broken off from a tree, shrub, or plant, as in a bunch of flowers.

isi—HLAHLA, n. pl. izi. (From the verb.) 1. *Literally*: a place where some branch of a tree, shrub, &c., grows;—2. A collection

of trees, shrubs, plants, a bunch of trees; —3. A single tree, shrub, or plant.

uku—HLAHLAMELA, v. t. (From hlahla, —and mela, to move or stand forth.)

1. *Literally*: to move or wave, as a branch, *viz.*: to adorn or trim with branches or flowers, as when going to a feast, or in being lucky. This is the primary meaning, which is little in use, however, except with a few who apply the word to the breaking off of little branches. *Hence*,—2. To be lucky, fortunate, to receive some unexpected benefit, *as*: u hlahlamele wa piwa uto e nga lu sebenzelanga, i. e.: he is very fortunate, having been given something without working for it.

i—HLAHLANA, n. pl. ama. (*Dim.* of ihlahla.) A small branch.

isi—HLAHLANA, n. pl. izi. (*Dim.* of isihlahla.) A small or little bush.

i—HLAHLANYANA, n. pl. ama. (*Dim.* of ihlahlana.) A very small branch.

isi—HLAHLANYANA, n. pl. izi. (*Dim.* of isihlahlana.) A very little bush.

uku—HLAHLATA, v. t. (From hla II., repeated, and ita, to touch. *Tribal* hlanhlata.)

1. To chop, to grind and mince with the front teeth, as meat, bark or rush, to bind with, which is made softer or changed into fibres by biting it often with the teeth,—and also: hlahlata intwala, i. e.: to mince lice (a savage habit of killing them).

uku—HLAHLAZEKA, v. i. (From hlahla, to chop, and izeka, to come to a state of, to become.)

To receive a chop, crack, or hurt, *as*: u hlahlazekile ekuhambeni, i. e.: he received a hurt in walking, or he cut himself in walking (as by a sharp stone, a piece of wood, thorn, &c.)

um—HLAHLE, n. pl. imi. (From ihlahla.) Any kind of bush, tree, shrub, or plant, which bears a cluster of leaves, as a certain rush for making mats, and several kinds of larger trees.

um—HLAHLO, n. pl. imi. (From hlahla.) A branch, section, or commission, consisting of a number of persons, who have to call for and to attend to a surgical operation in the case of one being wounded. The expression is: ukunika umhlahlo, i. e.: to appoint such a commission.

um—HLAHLOTI, n. *See* Hlanhloti.

u—HLAI, n. pl. izin. A contraction from in—Hlayiya, *which see.*

HLAKA. (Originally a noun, from hla, to throw, and ika, come off, up. *Radically one with* hleka, hlika, hluka, *see* ahluka. *Allied to* shwaka.)

An exclamation denoting devastation, and *hence*, receiving an appearance of want, roughness, coarseness, hardness, &c. Used with ukuti, *as*: abantu ba ti hlaka ngemfazo, i. e.: the people became devastated by war, = were broken up entirely.

i—HLAKA, n. pl. ama. (From hlaka.) Cows' milk, or new milk before it is fit for use (= um—Tubi).

in—HLAKA, n. pl. izin. (From hlaka.) *Literally*: a divesting, stripping off,—descriptive of gum. Expressing glue.

u—HLAKA, n. pl. izin. (From hlaka.) 1. A rough concern of a house (*like* u—Bamba) erected upon poles, and the upper part being separated by a layer of maize, or corn-stalks, for putting vegetables upon; —*hence*, 2. A rough kind of bed or bedstead, made of maize-stalks, reeds, &c.;—3. Any number of stalks bound together and used for a rough door, &c.)

i—HLAKAHLA, n. pl. ama. The fruit of the following:

u—HLAKAHLA, n. pl. izin. (From hlaka, and hla, to thrust. *Literally*: to break up, thrusting.)

A kind of wild cucumber, trailing on the ground, with slender shoots, and producing an oval thorn-apple of a high yellow or reddish colour, as large as an egg, which, when ripe, bursts open and sheds its seed like small beans.

i—HLAKAHLAKA, n. pl. ama. (A repetition of ihlaka. *Dialectic* ihlakanhlaka.)

Great devastation, coarseness, roughness, &c., *as*: si ngamahlakahlaka tina, i. e.: we are in a poor or broken-up state;—isikwebu semfe si ngamahlakahlaka odwa, i. e.: the ear of sugar-cane is nothing but a coarse substance.

isi—HLAKALA, n. pl. izi. (From hlaka, and ila, to strain, stand forth. *Tribal* i—Qakala.)

1. The ankle or sling-bone and wrist; —2. The joint of those bones.

uku—HLAKANA, v. t. *Properly*: a repr. of the obsolete verb hlaka. *Radically in* hlekana, and hlukana, *see* ahluka.)

To break up into many little things, to break asunder. *Seldom used.*

—— Hlakanisa, caus. fr. To defraud, = kohlanisa.

in—HAKANHLAKA. (From hlaka.) *Same as* i—Hlakahlaka. Ingubo e yi nhlakanhlaka, umgubo o yi nhlakanhlaka, i. e.: a coarse dress—coarse meal.

i—HLAKANI, n. pl. ama. (From hlakana. It is the same if derived from hla, to throw, and inkani, fraud.)

A defrauder, a deceitful, cunning person.

ubu—HLAKANI, n. (From hlakana.) Defraudation, deceitfulness, cunning.

uku—HLAKANIPA, v. t. (From hlakana, and ipa, to give, to make. Analogous forms are elapa, vilapa, &c.)

1. To be shrewd, artful, cunning, crafty, or deceitful, *as*: umuntu ohlakanipileyo, i. e.: a crafty person. (This is applied in a good and bad sense, because the additional root of *ipa* modifies the original sense so as to refer to the accomplishing of a purpose more than to the non-laudable means.) 2. To be skilful, experienced, to have knowledge, *as*: abelungu ba hlakanipile be z'azi izinto zonke ukuzenza, i. e.: the Abelungu are skilful, and know to make all things;—3. To be on his guard, to look out.

—— Hlakanipela, qulf. fr. To be shrewd, skilful, &c., for, respecting, *as*: no zi hlakanipela ku lomuzi, i. e.: be on your guard at that place.

—— Hakanipisa, caus. fr. To make shrewd, skilful, sagacious, &c.

um—HLAKANIPI, n. pl. aba. (From hlakanipa.) A wise man, a sagacious, shrewd, skilful person.

um—HLAKANYA, n. pl. imi. (From hlakani, and a, or ya, to move, to go.)

A name given to the larva of a caterpillar, on account of, or with reference to, its cunning.

i—HLAKANYANA, n. pl. ama. *(Diminutive* of ihlakani, *which see.)*

One less cunning, less artful, less sagacious.

i—HLAKANYATI, n. pl. ama. (From hlakani, cunning, and inyati, buffalo.)

A name of a bird, similar to a throstle, which spies out the buffalo, and, sitting on it, makes a noise, whereby the hunters obtain information about that animal. (*See also* ihlalanyati.)

uku—HLAKAZA, v. t. (From hlaka, and iza, to make, become. *Radically one with* hlokoza. *Allied to* sakaza, to scatter. *Sis.* tlakatsa, to make known, to manifest.)

1. *Primarily*: to divest, to break up, to break into pieces, or down, *as*: ba yi hlakazile inhlu yabo, i. e.: they have broken down their house;—2. To break into coarse particles, to bruise, *as*: yini u hlakaze umbila, i. e.: why do you grind the maize coarse?—3. To conquer beyond resistance, to overwhelm, *as*: Utjaka izizwe zonke u zi hlakazile, i. e.: Tjaka has overpowered all nations or tribes;—4. To break up, to rummage, *as*: wu hlakaze umhlaba lapa u fune into yake, i. e.: turn up the ground here and seek for your thing;—5. To spread, to expose, *as*: hlakaza umbila elangeni u manzi, i. e.: lay the maize open in the sun for it is wet. (In the last two senses this verb is used by the *Xosa*, to discover, to make known, expose one.) 6. To scatter, disperse, dissipate, *as*: ilanga li wa hlakazile amafu, i. e.: the sun has dispersed the clouds;—7. To dismiss, *as*: isonto li se li hlakazile ukufika kwetu, i. e.: the church or congregation was going out when we arrived.

—— Hlakazeka, qult. fr. 1. To break up, to dissolve itself and separate, *as*: amabanhla a puzile ubutywala a hlakazekile, i. e.: when the company had drunk beer it broke up;—2. To disperse, scatter, separate into many directions;—3. To be over, *as*: kona isonto li hlakazekile, i. e.: now the church is over.

uku—HLAKULA, v. t. (From hlaka, and ula, to strain, *literally*: to remove roughness, &c.; or, hla, to throw, cause, and kula, to grow, both the same. *Sis.* tlagola.)

1. To take away the weeds between the corn, to weed, *as*: ku yisikati sokuhlakula amasimi, i. e.: it is the time for weeding the gardens;—2. To clean from weed, to cause to grow, *as*: umbila o hlakuliwe u kula masinya, i. e.: maize which has been cleaned from weeds grows very fast.

—— Hlakulana, rcpr. fr. To weed after each other, one after another.

—— Hlakuleka, qult. fr. To have fitness, to be fit for weeding, *as*: lomhlakulo a wu hlakuleki, i. e.: this spade is unfit for weeding.

—— Hlakulela, qulf. fr. To weed for.

—— Hlakulisa, caus. fr. To cause, make, or help to weed; to try to weed.

um—HLAKULO, n. pl. imi. (From hlakula.) An instrument for weeding the garden, as a spade, &c.

in—HLAKUVA, n. pl. izin. The fruit of the wild castor-oil tree.

um—HLAKUVA, n. pl. imi. (From hlaka, and uva, to come, *which see.*)

Literally: a tree which bears a coarse cluster, a designation of the wild castor-oil tree.

uku—HLALA, v. t. (From hla I., and ila, to strain, rise. *Literally*: to crush or rush forth, to put forth a game, *see* hla I., 3. c.)

1. To use an exercise for recreation, to play, *as*: abantwana ba ya hlala ngenkomo, i. e.: the children play with cattle;—2. To perform, to drill, to exercise, *as*: amabuto a ya hlalwa, i. e.: the soldiers are drilled.

—— Hlana, rcpr. fr. (Contracted from hlalana, which is not in use.) To play together, to throw dice.

in—HLALA, n. pl. izin. (From the verb in its primary sense: to eat. *Literally*: a straining to eat.) Famine, hunger, scarcity.

in—HLALA, n. pl. ama. (*See* in–Hlala, famine.)

Gland (as a signification of hunger).

uku—HLALA, v. t. (From hla II., and ila, to strain. *Radically one with* hlela, *see*

hla II., hlola, hlula. *Allied to* sala, lala. *The sense is*: to thrust forth, to settle.)

1. To let down, to sit down, to rest, *as*: hlala ngesihlalo, i. e.: sit down upon the chair;—2. To stay, to remain, to abide, to wait, *as*: hlala lapa ngi ze ngi ye kona, i. e.: remain here that I may go there;—3. To settle, to dwell, to reside, to live, *as*: ngi ya ku hlala e Lovu, i. e.: I go to reside at the Ilovu;—4. To remain still, to be still, *as*: wa hlala e nga kulumanga, i. e.: he spoke nothing;—5. To content, to satisfy, to appease, *as*: ngi nge ke ngi hlale nako, i. e.: I cannot be content with it in any way, or: I cannot content myself with it in any way;—6. *Idiomatic*: ukuhlala indau, i. e.: to have a resting place, —a ka hlezi indau, i. e.: he does not know a place where to go to;—7. Hlala kahle, fare or live well.

This verb has two irregular forms,—hleli, contract. from hla-ili, the latter denoting elevation, health, thus: to enjoy health, to be in a state of health,—and hlezi, contract. from hla-izi, the latter denoting senses, places, *thus*: to enjoy a place where one resides, to be at home. These forms being always governed by, or connected with, the simple substitute pron., they assume the character of nouns, *as*: u njani uyihlo namhla? uhleli, i. e.: how is your father to-day? he is well, = a healthy one,—but: u pina uyihlo namhla? uhlezi, i. e.: where is your father to-day? he is staying, or he is, at home, = a homely one.

—— Hlaleka, qult. fr. To be in a state of sitting, staying, dwelling, *as*: ngi hlalekile ku lomuzi, i. e.: I was detainable at that place, = allowed myself to stay.

—— Hlalela, qulf. fr. 1. To sit, stay, &c., for, at, upon, *as*: ngi hlalela wena, i. e.: I wait for you;—2. To dwell or stay on, *as*: musa ukuhlalela izwi leli, i. e.: do not dwell so long on this word;—3. To mind, to watch, *as*: ukuhlalela izinyoni, i. e.: to watch the birds;—4. *Elliptic*: ukuyihlalela inkomo, i. e.: to wait for the coming of the milk from the cow, which usually is the case in a second attempt at milking her.

Hlalela immediately before an Infinitive, denotes: to be on the point of, *as*: ngi hlalela ukuza, i. e.: to be on the point of coming.

With the reflexive zi, *as*: ukuzihlalela, it denotes: to be independent, *lit.*: to live for one's self, to have or possess so much by one's self as not to need the aid of others.

—— Hlalelana, rcpr. fr. To sit, stay, wait, &c., for one another.

—— Hlalisa, caus. fr. (*Radically and literally one with* hlelisa.) 1. To cause to sit still, stay, &c.;—2. To settle, to subside, *as*: ulwanhle lu hlalisa ipukupu, i. e.: the sea settles foam;—3. To silence, as tumults of war; to pacify.

—— Hlalisana, rcpr. To let sit, rest, &c., one after another; to silence each other.

—— Hlalisela, qulf. fr. To cause or make to subside; to bring into a state of quiet, to bring to cease to rage, to calm, or tranquillize passions.

—— Hlalisisa, caus. fr. To settle, subside by degrees, to level by lowering or letting down, to subside, let down carefully.

i—HLALANYATI, n. pl. ama. (From hlala, to sit, and inyati, buffalo.)

The same bird as ihlakanyati, here called so with respect to its sitting on the buffalo, as well as on cattle, and eating the ticks off them.

i—HLALI, n. pl. ama. (From inhlala, famine. The *h* is softly aspirated.)

The fruit of the umhlali, so called because it renders some nourishment in time of famine, or in the season when the food becomes scarce.

um—HLALI, n. pl. imi. (*See* i-Hlali.) Wild pomegranate-tree.

Note.—Individuals often pronounce this word and ihlali—umhlala and ihlala, but this is erroneous.

in—HLALI, n. pl. izin. (From hlala, to stay.) A loop or snare in a trap.

um—HLALI, n. sing. (From hlala, to stay.) A right tributary of the Umvoti-river, near the sea.

in—HLALO, n. pl. izin. (From hlala, to dwell.) A dwelling-place, residence.

isi—HLALO, n. pl. izi. (From hlala, to sit.) A seat, chair, bench;—isihlalo sehashe, i. e.: a saddle.

ubu—HLALU, n. sing. (From hlala, *in its radical sense*: to thrust forth.)

A generic name for all kinds of beads, but also specially applied to the red beads, because these are regarded as the standard of all.

uku—HLALUKA, v. i. (From hlala, and uka, to come up, to go out, or hla, and aluka, *which see*,—being all the same.)

To be on the point of coming, to come in sight, to make its appearance, *as*: izinkomo zi ya hlaluka emangweni, i. e.: the cattle come in sight from (the intercepted part of) the hill.

in—HLAMA, n. pl. izin. (From hla II., to thrust, and ima, to move. *Radically one with* hloma and hluma.)

Literally: a heaving mass or substance, *viz.*, wet meal made up into a lump of dough.

in—HLAMAFA, n. (From inhli and amafa, pl. of ifa.) *The same as* in-Hlilifa, *which see*. The plural is expressed by this word.

uku—HLAMBA, v. t. (From hla II., to throw, thrust, and mba, *see* amba and bamba, denoting a griping, compressing, and stretching. *Radically one with* hlombe, hlumba. *Closely allied to* hlanza. *Kamba*: dambia; *Sis.*: tlapa.)

1. To wash, to cleanse, *as*: hlamba izanhla ngamanzi, i. e.: wash the hands with water;—2. To scrub, to scour with water;—3. To bathe, to swim, *as*: u y'azi ukuhlamba ubani? i. e.: who is the man that knows how to swim?

—— HLAMBEKA, qult. fr. To be fit for washing, being cleansed, *as*: imiti a yi hlambeki, i. e.: the plank-floor will not become clean by washing.

—— HLAMBELA, qult. fr. To wash for, at, as: u hlambela pina? i. e.: where do you wash?

in—HLAMBA, n. pl. izin. (From the verb.) 1. *Literally*: something, or a special thing for washing, cleansing;—2. A stain, taint of guilt, cause of reproach, blame, *as*: wa ngi tuka ngenhlamba, i. e.: he cursed, = charged, me with a cause of reproach, = he blamed me.

isi—HLAMBA, n. (From inhlamba.) A blemish on character.

um—HLAMBA, n. pl. imi. (From hlamba, v. *Allied to* i-Hlamvu.) *Literally*: a mass for cleansing; applied to a mass of green tobacco leaves, which are run upon a string and exposed to the sun in order to get dry.

um—HLAMBAMASI, n. pl. imi. (From umhlambi, *which see*, and amasi, milk. Others, but less correctly, hlambamanzi.) A tree and its fruit, growing near the sea. Its fruit resembles a small pumpkin with stripes, varying in size like cocoa-nuts, and contains a mass of milky fluid, but is not eatable.

uku—HLAMBEZA, v. t. (From hlamba, to wash, and iza, to make, become.) 1. *Literally*: to perform a ceremony of purification, consisting in washing and sprinkling;—2. To become clean.

isi—HLAMBEZO, n. (From hlambeza.) 1. *Literally*: a preparation for purifying;—2. The performance of purification. This is the principal ceremony of purification. The preparation is made of a certain large tubercle, which is put into a vessel and a quantity of water poured upon it. It is applied—1. To a chief when he is going to make war against another. He drinks of this isihlambezo, and washes himself with it. The expression is: inkosi i ya hlambeza ngesihlambezo. When that is done the same substance is sprinkled on him, on the men he sends out to war, their shields, weapons, and every thing they carry with them for the battle. This ceremony is called with another name, the "intelezi yempi," i. e.: smoothness or sleekness of the force. They have a superstition that this will secure success to their arms. (There may, very probably, be a moral reason at the foundation of this ceremony, which has fallen into oblivion with the present generation.)

2. The isihlambezo is applied to women who are in a state of pregnancy. They look into it as into a mirror, drink often of it shortly before the time of delivery and after, and also wash the new-born child with it. Hence it is called: isihlambezo somtwana, i. e.: the purification of the child.

i—HLAMBI, n. pl. ama. (From hlamba.) A wave.

in—HLAMBI, n. pl. izin. (From hlamba.) 1. A swimmer;—2. A washer.

isi—HLAMBI, n. pl. izi. (From hlamba.) *Literally*: a washing; *hence*, a shower of rain.

um—HLAMBI, n. pl. aba. (From hlamba.) A washer.

um—HLAMBI, n. pl. imi. (From hlamba.) *Literally*: a collection of beings driving or moving forth. It is applied to men and beasts, *as*: umhlambi wabantu, i. e.: a crowd of people, a company;—umhlambi wezinkomo, i. e.: a herd, flock, or drove of cattle.

um—HLAMBILA, n. pl. imi. (From umhla, *see* hla I., to eat, and imbila, the rock-rabbit.) A large snake keeping near to rocks, and living upon the rabbits. It is a species of the boa-constrictor.

i—HLAMBO, n. sing. (From hlamba.) *Literally*: a kind of washing, cleansing. This is a ceremony which is performed at the death of a chief. This is avenged upon some of his people, whose cattle are taken and killed for the purpose of purification. It is called the "ihlambo lenkosi," i. e.: a purification of the chief, including also the impi, company of men, which was sent for taking the cattle. (There is some relation in this to the isihlambezo.)

isi—HLAMBO, n. pl. izi. (From hlamba.) *Literally*: a place washed, descriptive of low valley, or meadow-land, immediately before and between the conjunction of two rivulets. Such pieces of land are usually clear of bush, and have a gradual descent.

u—HLAMBO, n. sing. (From hlamba.) *Literally*: a mass swimming on the surface, *viz.*: cream. It is tribal and dialectic. *See* qwamba.

isi—HLAMBU, n. pl. izi. (From hlamba.) Piles, hemorrhoids.

uku—HLAMBUKA, v. i. (From hlamba, and uka, to go off, come off.) To be troubled with piles.

uku—HLAMBULUKA, v. i. (From hlamba, and uluka, to go or become loose, soft, thin. *See* sombuluka, &c.)

1. To become thin or more liquid, *as*: tela amanzi isijingi si hlambuluke, i. e.: pour water to the porridge that it may become more fluid;—2. To become weak, or weaker, *as*: ku telwe amanzi ubutywala bu hlambuluke, i. e.: if water is poured to the beer it becomes weaker;—3. To separate the thinner parts from thicker, *as*: amasi a hlambulukile a nomlaza, i. e.. the milk has curdled;—4. To purify, to become pure or clean from extraneous mixtures, *as*: ubisi lwenkomo lu hlambulukile, i. e.: the milk has become clean (of cow's milk)—this is rather a contraction of hlambululekile, *see* hlambulula;—5. To be free from ceremonial defilement, *as*: ku fe uyise ba ya hlambuluka namhla, i. e.: their father died, and they become clean to-day, = come or go again in the company of others, from which they had been excluded for a time.

uku—HLAMBULULA, v. t. (From hlamba, and ulula. *Literally*: to make loose or soft by washing. *See* hlambuluka,)

1. To make thin, thinner, or more liquid;—2. To make weaker;—3. To separate, to purify;—4. *Figuratively*: to explain, *as*: wa yi hlambulula imikuba yakubo, i. e.: he explained their customs.

—— HLAMBULULEKA, qult. fr. To become clean, thin, purified, *as*: ubisi lu hlambululekile namhla, i. e.: the milk is quite clean to-day, (applied to cows' milk).

isi—HLAMFE, n. pl. izi. (From hla I., to eat, and imfe, sweet cane.)

Literally: something which eats, or an eating, like imfe, i. e.: it tastes or is eaten like sweet cane; applied to the lily called in–Tebe.

u—HLAMI, n. pl. izin. (From hla II., and imi, standing, stage. *Radically coinciding with* hlama.)

A certain structure erected upon poles, like a platform, or story, upon which such things are spread and dried as have pods, or seed-vessels, which burst in dry air and shed their seeds. A drying-machine.

i } HLAMU, n. sing. (From hla II., and
in } umu, raised, moved upward. *Radically one with* hlama, hlami, hloma, and hluma. *Compare* bamu, and bamuza.)

1. A bloating, swelling. Umuntu o yinhlamu, i. e.: a man who is bloated or puffed up, proud;—inkomo e yihlamu, i. e.: a beast which is blown up with rage, raging;—2. Anything turgid with water or air, as a distended frog, bladder, &c.

i—HLAMVU, n. pl. ama. (*See* u–Hlamvu.) A leaf of trees or plants, limited to those that shoot from the sides of the stems and branches (not which shoot from the roots). (*Dim.* ihlamvana.)

in—HLAMVU, n. pl. izin. (*See* u–Hlamvu, apple.) 1. The apple or ball, applied to the eye, *as*: inhlamvu yeso, i. e.: the apple of the eye, eye-ball. *Dim.* inhlamvana yeso, i. e.: the pupil of the eye;—2. *Figuratively*: the honey-bird, which is regarded as the eye-ball, making the people see where the honey is.

u—HLAMVU, n. pl. izin. (From hla II., burst, bud, shoot, &c., and mvu, *see its radical meaning under* va. *Closely allied to* hlama, hlamu, hlamba, hlanza, &c.)

1. *Literally*: a mass or substance that bursts, buds, or shoots from an organic body, an organic substance, *viz.*: fruit;—2. *In a limited sense*: the produce of trees and plants for the propagation of their kind: the seeds, or the fruit, and any other parts that contain the seeds, as apples, pears, melons, nuts, capsule, pericarp, &c., *as*: uhlamvu lwombila, i. e.: a kernel of maize;—uhlamvu lwomhlali, i. e.: the fruit of the pomegranate. (It does not apply to ears, but only to the seeds.) 3. A ball or bullet, *as*: uhlamvu lwesibamu, i. e.: the ball of a gun, regarded as a production of the gun, or as shooting from it;—4. *Figuratively*: a single piece of money, a coin, without reference to its value, *as*: uhlamvu lwemali, i. e.: one piece of money. *Dim.* uhlamvana, any small production, fruit, kernel, ball, &c.

in—HLAMVAZANA, n. pl. izin. (From hlamvu, and azana, denoting small female.)

A small brown, or chestnut cow. *Dim.* of inhlamvukazi.

in—HLAMVUKAZI, n. pl. izin. (From hlamvu, brown kernel, nut, and kazi, denoting female.)

A cow of a chestnut colour.

um—HLANA, n. pl. imi. (From uhla, row, and ana, equal, even, in or between each other.)

The back; *literally*: that row or line between equal parts or sides. *Applied to* man and beast.

i—HLANE, n. (*See* um–Hlana.) *Literally*: a place in an equal or even line, i. e.: a place which is unbounded, not inhabited, an uninhabited country or district. (*Xosa* ilinhle.)

isi—HLANE, n. pl. izi. (*See* i–Hlane.)

A long row or string of beads,—chain of beads going many times around the neck; an unbounded thing for wearing.

uku { HLANEKEZELA, } v. t. (From hlana,
{ HLANEZELA, } ika, to put, fix, and izela, to come for self, to come inward, inside.)

1. *Literally*: to turn the back inside, to turn the outside inside, to invert, to

reverse, *as*: wa hlanekezela ingubo yake, i. e.: he reversed his dress, he turned that side which he wore on his back outside;—2. To be odd, e. g.: inxenye i ya hlangana, inxenye a yi hlangani, i. e.: one part fits, and the other fits not, one is too short and the other too long.

i—HLANGA, n. pl. ama. (*See* u–Hlanga.) 1. A stalk, especially when ripe, a reaped stalk;—2. *Plur.* stubble-field;—3. *Figuratively*: with some insinuation of contempt or abhorrence; a stalker, *viz.*: a liar.

in—HLANGA, n. pl. izin. (From uhlanga 4.) *Literally*: an incision, a mark of a cut or gash in the skin of the human body, *as*: u nezinhlanga zengozi, i. e.: he has cuts on his forehead;—2. A cutting or stitching inside in the human body, spasmodic;—3. Stubble of wheat, oats, &c., after these have been cut.

isi—HLANGA, n. sing. (From hla I., soft aspiration, and nga, to apply some power.) *Literally*: a making to eat some power, applied to poisoning; the effects of being poisoned, *viz.*: any pain or stitch under or about the heart or chest, and supposed to be caused by ukuhlisa, i. e.: poisoning.

isi—HLANGA, n. sing. (*See* uhlanga.) A collective name for any place where reed is growing.

u—HLANGA, n. pl. izin. (From hla II., and nga, to incline, verge. *Literally*: to diverge, descend. *Radically one with* hlenga, hlonga, and hlunga.) 1. A proceeding from an original or progenitor, descendant, offspring, issue, *as*: si luhlanga luka Qwabe, i. e.: we are the descendants of Qwabe;—2. Inkosi yohlanga, i. e.: an original, progenitor, ancestor of a generation;—3. Descent, *as*: unkulunkulu wa dabula abantu eluhlangeni, i. e.: the progenitor or first man made people descend from a stem, i. e.: he was the ancestor of many tribes;—4. A shoot or stem, applied to many aquatic plants with hollow, jointed stems, as the common reed, the stalk of Indian or Kafir corn, &c., *as*: uhlanga lwamabele.

um—HLANGA, n. pl. imi. (*See* u–Hlanga.) 1. A place of some extent, a valley or bed where reed is growing;—2. Name of a river which runs into the sea east of the Umgeni, called after its reed beds. *See* u–Hlange.

uku—HLANGABEZA, v. t. (From hlanga, to proceed toward, and beza, iba, separate, and iza, to come. *Sis.* katlayetsa.) *Literally*: to proceed toward one who is coming from a different or opposite direction, to go to meet one who is coming, *as*: nga m hlangabeza elukalweni, i. e.: I met him at the ridge when he was coming to me.

—— HLANGABEZANA, repr. fr. To go to meet from both sides, to come against one another, contrary, *as*: umoya u hlanyabezana nomkumbi, i. e.: the wind is coming against the ship, is contrary.

um—HLANGALA, n. pl. imi. (From umhlanga, and ila, to strain.) A species of the Viverra Zibetha, Civet, so named for its inhabiting the umhlanga.

uku—HLANGANA, v. i. *(Properly,* the repr. fr. from the obsolete verb hlanga, to proceed toward one another. *Sis.* katlapa.) 1. To come together, to meet together, to approach in different directions or at one place, *as*: wa hlangana nabo be vela emkomazi, i. e.: he met with them, they coming from Umkomazi;—2. To meet together, to assemble, to congregate, *as*: ku ya hlanganwa ngenyanga ezayo, i. e.: they will assemble next month;—3. To unite, to come together in hostility, to encounter;—4. To meet with, to come in contact, *as*: wa hlangana nengozi, i. e.: he met with an accident;—5. To come to, to find, to receive, *as*: a ngi ka hlangani naye ngi sa m funa, i. e.: I do not find him yet, but am still looking for him;—6. To join, to unite;—7. To agree, to make peace together, *as*: se ku hlangenwe namhla, i. e.: peace is already made to-day;—8. Inyanga i hlangene, i. e.: the moon is full.

—— HLANGANELA, qulf. fr. To meet with for some purpose.

—— HLANGANISA, caus. fr. 1. To cause to meet together;—2. To call together, to convene;—3. To bring together, or to make to meet in any way by binding, pressing, glueing, joining, attaching, &c.;—4. Ukuhlanganisa icebo, i. e.: to hold a counsel, to take counsel.

—— HLANGANISELA, qulf. fr. To call together, &c., for; to give a counsel or advice to—ukuhlanganisela umuntu icebo, i. e.: to give him advice, counsel.

in—HLANGANISO, n. pl. izin. (From hlanganisa.) 1. A meeting which has been called together;—2. A congregation;—3. An encounter, battle.

isi—HLANGANISO, n. pl. izi. (From hlanganisa.) 1. The mode, manner of meeting, uniting, &c.;—2. The thing united, aggregate, amount;—3. A group of persons or things.

in—HLANGANO, n. pl. izin. (From hlangana.) 1. A meeting, a coming together;—2. An interview;—3. A junction, *as*: enhlanganweni yomngeni nomsunduzi, i. e.: at the junction of the Umngeni with the Umsunduzi-river;—4. A treaty, alliance, attachment, &c.

uku—HLANGANYELA, v. t. (From hlangana, and nyela, *see* nya, II., to let in. *See* bandakanya.)

Primarily: to place in connection with, to connect one's self with, to join, *as*: izinkabi ezimbili za lwa ya za enye ya hlahlanganyela zona, i. e.: the two oxen were fighting, and the other came and engaged with them;—2. To be contiguous, to have to do with, to meddle with, to enter into;—3. To partake, to participate, *as*: sa hlanganyela ukuhla sonke, i. e.: we all took a part, portion, or share, in the food;—4. To lay hold of, to lay hands on with others, *as*: ma ka hlanganyele ukulima lendau, i. e.: let him take a part in digging this place.

(From the given instances it is obvious that the object of this verb follows in a simple connection, because the form *ela* does not require further modifications by additional prepositions.)

in—HLANGATA, n. sing. (From inhla, north-side, and ingata, *see* gangata, to parch. The verb hlangata is obsolete, but has existed, because the tribal inhlangatwa and inhlangetwa = hlangata, are still in use. *Allied to* i–Nyakata.)

1. *Literally*: dryness from the north side, applied to a north, or north-west, wind, which is very dry and hot, and destructive to the crops;—2. Wind,—izwi lezifazi, i. e.: a word of the women instead of umoya.

u—HLANGE, n. sing. (*See* u–Hlanga.) the name of a river, which is also called um–Hlanga, *which see*. Uhlange oluncane, i. e.: the little uhlange, a right tributary of the uhlange.

in—HLANGO, n. pl. izin. (*See* u–Hlanga.) A small poisonous snake, about 18 inches long, and as thick as a reed.

isi—HLANGOTI, n. pl. izi. (*See* the next word.) A kind of shrub having red hard wood next to the pith, and soft white at the outside, which is separated, and the isi–Viliba made of the red.

u—HLANGOTI, n. sing. (From uhla, row, stripe, and ngo, bend, and uti, shoot.)

Literally: the layer of flesh on each side of the back-bone, from the shoulder to the loin. The flesh on the ribs is called in–Sonyama.

in—HLANGU, n. pl. izin. (*See* isi–Hlangu, *literally*: a species thrusting with or in a bent. The so called reed-buck, a species of the larger antelope.

isi—HLANGU, n. pl. izi. (From hla II., to throw, and ngu, bent. *See* gaushe.)

Literally and primarily: a making which is thrown or thrust forth to fend off with, a defence or protection, designating the shield. (In the *Xosa* it signifies sandals, cut out of the thick part of a skin, in an oval shape, which in quality, figure, and meaning are exactly the same as a shield, except the size.)

u—HLANGUHLOTJANE, n. pl. izin. (From uhlangu, reed, and hlotjane, dim. of hlope, white. Some use a shorter form—hlanguhlotja, others join the second noun to the first by a nom. form, *as*: hlangu-luhlotja.)

Literally: a whitish kind of reed, or a small white kind of reed, descriptive of a small kind of plant of the genus Phragmites, the stalk and leaves being covered with a silver white. To the same description belongs the genus Haemanthus, or blood-flower, because of its silver white stem and leaves.

uku—HLANGULA, v. t. (From hlanga, to throw bending, and ula, to strain. *Radically one with* hlungula. *Allied to* bangula, pengula, pungula, zungula, &c.)

1. *Primarily*: to strike or shake the shield, as in dusting it;—2. *Hence*: to dust, to free from dust, to wipe, to brush, to sweep away dust, *as*: hlangula utuli lwa sesihlalweni, i. e.: sweep or wipe the dust from the chair;—3. To relieve, to help in a strait or difficulty, *as*: ngi m hlangulile ecaleni, i. e.: I have relieved him of his debts, (= hlenga.)

—— HLANGULEKA, qult. fr. To be good or fit for dusting, *as*: indwangu a yi hlanguleki, i. e.: the rag is not good for dusting with;—2. To be in a state of being relieved.

—— HLANGULISA, caus. fr. To cause to dust, &c., to dust carefully.

um—HLANGULO, n. pl. imi. (From hlangula.)

1. Some particular means or tool for wiping, as a brush;—2. Some means for relieving, as money or another commodity.

um—HLANGWE, n. pl. imi. (From uhlange.)

A kind of bird belonging to the genus Tringa, much like the tringa vanellus, being mostly awake in the night and flying about. It is called so most probably from making its nest among reeds.

in—HLANHLA, n. pl. izin. (A compound of inhla-inhla, happening-happening. *Radically one with* hlenhla and hlonhlo. *Others*: inhlahla, *radically one with* ihlahla.)

Literally: something accidental, happening by chance, unexpectedly, something fortuitous, *as*: u nenhlanhla wa piwa uto e nga lu celanga, i. e.: he is very fortunate, as he was given something which he had not asked for;—2. A fortune, luck, prosperity.

in—HLANHLA, n. pl. izin. (*See* the preceding word. *Literally*: a thrusting-thrusting.)

A species of frog, by other tribes called in-Gxangxa, *which see*.

isi—HLANHLA, n. pl. izi. (*See* in-Hlanhla—frog.)

A roughly-made mat of coarse grass, *lit.*: something thrown together.

um—HLANHLA, n. pl. imi. (A compound of umhla-inhla. Compare the preceding forms of hlanhla, especially isihlanhla, as also umhlana, the back, and uhlangoti.)

1. *Literally*: a mass thrown or thrust together, or thrust from both sides, descriptive of the back-bone or spine in animals and plants.

in—HLANHLOKAZI, n. pl. izin. (From hlanhlo, thrusting together, and kazi, denoting degree.)

A species of hawk, so called, from its peculiar thrusting motion in flying.

um—HLANHLOTI, n. pl. imi. (From hlanhlo, and uti, *radically coinciding with* isi-Hlangoti, descriptive of the different qualities of wood. *Tribal*, hlahloti.)

A species of acacia.

in—HLANSI, n. pl. ama. (From hla II., and nsi, burst, shoot, spring. *The literal sense is*: a particle shooting forth. *Xosa* intlantsi.)

A spark of fire.

in—HLANTANA, n. pl. izin. (From inhla, fresh appearances, green, and in-Tana, a creeper, *which see*.)

A species of parasite plant, which has a green bark.

isi—HLANTI, n. pl. izi. (From hla II., to throw forth, and nti, with touch, having touch, denoting a quality of compression, igniting, &c., as also to shoot. It is equivalent to ivitiviti, with the exception that hla indicates a greater effect or development of power than vi. *Allied to* hlansi.)

1. *Properly*: some substance, particle, stuff, or effects of a soft, touchy, taking, or igniting nature; but *commonly*: some kind of grass, or other soft stalk of a plant, for kindling a fire;—2. Some inflammable substance, tinder;—3. Applied also to a lantern.

um—HLANTI, n. pl. imi. (*See* isi-Hlanti.) *Literally*: a form of thrusting or throwing with shoots, signifying an engine for kindling or blowing fire; *hence*, bellows. The name of this engine with reference to its special quality for making wind is im-Futo, *which see*.

NOTE.—The *Xosa* has also the word ubuhlanti, i. e.: cattle-fold; but the *literal and primary meaning is*: a separate or particular place for making a fire, as also, a place where an abundance of stuff for making fire is produced, *viz.*: dung.

isi—HLANU, n. pl. izi. (From the repr. fr. hlana, of hla I., soft aspiration.)

Something made for playing with, applied particularly to a die, or dice. *(Not in common use.)*

isi—HLANU, n. sing. (From hla II., and inu, joined, united. *Radically one with* hlana, hlane, and hloni. *Allied to* is-Anhla.)

Five, properly with *isi*, the fifth. *The literal sense is*: a throwing, thrusting together, or into oneness, and this term is exclusively applied to the mode of counting by the fingers of the hand, which, when thrust up together, signify five, *as*: amadoda amahlanu, i. e.: five men. (*See* the note to uku-Bala.)

NOTE.—This word being always governed by another noun, it conforms to that noun, as is obvious from amahlanu.

uku—HLANYA, v. t. (From hla II., and nya, to join, to unite. *Sis.* tlanya.)

1. To throw out of order, to derange, to go about alone, denoting the change of mind into an unfit state, *as*: lomuntu u ya hlanya, i. e.: this man is deranged;—2. To be insane.

—— HLANYELA, qulf. fr. To go about in a deranged state, in insanity.

—— HLANYISA, caus. fr. To make deranged, to appear to be deranged, insane, or mad.

i—HLANYA, n. pl. ama. (From hlanya.) A deranged person, an insane person.

u—HLANYA, n. sing. (From hlanya.) A deranged state of mind, insanity.

uku—HLANZA, v. t. (From hla II., and enza, to make or become smooth. *Radically one with* hlinza, and hlonza, hlaza, hleza, &c. *The sense is*: to spread out, to detect.)

1. *Primarily*: to give or make a new appearance by taking or throwing off (the old);—2. To make clean by washing with water, to wash, *as*: hlanza izingubo, i. e.: wash out the clothes;—3. To cleanse, to remove filth, to purify by any process of washing, rubbing scouring, purging, &c.;—4. To purify from guilt or other defilement, *as*: ba hlaba imbuzi ba ngi hlanza ngayo, i. e.: they killed a goat and purified me by it;—5. To clear from accusation, or any criminal charge, *as*: wa ngi koka imali ukungihlanza, i. e.: he paid me money in order to make me clear from accusation (*viz.*: the accuser having failed in his charge, paid the money to the person accused);—6. To cleanse, to purify the body by throwing up, *as*: wa hlanza ingazi futi, i. e.: he vomited much blood;—7. To bud, to shoot new leaves or new fruit,

as: amapuzi a ka hlanzanga ukuhla nonyaka, i. e.: the pumpkins have not produced fruit this year.

NOTE.—From the instances and definition given it will be seen that hlamba and hlanza, though synonymous in some respects, are yet different,—the former signifying the simple act of washing, the latter especially that of cleansing.

—— HLANZEKA, qult. fr. To become clean, pure, to get a new appearance, *as*: ingubo i hlanzekile, i. e.: the dress has quite a new appearance.

—— HLANZISA, caus. fr. 1. To cause to cleanse or purify;—2. To clear or purify metals, *as*: insimbi i hlanzisiwe, i. e.: the iron is cleared from dross;—3. To purify thoroughly.

—— HLANZISEKA, qult. fr. To be in a state of being purified.

in—HLANZANE, n. sing. (From ihlanze, No. 3.)

Literally: a special fattening, descriptive of the grazing of cattle in the early morning when the grass is still wet with dew. The cattle are turned out before milking, and the consequence is that they give more than otherwise, and grow fatter also.

i—HLANZE, n. pl. ama. (From hlanza. *Some have* inhlanza.)

1. *Literally*: a place which is shooting;—*hence*, 2. A bushy country, opposite to in–Gangala;—3. A fertile country, a country of particular growth, where the cattle grow pure, clean, shining, and give milk;—4. A cow which does not lick its calf, and which, therefore, is enticed to do so by some medicine poured on the calf. (No. 4 *only tribal.*)

in—HLANZE, n. pl. ama. (From hlanza. *Xosa*, and other tribes, inhlanza.)

A stab, cut, wound (*in its radical sense*: making a throw, or thrust), *as*: ukuhlaba or gwaza amahlanze, i. e.: to throw or thrust stabs, so that the pointed weapon remains in the hands of him that stabs.

in—HLANZI, n. pl. izin. (From hlanza. *Allied to* inhlansi. *Sis.* tlapi.) *Literally*: a washer, cleanser, designating a fish.

(*Inhlanzana*, dim., a small fish.)

(*Inhlanzanyana*, dim. of hlazana,—a very small or little fish. *Sis.* tlapinyana.)

in—HLANZO, n. pl. izin. (From hlanza.)

1. *Literally*: a washing, cleansing;—2. *Metaphor.*: an atonement, reparation for injury or accusation (= inhlamba);—3. Fruit of plants, = inhlamvu and u-hlamvu.

um { HLAPA, / HLAPO, } n. pl. imi. (From hla II., and ipa, to pass. *Radically one with* hlepu, hlupa. *Compare* capa and cabo, lap and flap.)

Literally: a mass or substance throwing away, passing forth,—a profusion, waste,—applied to the placenta of cattle originally, but in vulgar use also of man.

i—HLAPAHLAPA, n. pl. ama. (From hlapa, *see* um–Hlapa.)

1. One who is giving away, profuse or lavish, a waster, prodigal;—2. *In a good sense*: a very liberal person.

ubu—HLAPAHLAPA, n. (From umhlapa.) Profusion, waste, prodigality, extravagance, liberality.

uku—HLAPAZA, v. t. (From hlapa, and iza, to make, become. *Radically one with* hlipiza. *Allied to* sapaza, kapaza, &c.)

1. *In a bad sense*: to be wasteful, prodigal, extravagant; to expend to excess or without necessity, to profuse, to lavish, *as*: yinina izinto zami u zi hlapaze njena? i. e.: why then do you give away my things so unnecessarily?—2. *In a good sense*: to be liberal, to give much.

uku—HLASA, v. t. (From hla II., and isa, to cause, bring out, shine, &c. *Radically one with* hlosi. *Allied to* hlaba and hlansi.)

Literally: to throw into a state of brightness, to prepare, to furnish, to equip, to cause to kill.

—— HLASELA, qulf. fr. To equip an army for war, to make preparation for war—2. To expedite, to dispatch, to send out to war, *as*: ukuhlasela impi, i. e.: to send the army out to war;—3. To go out to stab, to kill.

i—HLATANA, n. pl. ama. (*Dim.* of ihlati.) A small forest, a bush.

i—HLATI, n. pl. ama. (From hla II., and iti, some root, as in umuti, wood, tree, *lit.*: a shoot. *The literal sense is*, if the expression is permitted: a fore-shoot, i.e.: the point of a shoot or branch,—and *hence*, the foremost part of a forest. *Radically one with* hloti, and hluti. *Allied to* hlanti.)

1. A forest;—2. A shelter, protection, *as*: u yihlati lami, i. e.: you are my protector. (*Compare* isihlangu.)

isi—HLATI, n. pl. izi. (*See* i–Hlati.) The cheek. (Only a slight modification of thought or idea of isi–Hlele.)

um—HLATI, n. pl. imi. (*See* i–Hlati. *Radically coinciding with* um–Hlanti.) The jaw.

i—HLATJANA, n. pl. ama. (*Dim.* of ihlati.)

The same as ihlatana, (the terminating *i* of *ihlati* retained and changed.)

uku—HLATJAZA, v. t. *Same as* Ratjaza, *which see.*

ubu—HLATU, n. (*See* i–Hlati. The nom. form ubu, *lit.*: separated, from iba.)

Literally: a separated or cut fore-shoot; signifying a peculiar knot, formed

by loops running through slits cut in a thong (*riem*—Dutch) and crossing each other.

um—HLATUZANA, n. sing. (From hlatu, and uzana, to come together.)

A small river to the south-west of Durban, running into the Bay, and so called from its many intersecting points = knots or loops, at the entrance or mouth.

u—HLAU, n. pl. izin. (From hlaula, as pau, from paula. *See* u-Hla.)

Literally: a projection, something that is thrown or thrust forth or out, signifying: tongs, pincers, snuffers, &c.

uku—HLAULA, v. t. (From hla II., to throw, and ula, to strain forth. *Radically coinciding with* hlala, and laula.)

1. To pay off, to settle, *as*: ukuhlaula icala, i.e.: to settle a debt;—2. To atone;—3. To redeem, to purchase, *as*: abafazi ba ya hlaulwa, i. e.: the women are purchased.

—— HLAULELA, qulf. fr. 1. To pay for, to atone for, &c.;—2. To redeem from, *as*: wa m hlaulela icala, i. e.: he paid for him the debt.

—— HLAULISA, caus. fr. 1. To make pay, to fine;—2. To exact payment.

i—HLAULEKAZI, n. pl. ama. (From hlaula, to project, and kazi, of degree.)

A kind of snipe frequenting the banks of rivers, and most probably called so from its projecting beak.

um—HLAULELI, n. pl. aba. (From hlaulela.) One who pays for another party, an atoner, redeemer.

in—HLAULELO, n. pl. izin. (From hlaulela.) A paying or atoning for.

isi—HLAULELO, n. pl. izi. (From hlaulela.) 1. An act of paying for, redemption;—2. That which is paid for an offence, a fine.

isi—HLAULO, n. pl. izi. (From hlaula.) 1. An act of paying off;—2. That by which payment is made, a fine.

in—HLAVA, n. pl. izin. (*See* isi-Hlava.) A chrysalis, e. g.: yisilwanyana esihlayo nesipumayo emfeni, i. e.: a reptile or insect which eats itself through the stalk of sweet cane, or which is produced in the stalk of sweet cane.

isi—HLAVA, n. pl. izi. (From hla I., to eat, and iva, to come forth, proceed. *Radically one with* isihlova. *Allied to* hlamvu, &c.)

Literally: the cause of inhlava, e. g.: isihlava si ya yi zala inhlava, i. e.: the isihlava, larva generates the pupa or chrysalis. (*See* isi-Goco.)

isi—HLAVELA, n. pl. izi. (From hlava, and ila, to strain.)

1. An animal of speckled grey colour; *lit.*: after the isihlava, similar to it, *as*: inkabi e yisihlavela, i. e.: an ox which is of a greyish colour;—2. *Figuratively*: a large town, of which the houses resemble speckled points.

u—HLAWANA, n. pl. izin. (*Dim.* of uhlau.)

1. Small tongs, pincers;—2. That part of the cock of a gun which holds the flint.

i—HLAWE, n. pl. ama. (From hla II., and we, fallen, of iwa, to fall. *Allied to* inhlebe.)

1. A kind of mimosa shrub whose leaves hang, as it were, falling down, (= long ears of animals hanging down);—2. Inkomo e mahlawe, i. e.: an ox or cow whose horns hang down, or hang loosely down, dangle.

in { HLAYA, / HLAYIYA, } n. pl. izin. (From hla II., to throw, and iya, to retire, turn. *Radically in* hloyile. *Tribal* hlai. The *Xosa* has um-Hloyiya, a hawk, and inhloya, wheys.)

Literally: some particle or stuff thrown out, or turned aside. Applied to particles of nourishment which have separated, or been turned from the main body, in process of being prepared, as a kernel of maize which has remained entirely or partly whole while the other quantity was crushed; curds which have separated from the quantity which is churned; drops of dripping separated and swimming upon the surface when meat, &c., is boiling, &c.

u—HLAZA, n. sing. (From hla II., to throw, and iza, to make, become. *Radically one with* hleza, hloza, and hluza. *The sense is*: to make an overcast, new skin, become new. *Coinciding with* hlanza.)

1. Freshness, greenness, as grass, *as*: umhlaba u za kuba luhlaza, i. e.: the land is going to become green again;—2. Rawness, *as*: inyama i se luhlaza, i. e.: the meat is yet quite raw, (fresh);—3. Name of a certain green beetle.

ubu—HLAZA, n. (From uhlaza.) Greenness, rawness.

um—HLAZA, n. pl. imi. (From uhlaza.) A kind of sweet potato, which has rather a green appearance, and a stalk similar to thyme. (*See* im-Bondwe.)

u—HLAZANTANA, n. pl. izin. (From uhlaza, and intana, a creeper. *Dialectic* hlanzantana.)

A green creeper, bearing a small wild melon. (It is a word of the *Amabaca*, the *Zulu* using Tangazana instead of it.)

in—HLAZANYONI, n. pl. izin. (From inhlaza, green, and inyoni, bird.)

A species of eagle with a reddish feather.

uku—HLAZEKA, v. i. (From hlaza, green, and ika, to put, to come up, become.)

1. *Primarily*: to blush, to become ashamed, to be put to shame, *as*: wo hlazeka u ngi hlile, i. e.: you shall become ashamed because you have eaten me up;—2. To be in disgrace, to be abashed or confused by guilt, by some gross error or misconduct.

—— Hlazisa, caus. fr. To make blush, to make ashamed, to disgrace.

in—HLAZI, n. pl. izin. (From hla I., to eat—soft aspiration—and izi, little particles, &c. *Radically one with* ihlezi, inhlozi, and isihluzi.)

Literally: a species eating little things, gnawing by bits, designating a small darkish bird with four long feathers in the tail, so called, most probably, from its gnawing way of picking seed from plants.

um—HLAZI, n. pl. imi. (From hlaza, green.) A snake of a greenish colour, but not poisonous.

uku—HLAZIMULA, v. t. (From hla II., to throw, and zimula, to quiver, *radically in* cwazimula, kazimula, &c. *See* simula and timula.)

1. To shrink, descriptive of the shock, effect, or sensation of shrinking together from cold, ague, fear, or pain;—2. To quake, to shudder.

Note.—This word expresses more than fehla, as it refers to a fit of shivering which continues for some time, while fehla means the momentary attacks.

uku—HLAZIYA, v. t. (From hlaza, green, and iya, to retire, turn.)

1. To turn fresh, to make fresh, to freshen, *as*: ukuhlaziya ubutywala, i. e.: to freshen up beer (which has become flat);—2. To renew, to revive, to restore a former state of things.

i—HLAZO, n. pl. ama. (From hlaza.) Greenness, exclusively applied to the effect of shame or disgrace, *as*: u namahlaza, i. e.: he feels his disgrace.

in—HLAZO, n. pl. izin. (*See* i-Hlazo.) Shamefulness, disgraceful.

uku—HLAZUKA, v. i. (From hla II., and iza, to come, and uka, to go off. *Radically one with* hlezuka. *Allied to* cezuka, &c.)

To go off sidewards, to turn off, to go off from, to separate, to depart, *as*: wa hlazuka enhleleni, i. e.: he went away from the road, went to one side of it.

—— Hlazukela, qulf. fr. To go off toward one side or direction, *as*: ba vela etegwini omunye wa hlazukela emngeni omunye wa hamba, i. e.: they came together from the Bay, but one departed from there and went to the side of the Umngeni, and the other went on.

in—HLAZUKA, n. sing. (From hlazuka.) 1. A piece, slice, or slip of land which has been separated from a larger surface or extent;—2. An effect of an earthquake, *viz.*: where the surface of the earth has been split;—3. A name of a single mountain or hill on the right bank of Umkomazi, a little south in the direction of Richmond.

uku—HLAZULA, v. t. (*See* Hlazuka, to which it is the transitive by ula, to strain. *Radically one with* hlezula. *Allied to* cezula, &c.)

To divide one body into two, or break off a piece, to separate.

These verbs, hlazuka, hlazula, (hlezuka, hlezula,) and cezuka and cezula, are not synonymous, as one might believe them to be, but the difference is that the root *ce* always denotes a small piece, a crumb, whereas *hla* indicates not only any larger quantity, but also a certain force or effect to separate it from any body.

uku—HLAZULULA, v. t. (From hlazula, and ula, to strain; or from hlaza, and ulula, to loosen.)

1. *Literally*: to throw loosely about, to spread loosely about, *as*: hlazulula ugwai, i. e.: spread tobacco leaves about;—2. To squander, to lavish, to waste away without economy, i. e.: wa zi hlazulula izinkomo zake, i. e.: he wasted his cattle without necessity.

isi—HLE, n. sing. (From hla II., *which see.*) Beauty, freshness, neatness, &c.

It is chiefly used in apposition with other nouns, and expresses the sense of: good, fine, pretty, beautiful, neat, fresh, clear, &c., *as*: into enhle, i. e.: a nice thing;—isitya sihle (from isihle), i. e.: a basket beautiful, = the basket is beautiful.

ubu—HLE, n. sing. (From isihle.) Goodness, beauty, neatness, &c.

uku—HLEBA, v. t. (From hla II., to throw, shoot, and iba, to separate. *Radically one with* hlaba, hloba, and hluba. *Allied to* ceba II.)

1. To speak evil separately, *viz.*: of a party not present, to backbite, to slander, *as*: wa ngi hleba futi, i. e.: he spoke much evil of me;—2. To be slanderous, &c.

—— Hlebana, recpr. fr. To slander one another.

—— Hlebisa, caus. fr. 1. To cause backbiting, slandering, &c.;—2. To backbite on purpose, to slander on purpose.

in—HLEBE, n. izin. (From hleba. *Allied to* indebe, isilebe, isikwebu, &c.) 1. The ear;—2. The fire-lock of a gun.

in—HLEBENHLOVU, n. pl. izin. (From inhlebe, and inhlovu, elephant. *Others*: inhlebeyenhlovu.)

A small herb containing a few oval leaves which have an aromatic taste, and are eaten raw after sickness, in order to give a relish for other food.

uku—HLEBEZELA, v. t. (From hleba, and izela, to come often.)

To go round backbiting; to do nothing but backbiting.

um—HLEBI, n. pl. aba. (From hleba.) A slanderer, backbiter, defamer, &c.

isi—HLEBO, n. pl. izi. (From hleba.) 1. Backbiting, slander;—2. False accusation, calumny, *as*: wa leta izihlebo zake lapa, i. e.: he brought the accusations against him hither.

uku—HLEBUKA, v. i. (From hleba, and uka, or hla, and ebuka, to go off. *Radically one with* hlubuka, hlabeka, of hlaba, and only dialectically different from hlepuka. *Allied to* dabuka, &c.)

To come or go off, or separate from, in any way, or by any means, of cutting, breaking, &c., *as*: imbiza i hlebukile, i. e.: a piece is broken off from the pot, *lit.*: the pot has thrown off a piece.

uku—HLEBULA, v. t. (*See* Hlebuka. *Radically one with* hlubula, hlabula, and hlabela, of hlaba. *Dialectic* hlepula. *Allied to* dabula, &c.)

To separate from, to break a piece off from something.

uku—HLEHLA, v. i. (*A repetition of* hla II. *Radically one with* hlahla, hlohla, and hluhlu.)

1. *Primarily*: to go a step backward, to step backward, as when one comes unexpectedly upon something of which he is afraid;—2. To go backward, to throw himself backward, *as*: nango e hlehla u bona nina, i. e.: there he is going backward,—what does he observe?—3. Ukuhlehla inyovana, *see* i–Nyovana.

i—HLEHLA, n. pl. ama. *See* in–Hlenhla.

um—HLEHLE, n. pl. imi. (From hlehla. *Dialectic* hlwehlwe. *Xosa* hlehlo.)

Literally: a mass or substance thrown backward and forward like something woven, descriptive of the omentum.

uku—HLEHLEZELA, v. t. (From hlehla, and izela, to come often.)

1. To go briskly, = ukuhamba ngamanhla, i. e.: to go with power;—2. To go backward with fear or anxiety, = hlehla inyovana;—3. To jump or move backward, as when one has burnt himself at a fire.

uku—HLEKA, v. t. (From hla II., to throw, and ika, come out. *Radically one with* hlaka, hlika, hloko, hluka in ahluka, &c. *The primary sense is*: to burst out. *Sis.* tleka.)

1. To burst out into laughter, to laugh, to laugh at, *as*: wa ngi hleka, i. e.: he laughed at me;—2. To deride;—3. To play or joke, *as*: musa kuhleka ngami, i. e.: you must not play the fool with me;—4. To be friendly, *as*: ngumuntu ohlekayo, i. e.: a friendly person;—5. Hleka usulu, i. e.: to laugh to scorn.

This verb being, in fact, a qult. form, does not allow a formation of a second root ika, for that peculiar purpose, but it provides for those qualitative expressions by its passive form, *as*: yinto ehlekwayo, i.e.: a ridiculous or laughable thing.

—— Hlekana, rcpr. fr. To laugh at each other, to laugh with one another, to be friendly toward each other, *as*: ba ya hlekana, i. e.: they are on friendly terms with each other.

—— Hlekisa, caus. fr. 1. To make or cause to laugh at, to ridicule;—2. To play the fool with, *as*: ba m hlekisa futi, i. e.: they play the fool with him often.

—— Hlekisana, rcpr. fr. 1. To keep up a laughing or jeering mood together;—2. To play together, or one with the other.

in—HLEKABANYENI, n. pl. izin. (From hleka, and abanyeni, pl. of umnyeni, lover, suitor.)

Little girls (who are permitted into the company of lovers and to laugh at them.)

in—HLEKANA, n. pl. izin. (From hleka, and ana, dim. and rcpr. form. Of the *Amabaca* and *Amamponda*.)

The calf of an elephant, so called from its neighing being somewhat like laughter.

HLEKE. (*See* Hleka.) An exclamation used with ukuti, *as*: umuti wa ti hleke, i. e.: the piece of wood burst in two, split.

isi—HLEKE, n. pl. izi. (From hleka, *in its literal sense*: to throw off. With a short and sharp accent on *hle*, as in hlokohloko, with which it radically coincides.)

1. A nest of birds, referring particularly to those that are affixed to the extreme points of branches of trees, dangling downward;—2. A nest or cluster of large ants in the top of trees.

uku—HLEKEHLA, n. *Dialectic, see* Hlikihla.

uku—HLEKEZA, v. t. (From hleke, and iza, to make.)

To split, = banda.

isi—HLEKO, n. sing. (From hleka.) 1. Something to be laughed at;—2. A laughing-stock.

isi—HLEKO, n. pl. izi. (From hleka, *see* hla I., to eat.)

A point, *as*: isihleko somkonto, i. e.: point of a spear, = isihloko.

u—HLEKO, n. (From hleka.) A laughing, laughter, *as*: uhleko lolu lu lwa kabani, i. e.: whose laughter is this?

in—HLEKWANE, n. pl. izin. (From hleka, and ane, dim.)

Literally: a species of some derision, designating a species of finch with white stripes over its black body, and a long black tail.

um—HLEKWANE, n. pl. imi. (From isi-hleko, a point.)

A narrow-pointed spear. *Tribal*, as well as isihleko.

in—HLELA, n. pl. izin. (From the qulf. fr. of hla II. *Sis.* tsela. *Others* sila.)

Literally: that which is beaten down; *hence*, a road, way, path.

isi—HLELE, n. pl. izi. (From hlela, *see* hla II. *See* isi–Hla.)

A sack made of the leaves of the umpanga tree.

i—HLELE, n. pl. ama. (From hlela, *see* hla I., to eat.)

Something eaten off, *viz.*: a bone, equivalent to i–Hleza.

isi—HLELA, n. pl. izi. (From hlela, *see* hla II. *The sense radically is*: to throw forth.)

The cheek. *See also* isi–Hlati.

uku—HLELEZELA, v. t. (From hlela, *see* hla II., and izela, to frequent. *See* in–Hlela.)

1. *Literally*: to settle or sink to the bottom by frequent sifting or shaking, *as*: hlelezela amabele ku pume amatye, i. e.: shake the corn often or much, that the stones settle on the bottom, or come out; —2. To disdain, to set down for a common thing, for nothing, *as*: u ya ngi hlelezela, i. e.: he thinks me worth nothing. (In this sense it sometimes coincides with hlebezela.)

i—HLELO, n. pl. ama. (From hla I., to eat.) *Literally*: a place which is eaten off, where there is feeding; *hence*, pasture, pasturage, *as*: izwe leli li namahlelo amahle, i. e.: this country has very fine pasturage.

in—HLELO, n. pl. izin. (*See* i–Hlelo. *Coinciding with* inhlela.)

Literally: that which takes food in, contains or consumes food, *viz.*: the crop, or stomach of fowls.

in—HLEMBU, n. pl. izin. (From hle, thrown, and imbu, something spread. *Radically one with* hlambo, hlambu, &c.)

The skeleton of a large leaf, similar to the wild banana leaf after the fleshy parts have decayed. It is like threads in its proper state, and used as a rag for washing and wiping. Yet it is only tribal, and, most probably, equivalent to ubu–Lembu or isi–Kwemba, or a corrupted dialectic difference.

uku—HLENGA, v. t. (From hle, like hla II., and nga, to use power, to bend. *Radically one with* hlanga, hlonga, and hlunga. *Allied to* senga, tenga, cenga, pengula, &c.)

1. *Primarily*: To deliver from, or to exempt;—2. To free from, to separate from, *as*: ku ya hlengwa amabele ku lahlwa okubi, i. e.: when corn is cleared (separated) the dross is thrown out;—3. To deliver, to save, to render assistance, to assist in danger, *as*: abantu ba hlamba ba ba hlenga emanzini abanye, i. e.: the people swam and saved the others from drowning in the water;—4. To set at liberty from slavery or captivity, to ransom, to release, to rescue, to redeem, *as*: abantwana ababanjiweyo ngokulwa ba ya hlengwa ngezinkomo, i. e.: children which have been taken in war are released with some cattle;—5. To rescue from falling into a state of misery by rendering such assistance as is needed.

—— HLENGELA, qulf. fr. To deliver, to free from, &c., for, *as*: nga ti ma ka hambe a ngi hlengele umtwana wami u banjwe lutjaba, i. e.: I said he should go and ransom for me my child which is in the hands of an enemy.

—— HLENGISA, caus. fr. To cause, make, or help to deliver, to try to set free.

i—HLENGA, n. pl. ama. (From hlenga.) *Literally*: a mass which is separated or thrown out from among another, dross or dirt of corn, waste matter, *as*: umuntu ohlenga amabele, nokulahlwa ngamahlenga, i. e.: if one cleans corn that which is thrown away (is called) sweepings or dross.

isi—HLENGA, n. pl. izi. (*See* i–Hlenga.) 1. *Properly*: a mass or matter drifted into a heap by a current of water, commonly called an island;—2. A raft, a float, as of weeds or rushes used for swimming over rivers.

isi—HLENGO, n. pl. izi. (From hlenga.) An instrument for cleaning corn, sieve, = isihlunga.

in—HLENHLA, n. pl. izin. (From inhle-inhla, *radically one with* hlehla. *See* isi–Hlehle, and in–Hlanhla.)

A barbed spear, a harpoon.

isi—HLEPU, n. pl. izi. (From hle, thrown, and ipu, parted, shortened. *Radically one with* hlapa, *which see*. *Allied to* isiqepu, isiepu, &c. *See* Fupi.)

1. Any part broken off, by which the main body is shortened, which remains larger, however, than the piece broken off; —2. A fragment,—isihlepu sembiza, i. e.: a potsherd;—3. A semicircle,—isihlepu senyanga, i. e.: eclipse or partial obscuration of the moon.

NOTE.—This word must be properly distinguished from isiqepu, which it will not be difficult to observe.

uku—HLEPUKA, v. i. (From hlepu, and uka, to go off. *Radically in* apuka. *Allied to* hlebuka.)

To become shorter by a piece. *See* the particulars of isi–Hlepu.

uku—HLEPULA, v. t. (*See* Hlepuka, to which it makes the transitive by ula, to strain. *Radically in* apuka. *Allied to* hlebula, &c.)

1. To make shorter by a piece, by breaking, cutting, or in any way, *as*: u li hlepulile izembe, i. e.: he broke off a piece from the axe, *lit.*: made it so much shorter;—2. To break off, to take a part from.

Note.—The proper definitions of hlepuka and hlepula will show the difference between them and hlebuka and hlebula, which mean that only some piece is separated from the whole.

—— Hlepulela, qulf. fr. To make shorter for, to give a part, piece, &c., to, *as*: ngi hlepulele isinkwa, i. e.: give me a piece of the bread.

in—HLESE, n. pl. izin. (From hla II., and isa, to cause. *Radically one with* hlisa, and hlasa, *and coinciding with* hlalisa, to make to settle.)

The grosser parts of any fluid which have settled in the bottom of a vessel,—sediments, dregs, lees, *as*: inhlese yobutywala, i. e.: the dregs of beer.

uku—HLEZA, v. t. (From hla I., to eat, and iza, to make, become. *Radically in* enhleza, to make appear the bone, and *coinciding with* hlaza, hloza, hluza.)

1. To eat by biting off small portions, to bite off, to gnaw;—2. To pick off with the front teeth, as to pick a bone.

i—HLEZA, n. pl. ama. (From the verb.) 1. *Literally*: a place of which the bone appears, descriptive of the sternum or breast-bone;—2. Any of the large bones of an animal of which the flesh is eaten off;—3. The cob of the ear of maize when the corn is eaten off.

isi—HLEZA, n. pl. izi. (From the verb. *See also* i–Hleza.)

A beast which has lost one horn (at which place therefore the bone appears.)

in—HLEZANA, n. pl. izin. (From hleza, and ana, dim. *Radically*: inhlaza. *Allied to* inhlanzane.)

Properly: an animal which nurses a little one, *as*: inhlezana yenkomo, i. e.: a nursing cow.

um—HLEZANA, n. pl. aba. (*See* in–Hlezana.) A human female who nurses a baby, or who has a baby.

i—HLEZI, n. pl. ama. (From the verb hleza.) *Literally*: a kind of gnawer. A term applied to large mice or rats, and properly generic, not specific.

uku—HLEZUKA, v. t. (*Radically one with* hlazuka, *which see.*)

1. To part or depart from, to go from, to leave one part, *as*: izinkomo za hlela lapa za zi hlezukile ezinye zi ngapa, i. e.: the cattle were grazing here, but one part went away from them and is there;—2. To decrease, to wane, *as*: inyanga i hlezukile, i. e.: the moon is about half,—decreasing.

Note.—From the instances and definitions given it will be seen what the difference, originally, is between hlezuka and hlazuka, and how near their meaning comes to that of hlepuka, or cezuka. (*See* the note under hlazula.) But the fact that they often interfere with each other or rather are used synonymous arises from a neglect in precision, and is by no means to be regarded as a rule.

uku—HLEZULA, v. t. (*Radically one with* hlazula. *See* the preceding note.)

To divide into parts or portions by breaking or any other way, *as*: hlezula izinkwa, i. e.: break the bread asunder.

uku—HLIKA, v. i. (From hla II., to come down, and ika, to come off. *Properly*: the qult. fr. of hla. *Dialectic*: ehlika. The strong inclination of the language to make subtle distinctions is the reason for this exceptional form. *See* hleka and hleka of hla I.)

1. To come down, or rather to descend forth from, *as*: u hlikile emzini wake, i. e.: he has come down from his place;—2. To dismount, as from a horse, &c.

—— Hlikela, qulf. fr. To descend for.

uku—HLIKIHLA, v. t. (From hlika with a repetition of the first root hla, to throw.)

1. To move ascending and descending, to rub, *as*: hlikihla idolo ngesanhla, i. e.: rub the knee with your hand;—2. To rub down, to rub over, to spread over, *as*: tambisa iqubu amafuta u wa hlikihle futi, i. e.: spread oil over the swelling and rub it over often;—3. To rub off, to rub out, to erase (= sula.)

i—HLIKIHLIKI, n. pl. ama. (From hla I., to eat, and iki, up, out. Soft aspiration *hli*. *Analogous to* hlika, *which see.*)

1. *Literally*: a kind eaten off or loose, gnawed, fibres, *as*: isaka li ngamahlikihliki odwa, i. e.: the sack is nothing but fibres, = is gnawed to fibres;—2. Destruction, *as*: kwapukile umkumbi nabantu ba puma emanzini be ngamahlikihliki, i. e.: the ship was wrecked and the people came out of the water, a destruction, *viz.*: having lost all they possessed.

uku—HLIKIZA, v. t. (From hliki, and iza, to make, to become. *Allied to* hleza and hlikihla.)

1. To gnaw, to tear into pieces, fibres, to devour, to destroy, *as*: inja i yi hlikizile inyama, i. e.: the dog has gnawed or torn the meat into shreds;—2. To rub, to crush with the teeth.

in—HLIKO, n. sing. (From hlika.) A descending, descent.

in—HLILIFA, n. pl. izin. (From inhli, of hla I., to eat, and ilifa, an inheritance.)

Literally: an eater of an inheritance, i. e.: an heir. (In the plural the second noun changes its nom. form also and the word becomes izinhlamafa, and often is the combination a sing. of the first and a plur. of the second noun, *see* in–Hlamafa.)

in—HLIMBITI, n. sing. (From inhli, *see* inhlilifa, and imbiti, from imba, dug, and iti, thrust, shoot, stripe, &c.; *hence*, a place dug out deep. *See also* baja and bitji. *Xosa*, umbito, a very deep ravine.)

A large left tributary of the Umvoti-river, so called either from the tremendous banks of its several sources which are exceedingly deep ravines, or its subterraneous hot springs as containing sulphur and other mineral properties.

uku—HLINHLA, v. t. (From hla II., to throw, and inhla, of hla I., to eat,—an eating, *radically in* kwinhla, harvest-time. *Radically one with* hlanhla, hlenhla, and hlonhlo. *Closely allied to* hlinza.)

1. *Literally*: to separate or sever the eatable part by cutting, collecting, or in any way, *as*: ukuhlinhla isikumba enyameni, i. e.: to skin or sever the skin from the flesh;—2. To divide or distribute the eatables, *viz.*, harvest;—3. To provide or procure food.

—— Hlinhleka, qult. fr. To put food in order, = to prepare food, to make ready meat, = hlinzeka. (The transitive power of this form is based on the same grounds as eyeka, *which see*.)

The analysis of this verb given above is required, and decided by inward and outward evidences of its sense and its pronunciation; and we have here a peculiar instance of the theory and nature of the aspirating sounds and their meaning. From the soft sound, and its meaning,—eating, nourishment,—has diverged the sharp, with its meaning,—throwing, effecting strength. Again, in composition with other roots, or both formed to a compound, they easily coalesce again to one sound and meaning, or the soft one changes into the sharp, or takes the sharp aspiration in the usual way of pronunciation.

uku—HLINZA, v. t. (*Radically one with* hlanza, and hlonza. *Allied to* hlinhla.)

1. To skin, *as*: hlinzani inkomo ehlatyiweyo, i. e.: skin the cow which is killed;—2. To provide meat, procure or contrive meat, *as*: ku hlinziwe ma si ye kucela inyama, i. e.: as something has been provided, let us go and ask for a piece of meat.

—— Hlinzeka, qult. fr. 1. To be good for skinning, *as*: isikumba si ya hlinzeka, i. e.: the skin goes off easily;—2. To be in the act of providing, to make ready, to prepare supplies or meat, *as*: ba ya hlinzeka ubutywala nokuhla, i. e.: they are preparing beer and food;—3. *Hence in general*: to contrive, to devise means, to consider, to plan, *as*: ma si hlinzeke si funa ukuya ekaya kusihlwa, i. e.: let as make a plan, we wish to go home this evening. (The last sense coincides with zinhla, a transposition of roots.)

—— Hlinzekela, qulf. fr. 1. To provide or procure for, *as*: wo m hlinzekela ntoni na u ya hamba ngomso, i. e.: what food will you provide for him as he is going on a journey to-morrow?—2. *Hence*, to give, to care for meat, *as*: umhambi u ya hlinzekelwa, i. e.: a traveller is supplied with food.

—— Hlinzela, qulf. fr. To skin for, to provide for by killing an animal.

—— Hlinzisa, caus. fr. To cause to skin or to provide.

isi—HLINZEKELO, n. (From hlinzekela.) 1. The act or manner of providing;—2. the thing provided.

um—HLINZI, n. pl. aba. (From hlinza.) One who skins: one who provides meat.

uku—HLIPIZA, v. t. (From hlipa, *obsolete*, and iza, to make. *Radically one with* hlapaza. *See also* hlepu.)

1. To derange, to put out of order, to disturb the regularity, *as*: umtwana wa hlipiza izinto ezibekiweyo, i. e.: the child threw the things into confusion which had been laid away;—2. To destroy, to spoil, as works of art, which are being made.

i—HLIWA, n. pl. ama. (From the passive of hla I., to eat.)

Literally: a sort of person who allows himself to be consumed, *signifying*: a stupid person, a blockhead, e. g.: ongaziyo ukupumesa into a yi cabangayo, i. e.: one who does not understand how to bring out what he is thinking.

in—HLIWA, n. pl. izin. (From the passive of hla II., to happen.)

Literally: a particular or single thing which seldom happens, a rare chance, applied exclusively to a cow which milks without her calf. (This is a great rarity among native cattle!)

in—HLIZIYO, n. pl. izin. (From hli, thrown, shoot, izi, coming, feeling, little parts, and iyo, retired, returned. From other dialects it appears that iyo is the principal part of this word, *Suaheli* moyo, heart and spirit, *Kamba* ngo, spirit, heart, (= *Zulu* u mongo pit.) Hlizi, i. e.: little throwings = pulsation. *The literal and primary sense is*: an organ of repeated pulsation.)

1. The heart, the primary organ of the blood's motion;—2. The vital or vigorous

part, the life, *as*: ni yi bulele inkomo i se i hleli inhliziyo, i. e.: you have killed (the body of) the animal, but its life is still remaining;—3. The seat of affections and passions, as love, pain, grief, &c., *as*: inhliziyo emnandi, i. e.: a happy heart;—4. The seat of understanding, *as*: inhliziyo a yi zwa, i lu kuni, i. e.: the heart is without feeling or desire, and hard;—5. The seat of the will, *as*: a yi ka bi ko inhliziyo ngokuti, i. e.: there is not yet a will to do;—6. A disposition of mind, *as*: u nenhliziyo yokupa, i. e.: he has a heart for giving;—7. Spirit, *as*: u nenhliziyo e namanhla, i. e.: he has a powerful spirit;—8. Conscience, *as*: inhliziyo a yi vumi, i. e.: conscience will not allow.

i—HLO, n. pl. amehlo. (From hla II., to throw, thrown, shoot, brisk, bright. *Allied to* iso. The plural is formed analogously to abenhlu—of aba-inhlu—from ama-ihlo, and shows us the way how the nominal forms have come into use, since ihlo, *primarily*: denotes the effect or power of light, the reflection, = um–Hla, day. *Sis.* or *Sich.* ihlo, pl. mehlo and mahlo.)

The eye. (Used by the *Amabaca* and other tribes. The *Zulu*, *Xosa*, &c., use only the pl. amehlo, eyes, and iso for the sing., in order to distinguish properly uyihlo, i. e.: your father, which is a composition of u-y-ihlo. But this consideration does not exist among those tribes which use the singular ihlo.)

um—HLO, n. (pl. imi. *seldom.*) (From hla I., to eat.) Voracity, gluttony, *as*: umuntu otanda ukupiwa a hle kwomunye ku tiwa u nomhlo, i. e.: one who likes to be permitted to eat that of another is said to be gluttonous.

uku—HLOBA, v. t. (From hla II., *see* i–Hlo, and iba, to separate, distribute. *Radically one with* hlaba, hleba, and hluba. *The primary sense is*: to throw forth or before. *Allied to* loba, and boloba. *Coinciding with* hloma and xoba.)

1. To decorate, to deck, *as*: si ya hloba izivunulo emzimbeni, i. e.: we put or hang trinkets around the body;—2. To separate or ferment (as milk), *as*: amasi a hlobile, i. e.: the milk has fermented beautifully;—3. To equip, to take up arms, *see* hloma.

—— Hlobela, qulf. fr. To decorate for.

—— Hlobisa, caus. fr. To adorn, to dress beautifully.

i—HLOBO, n. pl. ama. (From hloba.) Summer, the time or season when all is decorated with green, *as*: ku sehlotyeni, i. e.: it is in summer.

isi—HLOBO, n. pl. izi. (From hloba.) 1. *Collectively*: relation, relationship;—2. *Specifically*: relation, friend, *as*: ngi ya ya ezihlotyeni zami;—3. Lover, sweetheart, favorite, *as*: u yisihlobo sami, i. e.: she is my beloved.

u—HLOBO, n. pl. izin. (From hloba.) 1. A kind, sort, set, *as*: uhlobo olunye, i. e.: another sort;—2. A consort, kindred, nation, *as*: uhlobo lwetu, i. e.: our kindred.

ubu—HLOBO, n. (From hloba.) Relationship, friendship, mutual attachment, intimacy, *as*: wa ngi nika uto lwobuhlobo, i. e.: he gave me something as a token of attachment.

um—HLOBO, n. pl. aba. (From hloba.) Relation, friend, *as*: u ngumhlobo wake, i. e.: you are his friend.

uku—HLOBONGA, v. t. (From hloba, and nga, with force, bend together, unite.)

1. *Literally*: to have sexual intercourse;—2. To have secret connection with one;—3. To make love, to court, to woo, *as*: u yi hlobonga intombi yake, i. e.: he endeavours to make his daughter love him;—4. To endeavour to please by dressing or addressing, to engage, *as*: wa yi hlobonga intombi kabani? i. e.: for whose daughter does he dress up so?

—— Hlobongela, qulf. fr. To make love for, to engage for, *as*: intombi wa yi hlobongela indoda yake, i. e.: she engaged the young girl for her own husband, (*lit.*: the girl she engaged the same for her husband, *viz.*: the wife of a polygamist engaged a young girl as a second, &c., wife for her husband.)

Note.—This verb refers almost exclusively to acts of fornication, by which the wooing of the barbarians is distinguished. And besides that it applies also to a sort of sodomy.

um—HLOBONGI, n. pl. ama. (From hlobonga.) One who has sexual intercourse, &c., with another.

uku—HLOFOZA, v. t. (*Radically one with* fahlaza, *which see.* A transposition of fohloza.)

1. *Literally*: to break down, to become hurt and fall down, *as*: umuntu o hamba a hlofoze ameva, i. e.: one who is walking and becomes hurt by a thorn (so as to fall down);—2. To walk through places where one is easily hurt, where there is no path.

uku—HLOHLA, v. t. (*Radically one with* hlahla, hlehla, &c. *Allied to* hlokoza.)

1. To repeat thrusts;—2. To poke with any thing into a hole;—3. To thrust or drive into or down, *as*: ukuhlohla isibamu, i. e.: to charge a gun.

—— Hlohlela, qulf. fr. To thrust, poke, ram down for, &c.

isi—HLOHLO, n. pl. izi. (From hlohla.) 1. A bunch of long, waving feathers worn as an ornament before the head (different from isi–Qova);—2. A ram-rod, gun-stick.

um—HLOHLOTI, n. *Tribal*, instead of hlanhloti.

in—HLOKO, n. pl. izin. (From hlo, thrust, and uka, go off, come off. *Radically one with* hlaka, hleka, hlika, ahluka, &c.)

1. The very point a thing ends in, the extremity of a thing;—2. The prominent or chief point or part, *as*: inhloko yezinto zonke i pina? i. e.: which is the chief of all things?—3. The head, skull, &c.

isi—HLOKO, n. pl. izi. (*See* in–Hloko.) Any point or sharp end, *as*: isihloko somkonto nesomese, i. e.: the point of a spear or of a knife.

i—HLOKOHLOKO, n. pl. ama. (*Radically one with* hlaka and hloko, *which see*, but with short accent on both the radicals hlo, signifying a rebounding noise or sound. *See also* hlokoza.)

1. A noise made by speaking, *as*: u ngamahlokohloko, i. e.: he is very noisy (in speaking);—2. A kind of yellow sparrow, living in large numbers together, and making a great noise. Their nests dangle from the branches of trees.

uku—HLOKOMA, v. t. (From hloko, *see* Hlokohloko, and uma, to move.)

1. *Primarily*: to make an impulse of the air that strikes the organ of hearing from a distance, to make a noise, to sound, to rattle, *as*: ba ya hlokoma ku lomuzi pesheya kwomfula, i. e.: they make a noise at the place on the other side of the river;—2. To roar, to sound, *as*: amanzi omfula a ya hlokoma, i. e.: the water of the river makes a noise.

—— HLOKOMISA, caus. fr. To cause a noise or sound, *as*: wa hlokomisa amanzi ngokubeka amatye, i. e.: he caused the water to sound by putting stones in it (obstructing thus its gentle flow.)

in—HLOKOMO, n. (From hlokoma.) A sound, noise, or report coming from a distance.

in—HLOKOTJANE, n. A contraction of the following—

in—HLOKOTJIYANE, n. pl. izin. (From inhloko, *which see*, and tji-ane, small shoot, *y* being simply euphonic, not radical, as is seen from the contracted hlokotjane.)

A kind of mimosa tree, distinguished by its small shoots on the top.

uku—HLOKOZA, v. t. (From hloko, and uza, to make. *Radically one with* hlakaza. *Allied to* hlokoma, xokoza, &c.)

1. To thrust a point into motion, to stir with some pointed thing, *as*: hlokoza si bone izinyosi si seduze na? i. e.: drive the point (of a stick into the hole) that we see whether the bees are near;—2. To insert;—3. To make a noise by thrusting a pointed instrument into a hole, *as*: umuntu a ti ku ko uto eweni a fake induku a hlokoze, i. e.: if one thinks that there be something in (a hole of) a rock, he puts a stick into it and stirs, or makes a noise (to see whether that be the case or not.)

uku—HLOLA, v. t. (From hlo, thrust, and ula, to strain, stretch, &c. The *o* of hlo sounded broad as in English go. *Radically one with* hlala, &c. *Sis.* tloea.)

1. *Literally*: to thrust the eye about, to look about, to spy;—2. To explore, to survey, *as*: ukuhlola izwe, i. e.: to explore the country;—3. To look about narrowly, to watch, *as*: wa ngena ensimini wa yi hlola imifino, i. e.: he entered the garden and looked narrowly at the vegetables;—4. To be roguish, to be a rogue, to be dangerous, mischievous, *as*: umuntu o kwela pezu kwenhlu ku tiwe u hlola umhlola, i. e.: one who climbs upon the house is said to bring on some danger.

um—HLOLA, n. pl. imi. (From the verb.)

1. An omen, sign, or indication of some evil or danger that is to come, *as*: uma inyoni i za i hlale pezu kwenhlu ba ti ngumhlola, i. e.: if a bird happens to perch upon a house they say that is a bad omen.

REMARK.—The idea of the umhlola is thoroughly superstitious, and means are employed to prevent the event indicated. An inyanga comes forth with his practices and the people are called together in order to ukupunga umhlola, i. e.: drive, or blow away the bad sign.

2. A beginning of events, an accident, *as*: uma ku fe umuntu omkulu, noko ku fe inkabi enkulu ku tiwe ngumhlola, i. e.: if a great man dies, or if a large ox dies it is said to be the beginning of evil accidents, *viz.*, a sign that others of the same kind will follow;—3. A presentiment, or feeling awakened by a change in the state of the body, *as*: umuntu umzimba wake a umnandi a zonwaye ku tiwe u nomhlola, i. e.: a person whose body feels uncomfortable so that he scratches the same, is said to have a presentiment of sickness.

i—HLOLENKOSIKAZI, n. sing. (From ihlo, eye, and lenkosikazi—a gent. case—of the queen. It retains its accents on both the nom. and gent.)

Literally: the queen's-eye, a name for the jasmine-flower. (The idea is derived from the stars which also are considered as the eyes of the inkosikazi yezulu. *See* u–Tingo.)

in—HLOLI, n. pl. izin. (From hlola.) One who is spying out, a spy, a rogue.

um—HLOLOKAZI, n. pl. aba. (From hlola and kazi, denoting female. The *Xosa* has also uhlolo, denoting a state of barrenness.)

A married female who does not bring forth children. *The literal sense is*: a female who has been spied, watched, suspected.)

uku—HLOMA, v. t. (From hlo, and uma, to move, to stand. *Radically one with* hlama and hluma. *The sense is*: to throw into a state, to make ready. *Allied to* roma, soma, and qoma.)

1. To put in order, to be ready, prepared, to prepare for war;—2. To arm, to take up arms, *as*: hloma isikali = pata isikali, i. e.: take arms;—3. To prepare, to put up, *as*: izulu li ya hloma, i. e.: the atmosphere prepares for rain, (elliptic instead of izulu li ya hloma amafu, i. e.: the atmosphere sets up clouds);—4. To set to, to throw, *as*: hloma umlilo ebutyanini, i. e.: set fire to the grass;—5. To thrust upward or on high, *as*: hloma, musa kuhlaba lapa, i. e.: thrust the needle higher up, (as in thatching a house with grass) and do not stitch so low.

—— HLOMELA, qulf. fr. 1. To take up arms for a purpose;—2. To fix the eye upon, to keep watch, *as*: hlomela lomuntu a nga baleki, i. e.; keep an eye upon that man that he may not run away;—3. To lie in wait for, to lurk, to watch, *as*: ba ya hlomela impisi, i. e.: they lie in wait for a wolf.

—— HLOMELANA, recpr. fr. 1. To prepare for war against one another;—2. To watch upon each other; to guard one another.

—— HLOMISA, caus. fr. To cause, command, or give order to take up arms, &c.

i—HLOMBE, n. pl. ama. *(Radically one with* hlamba and hlumba.)

1. *Literally*: a thrusting or driving together, a clapping, *as*: tjayani ihlombe, i. e.: *lit.*: strike a clap = make a clap. Sometimes ngezanhla, i. e.: with the hands, is added. The same expression in *Xosa* is: yenzani ihlombe ngezanhla, i. e.: make a clap with the hands;—2. The top of the shoulder, *lit.*: the place where two bodies are pressed together.

uku—HLONGA, v. t. *(Radically one with* hlanga, hlenga, and hlunga, *which see. Allied to* songa.)

1. To be destitute. It differs from *dinga*, as it implies previous possession;—2. To be out of, to be without, not to have, *as*: ngi zi hlongile izinto a ngi se nazo manje, i. e.: I have been in possession of the things, but have them no more now;—3. To have want or need of, *as*: ngi yi hlongile ingubo, i. e.: I have need of a dress.

ama—HLONGWA, n. *(See* Hlonga.) A name of a small river, the first west of the Umkomazi, going into the sea.

in—HLONHLO, n. pl. izin. *(See* um-Hlonhlo.) 1. The name of a flame-coloured snake which has a fin or a fin-like crest on its head. It is very poisonous;—2. A wrathful person, taken from the snake which, when angry, raises its crest.

um—HLONHLO, n. pl. imi. *(Radically one with* hlanhla and hlenhla, barb. *Xosa* inhlonhlo.)

1. A name for the large species of euphorbia, so called from its herbaceous stem and shoots, as also its thorns which stand backward like barbs;—2. Something diverging; *hence*, a shoot of a tree coming forth from the stem; an arm or extended part shooting from the main body of a thing, as a smaller stream proceeding from a larger, a by-way diverging from the main road;—3. Anything that perishes away quickly, as herbaceous plants do.

Whenever this word is used as an adjective it changes its initial form according to the governing noun, *as*: umuntu umhlonhlo, into inhlonhlo, i. e.: the man is like a soft herb, the thing is perishing (like a herb).

in—HLONHLOKAZI, n. pl. izin. (From inhlonhlo, and kazi, denoting degree.)

A species of hawk of a reddish or brown colour and with white wings. (*Literally*: a fine specimen diverged.)

in—HLONI, n. pl. ama and izin. (From hlo, thrown, *see* ihlo, eye, and ini, in one, together, equal, &c. *Compare* hlanu, which is of the same radicals.)

1. *Properly*: a particular downcast look, bashfulness, shyness, a sense of shame or modesty, not forward or bold, *as*: lomtwana u nenhloni, i. e.: this child hides its eyes (from a sense of bashfulness);—2. Confusion, *as*: wa hlala pansi e namahloni, i. e.: he sat down with a downcast look.

NOTE.—The plural *ama* indicates the abstract notion, while *izin* the concrete, *as*: u nezinhloni zake, i. e.: she is bashful in respect to him, *viz.*: he has done or uttered something that caused bashfulness in her.

uku—HLONIPA, v. t. (From hloni, and ipa, to pass, to give. *Literally*: to give shame.)

1. To be bashful, to be shy, to keep at a distance through timidity, to shun approach, *as*: isifazi si ya hlonipa uyise wendoda, i. e.: the female sex shun approaching their father-in-law;—2. To be reserved, avoiding freedom of intercourse, not familiar, to avoid or shun calling, *as*: u ya hlonipa igama lake, i. e.: she is afraid to call his name;—3. To be careful not to commit; *hence*, to respect, to be respectful, modest, obedient toward older people, *as*: ukuhlonipa abantu abakulu, i. e.: to respect older people.

REMARK.—This word describes a custom between the nearest relations, and is exclusively applied to the female sex, who,

when married, are not allowed to call the names of the relatives of their husbands nor of their fathers-in-law. They must keep at a distance from the latter. *Hence* they have the habit of inventing new names for the members of the family, which is always resorted to when those names happen to be either derived from, or are equivalent to some word of the common language, as, for instance, if the father or brother-in-law is called umehlo, which is derived from amehlo, eyes—the isifazi will no longer use amehlo but substitute amakangelo (lookings), &c. *And hence*, the izwi lezifazi, i. e.: women-word or language has originated.

—— HLONIPANA, rcpr. fr. To shun one another; to be bashful toward each other, &c.

um—HLONITJO, n. *Dialectic*, instead of hlonyani.

isi—HLONONO, n. pl. izi. (From hlo, thrust, and unono, *see* nona. *Closely related to* hloni. *The sense is*: that of great shyness; the repetition of the dim. form *no* = a superlative.)

A species of cricket, acheta campestris.

um—HLONYANI, n. pl. imi. (From hloni, and ani, herb.)

A species of the genus mentha, known under the Dutch name, *wilde als*. (*Literally*: herb or plant of bashfulness, and most probably so called because it was used as a medicine for producing bashfulness. *See* hlonitjo, which is from hlonipa.)

uku—HLONZA, v. t. (*Radically one with* hlanza and hlinza, *which see*. *Dialectic*: hloza. *Allied to* konza.)

Primarily: to double, to repeat, to do a thing twice, and many more times, *as*: tula u ngi hlonzile, i. e.: be still, you have told me already many times;—2. To keep on, to carry on, to continue, *as*: wa hlonza ukuya ku lomuzi, i. e.: he continued to go to that place;—3. To be in the habit to do, *as*: u hlonzile ukweba i. e.: he is in the habit of stealing.

in—HLONZE, n. pl. izin. (From hlonza.) 1. Something doubled, applied to skinny parts, as wrinkles or folds on the forehead; —2. Applied to movements or habits; quick, alert, brisk, *as*: umfana u yinhlonze, i. e.: the boy is quick (in walking), (= ogijimayo.)

u—HLONZE, n. (From hlonza. *See also* in–Hlonze.)

Thickness, hardness, toughness of a skin, *as*: isikumba si nohlonze, i. e.: the skin is thick (as if it were doubled.)

um—HLONZI, n. pl. aba. (From hlonza.) One who does a thing from habit, as an habitual thief.

um—HLONZO, n. pl. imi. (From hlonza. *Allied to* umhlonhlo. *Others* use umhlozo.)

1. *Literally*: a mass or bulk of joints; *hence*, the spine or back-bone of animals; vertebra;—2. The vertebra, a plant and its flower, known under the name of traveller's-joy. The natives rub the flower and stalk, and use them against headache, by smelling, just as the civilized world use the smelling-bottle.

um—HLOPE, n. (From hlo, eye, and upe or ope, from ipa, to pass, to meet, nearness; *lit.*: that which is near the eye,—encircling the eye. *See* inkope, eyelash. *Radically coinciding with* hlapa, hlepu, and hlupa.)

1. *Properly*: the white of the eye. *And hence*—2. White, for whenever the Kafirs visibly shew what they mean when speaking of white, they point to the umhlope of the eye;—3. White; pure colour; without any spot, *as*: umuntu umhlope, i. e.: a man of a pure colour;—4. Pure; clear; clean; free from spots, *as*: izingubo zake zimhlope, i. e.: his clothes are clean;—5. Bright, shining, *as*: umhla omhlope—izulu elimhlope, i. e.: a bright day,—a clear atmosphere;—6. Pure; of unblemished character;—7. Unquestionable, uncensurable, *as*: limhlope izwi lake.

From the instances given, it will be observed that the general use of this word is that of an apposition or adjective. And it retains the *m* in all cases, because it belongs to its nom. form, and not to the root *hlo*.

ubu—HLOPE, n. (From umhlope.) 1. Whiteness; white;—2. Purity; clearness, &c.;—3. Brightness, *as*: yeka ubuhlope bake, i. e.: what a brightness in his appearance!

im—HLOPEKAZI, n. pl. izin. (From umhlope, and kazi, denoting female.)

A white female-animal.

i—HLOSI, n. pl. ama. (Fom hla I., soft aspiration, and usi, denoting degree. *Allied to* inhlozi. *Compare* inkosi, dosi, nyosi, &c.)

The panther. *Literally*: a kind of chief-eater. (*See* im–Pisi.)

um—HLOTI, n. (From hla I., soft aspiration, and uti, soft.)

A name of a river going into the sea, east of the u–Hlange, at which Verulam is situated.

um—HLOTJANA. (A diminutive of umhlope.)

Whitishness. (Used as umhlope.)

in—HLOTJAZANA, n. pl. izin. (From umhlope, and azana, to come together near, denoting also female sex in a diminutive sense.)

A female-animal of a colour that comes near to white, almost white.

isi—HLOVA, n. pl. izi. (From hla I., eaten, and uva, to come forth. *Radically one with* isihlava.)

1. *Primarily*: an empty membrane (*see* isi–Hla);—2. Sometimes used of a cocoon;—3. A poor man; one who has been eaten up.

in—HLOVANE, n. pl. izin. (From isi-hlova.) The Indigo-plant.

in—HLOVU, n. pl. izin. (From hla I., and ovu, *see* vova.)

Elephant. Probably so called from straining water through its trunk, or doing mischief with it.

in—HLOVUKAZI, n. pl. izin. (From inhlovu, and kazi, denoting female.)

A she-elephant.

in—HLOVUNDATYANA, n. pl. izin. (From inhlovu, and indatyana, which is a dialectic difference from indanyana, dim. form of De, long, extended.)

A name of the wild earth-hog, which lives on flats. Its teeth, which extend to a small degree, are the point of comparison with the elephant.

u—HLOYILE, n. pl. o. (From hla II., *see* umhlo, prey, and ila, to strain,—*y* is euphonic. *Xosa* uhloyiya.)

Literally: a quick turning or sharp-sighted bird of prey, *viz.*: the hen-hawk.

i—HLOZE, n. (pl. ama.) (From hla II., and uze, made. The *Xosa* has hluzi, from hluza, to strain through. *Lit.*: something strained.) Semen maris; gonorrhoea.

i—HLOZE and ZI, n. pl. ama. (From hla II., and uze, or uzi, naked, thin, aerial. *Radically one with* isihluzi, membrane or muscle. *Allied to* hlonza, inhlonze, &c.)

An apparition; the ghost of a deceased person. (This word expresses the transmigration of souls. A person is supposed to become an ihlozi at his death, and enters into a kind of snake, by which he appears after death whenever it is necessary to commune with those he left. Everything good or evil is ascribed to the ihlozi,—for the good he is praised, and for the evil he is offered sacrifices.)

in—HLOZI, n. pl. izin. (From hlo, thrust, and uzi, a coming, making. *Allied to* inhloli.)

The tiger-cat.

in—HLOZO, n. pl. izin. (*See* i–Hloze. It is a tribal expression. Others have isi-hlanza, which seems to be an imitation of inhlanzi, fish, but without having the sanction of the language.)

Some reeds fastened together in the shape of a basket for catching fish.

in—HLU, n. pl. izin. (From hla. *The sense is*: thrown, opened, expanded. *Sis.* ntlu.)

A house; a hut; a dwelling; abode; building, *as*: u senhlwini yake, i. e.: he is in his house. (Some tribes have the contracted form enhlini in this case.)

The term "enhlwini kwake" is often heard in Natal, and kwake is to be considered as an exceptional form belonging to inhlu, or depending on it. *See* the nearer explanation *under* Kwake.

u—HLU, n. pl. izin. *Same as* u–Hla.

uku—HLUBA, v. t. (From hla, and uba, to separate. *Radically one with* hlaba, hleba, and hloba. *Allied to* hlupa.)

1. *Primarily*: to change the coat (as of a horse), *as*: inkomo i hlubile, i. e.: the cow has got new hair;—2. To cover with a new bark, husk, or peel. (Not to be confounded with hlubuka and hlutuka!)

i—HLUBA, n. pl. ama. (From the verb.) 1. A coat of an animal;—2. A husk, peel, rind, bark, pod.

in—HLUBU, n. pl. izin. (From hluba, v.) *Literally*: something with a peel,—of which the peel is to be taken off; signifying a small tuber growing under the earth from a stock like potatoes. It is as large as a nut, having a thick, dark-purpled peel, and tastes something like beans.

uku—HLUBUKA, v. i. (From hluba, and uka, to go or come off. *Allied to* hlutuka.)

1. To fall off, as husks or peels, &c.;—2. To be divested, stripped of clothes, denuded, *as*: ingubo yake i bi hlubukile, i. e.: his clothes had fallen off;—3. To apostatize; to abandon; to give up, *as*: abafana bake ba m hlubukile, i. e.: his boys have thrown him off;—4. To rebel; to revolt; to cast off authority, &c., *as*: abantu ba hlubukile kuye, i. e.: the people have rebelled against him;—5. To be rebellious, &c.

—— HLUBUKISA, caus. fr. 1. To cause to fall off, &c.;—2. To cause or instigate a rebellion, &c.

um—HLUBUKI, n. pl. aba. (From hlubuka.) A rebel; an apostate.

um—HLUBUKISI, n. pl. aba. (From hlubukisa.) A rebel, *viz.*: one who causes others to rebel, who is the cause of rebellion.

in—HLUBUKO, n. (From hlubuka.) A revolt; rebellion.

isi—HLUBUKO, n. (From hlubuka.) 1. An act of revolt or rebellion, &c.;—2. Something like a revolt or rebellion.

uku—HLUBULA, v. t. *Passive* hlutyulwa, (From hluba, and ula, to strain. *Sis.* tlubula.)

1. To husk; to peel, *as*: hlubula izin-hlubu, i. e.: take off the peel from the tubers;—2. To divest; to denude; to take away the clothes; to strip.

—— HLUBULISA, caus. fr. To take the husk off, &c.

um—HLUBULO, n. pl. imi. (From hlubula.) *Literally*: a mass which is stripped off; *hence*, the thin flesh upon the ribs, which the natives always separate from the ribs; and also the flank or side of an animal.

um—HLUHLUBE, HLUHLULE, and HLUHLUVE, n. pl. imi. (From hlu, thrown, extended, and ube, separated.)

1. Cock's-spur;—2. A kind of mimosa shrub, like a vine, having thorns in the shape of cocks'-spurs; and another kind scented, and instead of the thorns a shoot which winds around other branches and helps the shrub to climb upon the trees. (The two first words express the spur or shoot, and the third the scent, but they are used promiscuously.)

uku—HLUKA. This word and all its derivatives *see under* Ahluka.

in—HLUKANE and NO, n. pl. izin. (From ahlukana. *Tribal only.*) Difference, partition, &c.

uku—HLUKUHLA, v. t. (From hlu-ukuhla, rather *onomatopoetic*, expressing a sound or noise made by rinsing the mouth, or cleansing the teeth. *Compare* gquku, gxuku, &c.)

To rinse the mouth; to cleanse the teeth.

uku—HLUKUZA, v. t. (From hluku, and uza, to make. *Radically one with* hlokoza.)

Literally: to make hluku. A tribal expression, the same as hlukuhla.

uku—HLULA, v. t. (From hla I., soft aspiration, and ula, to strain, stretch. *Literally*: to stretch away. *Radically coinciding with* lula. *Sis.* tlola.)

To pass by; to go further; to go beyond a place, *as*: inkosi ya hlula lapa pezolo, i. e.: the chief passed by here yesterday.

—— HLULANA, repr. fr. To pass by each other.

—— HLULANISA, caus. fr. To go beyond another thing; to be higher than another, *as*: imiti 'mibili i ya hlulanisa, i. e.: the two trees surpass one another, one is higher than the other.

—— HLULISA, caus. fr. 1. To cause to pass or go beyond; to let pass;—2. To miss a point or place, *as*: nga yi hlulisa inhlu, i. e.: I went farther than the house (I was to go to).

NOTE.—The given instances show that this word has reference to localities only, and care must be taken not to confound it with ahlula, which has the sharp aspiration, and the prefix *a* besides.

in—HLULAMITI, n. pl. izin. (From hlula, and imiti, trees.)

Literally: a species which is higher than trees, descriptive of the cameleopard and the camel, both of which were foreign to the Kafir nation.

in—HLULANHLEBE, n. pl. izin. (From hlula, and inhlebe, ear. *Xosa* ilulwane.)

Literally: a species which has far-going ears, descriptive of the bat.

i—HLULE, n. pl. ama. (From hlula. *Xosa* ihlwile.)

A clot of blood; gore *(lit.*: something that passes away.)

uku—HLUMA, v. i. (From hla II., and uma, to move up. *Radically one with* hlama, and hloma.)

1. To vegetate; to come up; to grow; to shoot;—2. To bud; to get leaves, *as*: imifino i ya hluma kahle, i. e.: the vegetables grow beautifully.

—— HLUMELA, qulf. fr. To come forth, to grow forth on, &c.

—— HLUMELELA, freqt. fr. 1. To grow in continuance;—2. To propagate; to generate or produce. Applied to plants only.

—— HLUMISA, caus. fr. 1. To cause or let grow, shoot, bud, &c.;—2. To grow high or higher, *as*: imfe i ya hlumisa umbila, i. e.: the sweet cane grows higher than maize.

isi—HLUMA, n. pl. izi. (From the verb.) A shoot.

um—HLUMA, n. pl. imi. (From the verb.) Mangrove.

in—HLUMBA, n. pl. izin. (From hlu, thrown, and umba, a form, shape, &c. *Radically one with* hlamba and hlombe. *Allied to* lumba. *Compare* dumba, to swell, qumba, &c.)

1. *Properly*: tumors, or a swelling, supposed to be clotted blood or gore, and becoming known as pains about the loins. In order to relieve a patient from them, deep incisions are made in the skin at that locality,—ukukipa izinhlumba, i. e.: to remove the clots of blood,—the operation being something like letting blood. The incisions are usually kept as open wounds for some time, and become, consequently, somewhat elevated or swollen when healed. And *hence*:—2. The little seam or elevation of flesh after these wounds are healed; cicatrix. (The disease is nothing else than tumors formed in the hemorrhoidal veins, blind piles.)

i—HLUMELO, n. pl. ama. (From hlumela, *see* hluma.)

1. A shoot; sprout; bud;—2. *Figuratively*: a descendant.

uku—HLUMKISA, v. t. *(A contraction of* hlumekisa, from hluma, to grow.)

To make a big udder. This verb is in general use among the Frontier tribes, especially the *Xosa*. In Natal it is occasionally heard among the *Amalala*, who,

according to their broad pronunciation, carry the *u* of the first-syllable, and have —hlumukisa.

uku—HLUNGA, v. t. (From hlu, thrown, and nga, to bend, with force. *Radically one with* hlanga, hlenga, hlonga.)

1. To free from or to separate dross or dirt from the grain by shaking or throwing the mass from one side to the other, until the dirt has settled at the bottom of the basket, &c.;—*hence*—2. To sift; to sift through;—3. To heckle.

isi—HLUNGA, n. pl. izi. (*See* the verb.) 1. Dross or dirt which is sifted out from grain, = ihlenga;—2. The instrument for sifting, as a sieve, a heckle, = isihlengo; as also for straining fluids, a strainer.

i—HLUNGU, n. pl. ama. (From hlunga.) *Literally*: a place which has been sifted, cleaned; applied to a place where the grass has recently been burned away, and green pasture appears.

ubu—HLUNGU, n. (From hlunga. *Sis.* botluku.)

1. *Literally*: a state of being thrown from one side to another, or being thrown violently;—*Hence*—2. Any uneasy sensation in animal bodies, and the soul of men, from the slightest to the highest degree; pain; grief; sorrow; regret; smart; affliction; distress, *as*: ngi nobuhlungu ngekanda, i. e.: I have pain about my head;—i nobuhlungu inhliziyo, i. e.: the heart feels pain, grief, &c.

It is more generally used as an adjective, and drops its initial *u*:—*a*. Painful, *as*: ikanda li buhlungu, i. e.: the head is sore;—*b*. Sorry, grievous, regretting, *as*: ku buhlungu kumi ukufa kwake, i. e.: his death is grievous to me;—*c*. Offensive, provoking, &c., *as*: wa kuluma indau e buhlunga, i. e.: he said something offensive.

u—HLUNGUHLUNGU, n. sing. (From hlungu-hlungu. *See* uhlanga.) The cotton weed; goldy locks.

uku—LHUNGULA, v. t. (From hlunga, and ula, to strain. *Radically one with* hlangula, *which see.*)

Literally: to sift out, but *primarily*, to shake, throw, or move the mass in a circular way, so that the dross may appear on the surface of the grain, or be carried away by wind.

i—HLUNGULO, n. pl. ama. (From hlungula.) That which is sifted out; dross; chaff.

in—HLUNKULU, n. sing. (From inhlu, house, and inkulu, great.)

1. *Literally*: the great house, = royal-palace;—2. *Figuratively*: royalty.

uku—HLUPA, v. t. *Passive* hlatjwa. (From hla, throw, to come down, and upa, to be upon. *Radically one with* hlapa, &c.; and *coinciding with* fahla, fohla, &c., which are a transposition of the same roots. *Lit.*: to come down upon, to oppress. *Sis.* tlopa.)

1. To treat ill; to treat with injustice, severity, rigour, or hardship;—2. To oppress; to be heavy upon; to load or burden with unreasonable impositions, *as*: umlungu wami u ya ngi hlupa ngomsebenzi, i. e.: my master treats me ill with hard work;—3. To grieve; to pain; to distress; to torment;—4. To afflict;—5. To persecute.

—— HLUPEKA, qult. fr. 1. To be in a state of suffering; to suffer ill-treatment; to suffer pain, grief, distress;—2. To suffer; to undergo; to endure sufferings, *as*: ukuhlupeka ngamakaza, ngokulamba na ngokudinga, i. e.: to suffer from cold, hunger, and need;—3. To be under affliction, distress, &c., *as*: manje u hlupeka, i. e.: now he suffers greatly.

—— HLUPELA, qulf. fr. Only used in its passive form, *as*: u hlutjelwa ngumtwana wake, i. e.: he is afflicted with (sufferings of) his child. *(Analogous to* felwa, &c.)

isi—HLUPE, n. pl. izi. (From hlupa.) *Literally*: a feather, which has been pulled out. *(See* Hluta 1.)

um—HLUPI, n. pl. aba. (From hlupa.) An oppressor; a persecutor; a grievous person.

isi—HLUPO, n. (From hlupa.) 1. The act of oppressing;—2. Oppressing, oppression, affliction, &c., *as*: isihlupo sake a ka si yekile kubo, i. e.: he has not left off to render affliction upon them.

u—HLUPO, n. pl. izin. (From hlupa.) Oppression, affliction, &c. received.

uku—HLUSULA, v. t. (From hlu, thrown, usa, to cause, to burst, and ula, to strain, off, away. *Radically coinciding with* hlasela. *Allied to* hlutula.)

Primarily: to kill in a painful manner; to pull, break, or wring off, *as*: hlusula intloko, i. e.: twist off the head (of a bird or any other animal.)

uku—HLUTA, v. t. (From hlu, thrown, and uta, to touch, take. *Radically one with* hlwita. *Allied to* suta, hlupa, quta, &c.)

1. To pull out; to pluck out, *as*: hluta uboya benkuku, i. e.: pluck the feathers of the fowl;—2. To pluck away; to take away.

This verb has one irregular or peculiar form analogous to hlala—hleli, *viz.*: hluti, and is, like hleli, governed by the simple substitute pron. It *signifies*: to be sated; to satiate, *as*: u hluti, i. e.: he is satisfied. *(Primarily*: he is a plucking, for one who only plucks or picks off little bits shows that he has no more appetite, he is satisfied.) And it is obvious that hluti is

the figurative language, and suti the literal, which is more commonly in use among the tribes of Natal.

—— HLUTISA, caus. v. 1. To cause to pluck or pull out;—2. To sate; to satiate, *as*: ku ya hlutisa ukuhla loku, i. e.: this food is very nourishing.

in—HLUTJA, n. pl. izin. (From hlupa.) Something to be endured, borne, or suffered; grievance; complaints; trials.

in—HLUTJANA, n. pl. izin. *(Dim.* of hlutja.) Little or small grievance, complaint, &c., *as*: ngi nenhlutjana kuwe, i. e.: I have a small grievance against you.

isi—HLUTU, n. sing. (From hluta.) *Literally*: a mode or manner of pulling; applied to a mode or fashion to wear thick, long hair.

uku—HLUTUKA, v. i. (From hluta, and uka, to go off or out.)

To go out, applied to the hair of beasts and feathers of birds; to loosen the coat, hair, or feathers, *as*: inkomo i hlutukile, i. e.: the cow has lost her hair.

The primary sense, or the idea of this word, is that the hair goes out when taken hold of and pulled, as the root *ta* clearly shows. This is, therefore, a different idea from that of hluba, and that of ncotuka, *which see.*

uku—HLUTULA, v. t. (From hluta, and ula, to strain, loosen.)

1. To pull loose; to make loose; to loosen, *as*: hlutula utyani, i. e.: pull the weeds out or loose;—2. To thin the hair out, as in dressing it;—3. To lock, and to unlock.

(NOTE.—No. 3, is no original idea, inasmuch as the Zulu-Kafirs know nothing about a lock; but it has been derived from the Dutch *sluiten* or *sleutelen,* and identified with the equivocal hlutula.)

In the lower dialects, and in hasty speaking, a word like hlutula is often observed, which is a contraction, and, partly, a corruption of the term u hla or u hle utele, i. e.: do throw and pour, = pour over,—something similar to wa hlwati, *see* under hla II., and is not to be recommended.

—— HLUTULELA, qulf. fr. 1. To pull loose, &c., for;—2. To lock or unlock for.

isi—HLUTULO, n. pl. izi. (From hlutula.) Lock; padlock; key.

uku—HLUZA, v. t. (From hlu, thrown, and uza, to come, make. *Radically one with* hlaza, &c. *Allied to* hlula, to pass by.)

1. To make through; to let go through, which is—to strain, *as*: ukuhluza ubisi, i. e.: to strain milk;—2. To wound or make sore by walking, *as*: inkomo i hluzile, i. e.: the cow is lame, *lit.*: has walked her feet sore, *as also*: has strained her feet or legs;—3. To scrub, as with the foot.

i—HLUZE, n. pl. ama. (From hluza, to strain. *Allied to* inhlonze. *See* u–Zi, fibre.)

A specimen of wood, the bark of which is very thick and contains many fibres. (Others call it umhluzi.)

in—HLUZELO, n. pl. izin. (From hluza.) A species of the large antelope, known under the Dutch name of *hartebeest.* (The Zulu name expresses a going through, running off.)

isi—HLUZI, n. pl. izi. (From hluza, to strain. *Allied to* ihleza, a mouse. *See* i–Hluze.)

Properly: a membrane containing fibrous parts; *hence*, a muscle of animal bodies, especially the calf of the leg, and the correspondent part of the arm; the ends of the muscles are fastened to the bones which they move.

um—HLUZI, n. pl. imi. (From hluza. *Allied to* inhlese.)

Literally: a mass strained; *hence*: soup; broth; pickle;—2. Any mass of fluid strained; extract; essence.

i—HLUZO, n. pl. ama. (From hluza.) A kind for straining, *viz.*: a strainer, filter, &c.

uku—HLWA, v. i. (This is a contracted passive verb of the active hla II. to come off, to come down, and is exclusively applied to the declining of the day. Its inflections are regular, Perf. hlwile.)

1. To go down; to decline, *as*: ku ya hlwa, i. e.: it is declining (*viz.*: umhla, i. e.: day;)—2. To be late; day is passing, *as*: ku hlwile, i. e.: it is already late.

Kusihlwa is contracted from ku se ihlwa, *lit.*: it when declining, or evening, = when it is evening, about evening, *as*: wa fika kusihlwa pezolo, i. e.: he arrived about evening, last night. (The correspondent to this is *kusasa, see* Sa II., which proves the given analysis of kusihlwa, to be correct.)

—— HLWELA, qulf. fr. To become late for; to become too late, *as*: nga hlwelwa nga fika ebusuku, i. e.: *lit.*: I was passed over and arrived at night, = it became too late for me and so I arrived at night.

uku—HLWA, n. (Infint.) Evening, *as*: wo za ngokuhlwa, i. e.: you must come this evening.

in—HLWA, n. pl. izin. The flying ant, or the larvæ of the umhlwa *(which see)* when yet with wings.

um—HLWA, n. pl. imi. (A contracted passive form of the active hla I., *analogous to* ukuhlwa. *Closely allied to* umhlo, voracity.)

Literally: a voracious, devouring, or destructive animal; the termite. (This word signifies, in the isi-Xosa, rust, or a corroding mass.)

uku—HLWABULA, v. *See* Hlabula.

a—HLWAI, n. pl. izin. (From hlwaya, *see* Hlwanyela.)

Literally: something strewed, signifying the small globular masses of hail; *hence*: shot for killing birds, &c.

uku—HLWANYELA, and Hlwayela, v. t. (From hlwa, thrown, strewed, and nyela, to sprinkle, &c., *see* nya II., or yela, to go forth, *see* ya. *The sense is*: to throw forth, to strew. *Kamba*: wanda.)

To sow; to scatter on the ground, *as*: ba hlwanyela imbeu yabo, i. e.: they bring their seed under ground.

um—HLWANYELI, n. pl. aba. (From hlwanyela.) A sower.

in—HLWANYELO, n. pl. izin. (From hlwanyela.) A species which is to be sown; some seed.

i—HLWASISI, n. pl. ama. (From um-hlwa, and sisi, denoting a high degree.)

A large black ant, *viz.*: the female of the termite family in the state before its imprisonment.

in—HLWATI, n. pl. izin. (From hlwa, edible, and iti, shoot, plant.)

A single leaf or branch of an edible plant, resembling parsley. The family of this plant is: uhlwati, pl. ohlwati.

in—HLWATI, n. pl. izin. (From hlwa, eating, and iti, thrust, shoot.)

A species of boa constrictor, so called from thrusting or pressing its prey through the throat, as expressed in the phrase: yinto eginya inyoni yonke, i. e.: it is an animal which swallows a whole bird at once. The family is called: uhlwati, pl. ohlwati.

um—HLWAZI, n. pl. imi. (From hlwa, eating, and izi, little things, littleness. *The sense is*: doing no harm, not devouring.)

A rust-coloured snake, which is quite harmless.

uku—HLWEBA, v. t. (From hlwa, thrown, and iba, to separate. *The sense is*: to spread. *Allied to* cweba II. and qweba.)

To congest; to grow hard, stiff, or thick, *as*: amafuta a hlwebile emhluzini, i. e.: the fat is congealed on the soup.

um—HLWEHLWE, n. pl. imi. (From hlwe-hlwe, thrown, spread.) *Same as* hlehle.

um—HLWENGA, n. pl. imi. (From hlwe, thrown, and nga, to bent. *Allied to* hlenga.) Mane; bristle.

um—HLWENGA, n. pl. ama. Name of a tribe near Delagoa.

uku—HLWITA and Hlweta, v. t. (From hlwa, throw, and ita, to take. *Radically one with* hluta. *Xosa*, xita.)

1. To twitch; to pull out with a sudden twitch; to pluck out with a quick motion, *as*: ukuhlwita uboya etjobeni, i. e.: to twitch out hair from the tail;—2. To grab, to seize, *as*: nga hlwita isiqoko sami, i. e.: I seized my hat suddenly.

I.

I, in Zulu-Kafir, is a simple vowel, and has, as in most European languages, that long, fine, and high sound which, in English, is expressed by *e* in *me, seek, seen*. When compounded with another word commencing with a vowel, it is always changed or compressed into the liquid sound *y*, *as*: into yake, of i-ake; inyaka, of ini-aka; inyoni, of ini-oni. *See* y.

I, pron. or substitute. Extracted from the nominal forms ini and imi, and referring to them, *as*: indoda i fikile, i. e.: the husband *he* has arrived;—intombi i kona, i. e.: the girl *she* there (= is there);—impi i yeza, i. e.: the regiment *it* comes;—imifula i cwele, i. e.: the rivers *they* are full. (As its object. form, *see* Yi.)

When it connects another noun or pron. with its principal in a gent. case it is compressed or sharpened into *y*, *as*: into yake (*see* the letter I);—indoda yenhlu (from i-a-inhlu), i. e.: the man he of the house.

I, nom. form. Contracted from ili. *See* Li.

ILE, a termination. *See* Le.

IM, nom. form. (Converted from in-ini. *See* Ni.) Joined to roots commencing with a labial, *as*: imbo, impi, imfe, imvu. (As its pron. or substitute, *see* I.)

IMA, conj. (*Properly*: the root of the verb ma, *which see.*) During, while, when, at the time when, = uma. It is chiefly used among the *Qwabe* tribe.

ulw—IMI, n. *See* Lwimi.

isi—INCE, n. pl. izi. (From ini-ce, *see* ca, ce, &c.) *Literally*: anything which has a sharp point, as a knife. It is sometimes heard with the liquid sound y-isiyince.

im—INI, n. pl. izim. (From imi, moving, rising up, and ini, single, unity, what is between, in. *See* Ni and Na.)

Properly: the space of time between the rising and setting of the sun; the artificial day; day-time;—yimini or ku yimini, i. e.: it is day-light;—emini, i. e.: at midday; noon;—ku semini, i. e.: it is at midday.

Note.—In the *Xosa* this term is also used for a natural or periodical day, but not so among the Natal tribes.

ukw—INHLA, n. (*Properly*: a verb—uku—ini—hla; *lit.*: that acting between come down. *Radically one with* inhla. *Allied to* umhla. *See* im-Ini.)

Primarily: a fixed time of gathering in; the time of bringing in or collecting; the time when the harvest is brought in; *hence*, harvest-time. Ekwinhla, i. e.: at the harvest-time;—ku sekwinhla, i. e.: it is at the harvest time. Autumn.

INYE, n. (From ini, unite, unit, and e, partc. of the verb ia or ya. *Allied to* umunwe. *See* Ni. *Kamba*, nini. *Sis.* ngue.)

1. *Literally*: a unit; *hence*, a single one.

It is used as an adjective, and changes its initial according to the governing noun, *as*: indau inye, i. e.: a single place;—izwi linye, i. e.: one word;—isinkwa esinye, i. e.: one single loaf of bread.

2. Compounded with the demonstrative *a* (*see* A, 6, and Ai), it denotes: the other, another, *as*: umuntu omunye (from a—umunye), or: omunye umuntu, i. e.: the other or another man;—pl. abantu abanye (from a—abanye), or: abanye abantu, i.e.: other people.

In this form it is also used as a substitute for a noun, *as*: ngi bonile inyoni pezolo, nga bona enye namhla, i. e.: I have seen a bird yesterday, and saw another today.

3. It varies a little in combinations with *na* and *nga*, *as*: omunye nomunye (from na—umunye), i. e.: the one and the other, —umunye nomunye, i. e.: one and another;—izinkomo za puma ngazinye, i. e.: the cattle came out singly, *lit.*: by single ones, one by one;—ku tengiswa izitya ngasinye, i. e.: the dishes are sold by the single one.

In the last instance ngasinye refers to the sing. of izitya, *viz.*: isitya, but it is equally correct to put it in the plur. form ngazinye. The only rule to be observed here is, that *nga* must stand unchanged—nga-isinye coalescing into ngasinye—and may not be contracted into ngesinye, because the meaning of the latter is: by another, or by others.

ukw—INYUKA, v. *See* Nyuka.

IWE, a terminating syllable, *see* We.

J.

J. This letter has a soft sound in Zulu-Kafir, corresponding to *sh*, which is a little sharper. It is somewhat softer than the sound *dj* (changed from *b*) which corresponds to the sharp *tj*, and is related to *d*, *t*, *hl*, *s*, and *z*. It sounds like *j* in the English *James*, *Jane*, &c.

JA. (Originally a verb denoting to jut or project; *hence*, to shoot, thrust, whirl, hurl, turn, train,—method, mode, course, way, manner. *Allied to* da, ta, hla, sa, sha, and za.)

An exclamation expressing an easy way of stretching out, *as*: w'enze umgodi u ze u lale u ti ja, i. e.: make the hole (so large) until you can lie down stretching yourself quite easily.

in—JA, n. pl. izin. (From the root ja, to shoot. *Allied to* sa, excl., and sasazela.) A dog.

uku—JABA, v. t. (From ja, shoot, thrust, and iba, to separate. *Radically one with* jiba, joba, and juba. *Allied to* tjoba, to rage,—to kaba, to kick, and to the first two roots of *saba*lala. The *Xosa* has utjaba, a hostile power.)

Primarily: to throw into consternation; to be in a rage, with special application to the use of hard words or severe language, as in this example: ukukuluma 'mazwi a buhlungu kumuntu, i. e.: to speak grievous words to a man.

NOTE.—This word is tribal, and others use jamba instead of it. But, although they are closely allied, they differ considerably from each other.

—— JABISA, caus. fr. To put into consternation; to confuse; to throw in disorder (the mind); to take by surprise by hard or severe dealing or speaking.

uku—JABULA, v. t. (From jaba, and ula, to strain. *The primary sense is*: to be out of one's self, applied to merriment.)

1. To be merry, *as*: amahashe a ya jabula, i. e.: the horses are jumping about in play;—2. To be cheerful, joyful, glad, &c.;—3. To be much pleased, *as*: si ya jabula ngokufika kwenu lapa, i. e.: we are much pleased with your coming hither.

—— JABULISA, caus. fr. 1. To make merry, cheerful, joyful, glad;—2. To give much pleasure, &c.; to gladden.

in—JABULO, n. (From jabula.) Merriness; cheerfulness; gladness, &c.

i—JADU, n. (pl. ama. *seldom.*) (*See* um–Jadu.)

A place where there is a wedding party.

in—JADU, n. pl. izin. (*See* um–Jadu. *Xosa* ijacu, a rag, a torn piece of cloth.)

A piece of the stomach of cattle, prepared as a piece of skin or leather, and used for keeping snuff in. A word of the *Amabaca* tribe.

um—JADU, n. pl. imi. (From ja, shoot, and idu, drawn, extent. *Xosa* umtjato, wedding, from tjata, to marry, applied to the girl.)

Properly: a train, a number of followers or attendants, *viz.*: who bring a girl to the place where she is to be married, and which is done in the form of a procession, with all manner of singing, shouting, dancing, &c. *Hence*: a wedding-

party, a wedding, *as*: ku fike umjadu wake, i. e.: his wedding-party has arrived.

uku—JAJA, v. i. (*A repetition of* ja. *Allied to* jaba, and *radically one with* joja.)

Primarily: to throw the body in all directions; to shake the body, to leap or dance from joy or merriment. (*It coincides with* jabula.)

uku—JAKA, v. i. (From ja, shoot, and ika, to come up, of passions. *Radically one with* jika, joka, and juka, *see* jukujela. *Allied to* jara, and to ulaka, *which see.*)

1. To rage; to be violently agitated with passion; to be furious with anger;—2. To be violent, furious, &c. (*Hence* the famous name Tjaka, i. e.: a fury.)

—— JAKELA, qult. fr. To rage, be furious in respect to, for, on account, &c.

isi—JAKA, n. pl. izi. (From the verb. *Xosa* isijora. The *Xosa* isityakala, a stupid person, is also from this stem.)

1. One who is raging, furious, violent;—2. A surly, stubborn person. (*Others use* umjaka.)

ubu—JAKA, n. (From the verb.) Rage, violence, fury.

uku—JAMA, v. i. (From ja, and ima, to move, stand. *Literally*: to stand shooting, *viz.*: with the eye. *Xosa*, jamela.)

1. To look sternly; to look unfriendly, severe, austere, *as*: ukujama kwake, i. e.: how sternly he looks, or, what an austere look of his;—2. To look frowning; to frown; to reprove by look;—3. To look fierce, = amehlo a nje ngesilo a mabi, i. e.: the eyes are like a fierce animal and are frightful.

—— JAMELA, qulf. fr. To look sternly on; to frown at, &c., *as*: u ngi jamela ni na, i. e.: why do you frown so at me?

—— JAMELANA, rcpr. fr. To look sternly, frown at each other, &c.

uku—JAMBA, v. i. (From ja, and mba, to separate from, to change the form. *Literally*: to change the form of the countenance. *See* jama.)

1. To change the countenance or face, from any evil or painful motion;—2. To blush from shame;—3. To look sorry; to have a downcast look; to look melancholy, applying not only to the face, but also to the whole body, as in the example: ubuso bu we, nomzimba u we pansi, i. e.: the face is fallen, and the body is fallen down;—4. To be disappointed, *as*: u jambile ngokutyela ku nga hanjwa namuhla, i. e.: he was quite disappointed, or looked sorry, when told that no walk was to be taken to-day.

—— JAMBISA, caus. fr. 1. To cause a change of the countenance, to cause to blush, &c.; to disappoint;—2. To put down to shame.

uku—JAMBALAZA, v. t. (From jamba, and laza, to make to strain, to try to lie or stretch. *Xosa* tyambalaza, to be restless, = tjoba.)

To struggle against; to do reluctantly, *as*: inbliziyo i nga wu tandi umsebenzi i jambalaza, i. e.: if the heart does not like a certain work it performs it with reluctance.

in—JAMBO, n. (From jamba.) A change of countenance; melancholy look; disappointment.

isi—JAMI, n. pl. izi. (From jama.) One who looks sternly, frowning, sour, &c.; a great starer.

ubu—JAMO, n. (From jama.) Sternness; an austere look; austerity; severity, *as*: u nobujamo ngokukuluma, i. e.: he has a great sternness when speaking.

in—JANA, n. pl. izin. (*Diminutive* of inja.) A small dog.

um—JANGATO, or JANJATO, n. pl. imi. (From ja, shoot, nga, bend, and ito, thrown, hold.)

Literally: a body laid in a bent position for holding; *viz.*: a supporter, a cross beam in a native house. Upon the pillar (insika) lies the great square beam (umjibe), and across over it, at the extreme ends of it, lies the umjangato. (*Other tribes use* umtjayo.)

i—JANKOMO, n. pl. ama. (Contracted from jiyankomo, from jiya, to turn, and inkomo, cattle.)

Literally: a kind turning about cattle; a name for a kind of swallow, probably the Hirundo Apus. (Inkonjane, the common swallow, is a transposition of the same radicals.)

i—JAQA, n. pl. ama. (From ja, shoot, and iqa, to set on. It is *allied* to the *Xosa* ijacu, a torn piece of cloth, and tjeqa, to cut off the head.)

A violent person. A *tribal* expression; *others use* isijaka.

isi—JARA, n. *The same as* isi-Jaka. (*Xosa* isi-Jora.)

in—JASA, n. pl. izin. (From ja, shoot, and isa, to burst. *See* iso, the eye. *Allied to* tjisa, to burn.)

A little pimple in the eye.

in—JASUTO, n. (From jasa, and uto, a shoot, thing.)

A name of a small, right tributary to the Tukela-river, near its sources.

uku—JAYELA, v. *Tribal. See* Tjwayela.

isi—JAZA, n. *See* Tjaza.

JE, adv. *See* Nje.

uku—JENGA, v. t. (From je, shoot, and nga, to bend, toward. *Allied to* singa, zinga, &c. *Radically one with* jinga and shinga.)

To turn off; to look the other way. (*Seldom used.*)

—— JENGELA, qulf. fr. 1. To turn off or away, the attention; to turn aside, *as*: a ba sezwa into ekulunywayo, i. e.: they do not hear more what is spoken;—2. To turn off from a direction, *as*: wa jengela wa ya ku lomzi, i. e.: he turned from that direction and went to that place.

—— JENGISA, caus. fr. (*Dialectic*: tjengisa and tyengisa.) 1. To guide by showing the way; to direct, *as*: wa ngi jengisa enhleleni, i. e.: he showed me where and when I had to turn off from the way;—2. To direct to, to point to, *as*: wa jengisa lapo, i. e.: he pointed to that direction;—3. To show, *as*: wa yi jengisa imali, i. e.: he held forth the money in his hand.

This word differs from kombisa in this, that it implies the look or sight, while the latter refers to the motion with the hand.

JEQE, adv. (From jeqa, an obsolete verb; *lit.*: to turn up, to make a disrespectful turn with the head. *Radically one with* jaqa and juqa, *which see.*)

Used with ukuti, *as*: wa ti jeqe, i. e.: he turned his head in a disrespectful manner.

uku—JEZA, v. t. (From je, shoot, and iza, to make, to come.)

Properly: to assail or attack, to make an attack upon; but *commonly*: to offend; to transgress, *as*: u jezile kuye izinkomo zake zi ngene ensimini, i. e.: he has offended against him by his cattle going into the (other's) garden. It is always used with the prep. *ku*.

—— JEZISA, caus. fr. 1. To attack; to offend; to make angry; it expresses rather less than tukutelisa;—wa m jezisa ngento yake, i. e.: he made her angry with his matter;—2. To censure; to correct; to set to rights, = tetisa.

JI, interj. (From the root ja, to shoot.)

1. *Onomatop.*: signifying a sound or noise that gradually becomes weaker until it ceases, as when drops of water are consumed from fire, or water bursts out of a pipe, &c., *as*: wa tata ipuzi wa li ti ji emhlabeni, i. e.: he took a pumpkin and threw it on the ground so that the water rushed along;—2. *Literally*: pointed, *as*: umuti o ti ji, i. e.: a stick which runs out in a sharp point.

uku—JIBA, v. i. (From ji, and iba, to separate. *Radically one with* jaba, joba, and juba. *The sense is*: to shoot away, to drive or move quickly, rapidly. *Allied to* giba.)

1. To toss away; to toss up;—2. To vanish, *as*: umuntu u jibile paya, i. e.: there the man has gone down, = tjona. (The *Amalala* use this word instead of tjona, to go down.)

u—JIBA, n. sing. (*See* the verb.) A sort of native corn (amabele).

um—JIBE, n. pl. imi. (From the verb jiba. Others repeat the first root—jijiba, signifying the repeated action of tossing, lifting up. *Allied to* umgibe.)

A cross-beam resting upon the insika, and lifting or supporting other smaller beams with its extreme points.

in—JIDE, n. pl. izin. A tribal name for baboon (imfene), probably called so from its long feet or legs. Others call it injila, *which see.*

uku—JIHA, v. *Dialectic*. *See* Jiya.

uku {JIJANISA, JIJIZA,} v. *See* Tjitjizela.

uku—JIKA, v. i. (From ji, shoot, and ika, to go off, to move up. *Radically one with* jaka, joka, &c. *Xosa*, to turn round. *Other tribes*, jinga.)

1. *Primarily*: to swing; to move to and for, up and down;—2. To swing about; to hang; to impend, *as*: ingane i jika kunina, i. e.: the infant hangs at its mother;—3. To hang loose or waving; to dangle.

—— JIKELA, qulf. fr. To hang from, in a suspended manner.

—— JIKELELA, freqt. fr. To swing away from; to turn away from. *Xosa*, tjikilela.)

—— JIKISA, caus. fr. To hang loose, or in a dangling, swinging way; to suspend, *as*: abatakati be be jikisiwe eweni, i.e.: witches were suspended from a rock (by a string or rope fastened to their hands, in which position they died, if not otherwise relieved.)

i—JIKI, n. sing, (From jika. *Allied to* jingi, paste.)

Beer; *lit.*: a swinging, dangling, signifying the intoxicating effect. A word of the *Amabaca* tribe.

u—JIKWE, n. pl. o. (*Passive* of the verb jika, to be turned.)

A kind of sweet potatoe turning or extending its esculent roots far about under ground, *e. g.*: umhlaza ombiwayo u nga peli pansi, i. e.: a sweet potatoe which being digged out does not cease underneath, having, *viz.*, many small roots which sprout out again.

uku—JILA, v. t. (From ji, shoot, thrust, and ila, to strain. *Radically one with* jola, jula, and the *Xosa* tjila and jwila. *See* tjila.)

1. *Literally*: to throw forth or up;—2. To wag; to bend forward and backward, *as*: ukujila intamo, i. e.: *lit.*: to bend the neck forward and backward, = to wag with the head;—3. To consent (*lit.*: to bend with the head), *as*: i jile, i. e.: just so; right so; the pron. *i* referring to inkosi, and this is the only phrase in use of this sense, it being elliptic, and used as an exclamation of assent or approval given

to a higher person speaking by an inferior who attentively listens;—4. To throw with a stick; to throw with the head, or throw the head from pain, *as*: inkomo i jila, i. e.: the cow throws her head as if she was dying.

in—JILA, n. pl. izin. (From the verb.) A tribal name for imfene, baboon. *See* injide.

i { JILI, } n. pl. ama. (From jila, JILIMBA, } and limba, a dialectic form = izimba, *which see*. In the *Xosa* is ujili, bamboo.)

Literally: a very high shoot; applied to a stalk of native corn, without ear.

isi—JIMANE, n. *See* Tjimane.

uku—JINGA, v. t. (From ji, shoot, and nga, to bend, with force. *Radically one with* jenga. *The sense is*: to turn back. *Xosa*, to turn in a circle; to swing.)

1. To prevent flowing; to hinder, to stop flowing out = faka into emanzini e me amanzi a nga pumi, i. e.: put something into the water that it may stand and not go out;—2. To boil a thin watery mass until it becomes thick, as to cook pap or porridge (including the act of stirring); to swell out;—3. Ukuya ekujingeni, i. e.: to go to a porridge eating.

isi—JINGI, n. pl. izi. (From jinga.) 1. A composition of a mealy substance and water made up, or kneaded, and boiled for eating; paste; pap; porridge;—2. Any cohesive mass, = into e nge nakwahlulwa, i. e.: something resisting separation;—3. *Figuratively*: an unhandy person.

i—JINGIJOLO, n. pl. ama. (From jingi, jolo, from itjolo, a small bush.)

Literally: a paste-bush; applied to the bramble, the fruit of which is often used boiled.

isi—JINGO, n. pl. izi. (From jinga.) The nape; *(lit.*: turned stiff.)

uku—JIYA, v. t. (From ji, thrown, turned, and iya, to go, to retire. *Radically coinciding with* shiya, to leave. *See* baja. *Allied to* jinga.)

1. *Primarily*: to turn stiff; to thicken, *as*: ubisi lu jiyile, i. e.: the milk has turned thick (by boiling);—2. To become stiff; to go with difficulty; applied to a state of the feet or legs, *as*: izito zake zi jiyile, i. e.: his legs are quite stiff, = he walks lame, as if he was thrown back continually.

NOTE.—In a fluent way of speaking this verb sounds as jile, or jiile, according to the original verb *ia*, which is written *iya*.

—— JIYELA, qulf. fr. (This form is idiomatic, *viz.*: its passive alone is used—jiyelwa.)

1. Abantu ba jiyelwa ukuhla, i. e.: *lit.*: the people turned stiff for them was the food, = the food turned stiff for them, *viz.*: having no time to eat, the food stood long, and, consequently, turned stiff, referring particularly to paste or porridge;—2. To go hardly, scarcely, narrowly, not yet now, *as*: ngi jiyelwe imisebenzi yami i hlale pansi yonke, i. e.: I can hardly, or not yet now, go, as my work is all lying down;—3. To have no time or space.

—— JIYISA, caus. fr. To make stiff or thick by boiling; to thicken.

i—JIYA, n. (pl. ama. seldom.) (From the verb.) Strips of the hairy skin of apes and other animals, turned stiff into a shape of tails, making the war-dress of the natives.

uku—JOBA, v. t. (From jo, thrown, shoot, and uba, to separate. *Radically one with* jiba and juba. *Allied to* tjoba.)

1. *Properly*: to join separate things by binding; to bind one thing, as a string, to another; to prolong;—2. *Figuratively*: to accuse, *(lit.*: to bind something at or to a person,) *as*: u jodjiwe, i. e.: he has been charged with a fault. (The *Xosa* uses the word in this last sense only.)

—— JOBELA, qulf. fr. To prolong for, &c.

—— JOBELELA, freqt. fr. To prolong something several times, by many things.

i—JOBO, n. pl. ama. (From joba.) A certain kind of bush growing in water.

in—JOBO, n. pl. izin. (From joba.) A specimen of tail; a tail, = itjoba.

u—JODO, n. (From jo, shoot, and udo, extend, length.)

A blue piece of stuff cut off in the length.

uku—JOJA, v. t. (From jo-ja, shoot, thrust, thrown, &c., indicating the repetition of the action. *Allied to* boja, boba, &c.)

1. To thrust something pointed into the anus, *as*: uma inkau i banjiwe emowaneni i banjwe ngomsila i jojwe ngentonga egolo, i. e.: when an ape is caught in a trap it is taken by its tail and a pointed stick is punched into its anus. (This is the savage manner to kill, not only wild animals, but also those whom they suspect as great foes. With such a kind of death poor Retief met in Dingaan's kraal.)—2. Applied to the coition of horned animals, especially to the frequent or repeated leaping of cows.

u—JOJO, n. pl. o. (From joja.) A kind of grey or blackish bird, belonging to the finch-family, and called so from its long feathers.

uku—JOKA, v. t. (From jo, shoot, and uka, to get off, to fix, set. *Radically one with* jaka, jika, and juka.)

1. To attach loosely, in a limited sense, *as*: ukuyijoka intombi, i. e.: to attach one's self to a girl loosely, = ukufuna inhliziyo i beka pina, i. e.: to try to see whither her heart looks, = to see whether she may suit him;—2. To chase or attack in a more playful manner, *as*: izinja zi yi joka inyamazana zi nga yi yeki, i. e.: the dogs

chase the wild buck without leaving off, *viz.*: they have only a long play with it, but do not kill it.

(The transitive sense of this verb is analogous to aluka II., eyeka, &c. The *Xosa* use only No. 2.)

uku—JOLA, v. t. *alii* JOYA. (From jo, shoot, and ula, to strain. *Radically one with* jila and jula. *Xosa*, jela.)

To blow or spout water through a reed. Used more among the *Amamponda*.

in—JOMANE, n. pl. izin. (From jo, shoot, thrust, and mane, to move even, equal, identical.)

A name which was given to the *horse* by the Zulu previous to their hearing of "ihashe." It is difficult to ascertain whether the Zulu created that name when they first saw the Dutch farmers riding on horseback, or identified it with inkomo by changing *k*, or with some animal known by them, *analogous to* u-Bejani, &c., or whether they received the name from some other quarter. The doubts generally entertained or expressed by older people are more in favour of the last opinion.

in—JOVA, n. pl. izin. (From jo, thrown, and uva, to feel mouldy.)

A mouse for a bait (*lit.*: something thrown or beaten mouldy.)

u—JU, n. sing. (From ja, denoting flowing. *Dialectic*: tju and tyu.)

The watery or finest fluid of honey; drops of honey; strained honey.

umu—JU, n. sing. (From ja, to shoot, throw.) A throw with velocity (= ukuponsa); fugal power; speed.

uku—JUBA, v. t. (From ju, thrown, and uba, to separate. *Radically one with* jaba, jabula, jiba, and joba. *The sense is*: to fly off, to kick up. *Allied to* the *Xosa* shuba, to enjoy, applied to suckling calves.)

1. *Primarily*: to make arrangements for merriment; to give order for enjoyments;—2. To give or bestow privileges, enjoyments, honors, liberty, &c., *as*: ukujuba amabuto, i. e.: to make the warriors happy, by ordering—a zeke abafazi, a tunge isicoco, i. e.: that they may marry wives, and put on the head-ring.

This is the prominent usage of the word, referring to the state of restraint in which the Zulu soldiers are kept—sometimes for their lifetime—and which, when they are released from it, becomes a real jubilee to them.

—— JUBEKA, qult. fr. To kick up from joy; to be happy; to be privileged, (*coinciding with* jabula.)

—— JUBELA, qulf. fr. To enjoy, to be quite happy, *as*: amabuto a jubela, i. e.: the warriors enjoy themselves, *viz.*: by running about, throwing spears, and making a noise as if they were engaged with an enemy. Applicable only to the occasion of their jubilee.

i—JUBA, n. pl. ama. (From the verb.) *Xosa* izuba.)

A dove or pigeon; called so from its velocity. *See* ihobe.

uku—JUBAJUBA, v. i. (From juba-juba, denoting a repetition of the action.)

To kick up or struggle repeatedly, heavily, &c. Applied to a convulsive state, *as*: nxa kugulayo umtwana u jubajuba nezanhla na ngezinyau, i. e.: when a child is ill, it kicks or struggles from pain with hands and feet.

i—JUBAJUBANE, n. pl. ama. (From jubajuba, and ane, dim.)

The butterfly. So called from its velocity. (*See* vemvane.)

i—JUBANE, n. (pl. ama. *seldom.*) (From juba, and ane, dim., denoting degree.)

Speed; velocity, *as*: umuntu o nejubane, i. e.: a man who runs very fast (= u baleka kakulu.)

i—JUBANTONDOLO, n. pl. ama. (From ijuba, and intondolo, castrated; *other tribes have* ndondo, which amounts to the same.)

The largest kind of turtle-dove with a green ring around the neck; (*lit.*: the castrated dove, identified with castrated animals which generally grow larger than others.)

in—JUBE, n. pl. izin. (From juba, to fly off.) A swinging; *in the limited term*: ukwenza injube, i. e.: to make a swinging, *as*: yenza injube umtwana, i. e.: swing the child (on a swing or upon the arms, &c.)

i—JUJUBANE, n. Contracted from jubajubane, *which see.*

uku—JUJUBEZA, v. t. (Contracted from jubajuba, and iza, to make, signifying the motion of a butterfly; or formed on jube, with repetition of the first radical.)

1. To hurl or throw up a spear in a whirling way; to hurl or whirl up, *as*: ukujujubeza umtwana, i. e.: to swing a child by its arms;—2. To dangle;—3. To juggle.

JUKU, adv. (From ju, throw, and uku, up.) Used with ukuti, *as*: nga m ti juku, i. e.: I gave him a jog or push (that he fell down).

uku—JUKUJELA, v. t. (From juku, *radically one with* jika and joka, and jela, *same as* jila; *others*—jukujila.)

1. To jog in a swinging manner, *viz.*: by lifting up the body when jogging;—2. To hurl a spear through the air, = jujubeza.

uku—JULA, v. t. (From ju, shoot, whirled, and ula, to be strained. *Radically one with* jila and jola. *Allied to* zula, gcila, and gxila. *Xosa* jula, to raise, to hoist.)

1. To turn round rapidly; to whirl rapidly; to swim around, as in a whirlpool,

as: uto lwake lu julwe emanzini, i. e.: an article belonging to him has been hurled down into the whirlpool;—2. To dive quickly, rapidly;—3. To come or go down, as a spider coming dangling from a tree to the ground;—4. To spin, to draw out from the stomach in a filament, as the spider spins a web;—5. To pounce upon swiftly, as a bird of prey on its victim.

isi—JULA, n. pl. izi. (From the verb.) A broad spear with a long stick or handle, and made for being thrown or hurled.

isi—JULU, n. pl. izi. (From the verb.) *Literally*: anything made in a twisted or turned shape, as a bundle bound up in such a shape as to be easily carried; a bundle of maize-heads twisted together with the leaves; a tuft of hair, &c.

uku—JULUKA, v. i. (From jula, and uka, to go out, come out, or, which is the same, from ju, and uluka, = aluka, to come out in a strain.)

To sweat; to perspire, *as*: ukujuluka kwake! i. e.: what a perspiration he is in!

i—JUNGUJUNGA, n. (From jungu-junga, *same as* jinga, to turn.)

Literally: a frequent turning. *Tribal*, instead of zunguzungu, *which see.*

uku—JUNGULULA, v. t. (From junga, = jinga, and ulula, to be loose, to loosen. *Allied to* zungeza.)

To turn or whirl loosely about; to turn or take things out of water, which have been soaking.

uku—JUQA or JUNQA, v. t. (From ju, thrown, and uqa, to set on. *Xosa*, shunqa.)

1. To kill anything by throwing or beating with a knob-stick or spear. *Tribal.*

uku—JUNQUKA, v. i. (From ju, shoot, nqa, on the top, or end, and uka, to go off. *Xosa*, shunquka.)

To break off at one end, *as*: intambo i junqukile, i. e.: one end of the riem (thong) is broken off.

uku—JUNQULA, v. t. (From junqa, and ula, to strain. *Transitive to* junquka. *Xosa*, shunqula, and jacula.)

To break off one end.

i—JWABU, n. pl. ama. (From jwa, shoot, —a passive of ja, and ebu, membrane, &c.)

1. The prepuce or foreskin;—2. The fleshside of a skin;—3. Flesh left on the skin, after skinning. (For No. 2–3, the plur. is usually used.)

um—JWAQU or JWACU, n. pl. imi. (From jwa, thrown, and qu, end, top. *Allied to* jwabu. *Xosa*, ijacu, applicable to persons and things.)

An animal which is nothing but skin and bone; a very lean animal.

uku—JWIBA, v. t. (*Same as* Jiba.) To throw to another; to toss to another. *Dialectic.*

K.

K has the same sound in Zulu-Kafir as in English *keep, keen*, &c. It is allied to *g, h, r, c*, and *q*, which occur in the different dialects, *as*: giba—kipa; gaba—kapa—kaba; ganda—kanda—canda—qanda; hamba—kamba—ramba.

uku—KA, v. i. and auxiliary. Perft. Ke. I. (*Radically one with* ka II., *which see.* It is defective, because it does not form all tenses, and irregular in its negative inflexion which is *e*, not *i*. Yet this *e* is only a contraction of the terminating *a* and the negative *i*, and the reason for this is, to distinguish it from other equivocal words. Its prominent use is that of an auxiliary, denoting an action or motion with regard to its first commencement in time, and space of occupation; *coinciding often with* sa-ɛ? (period or continuation in time), the one frequently supplying the place of the other.)

1. To start; to set out; to try; to attempt; to vent, *as*: u nga ka u ku buza, i. e.: he should start asking you;—*negative*: u nga ke a ku buze, i. e.: he should not start to ask you.

2. To come so far as to, *as*: a ngi ka nga ngi kwenza loku, i. e.: I have not come so far as to do that, = I have not been permitted by time to do so.

3. These instances given, and others to be added, may be rendered in English by correspondent adverbs, as expressing commencement or space in time, as once, at one time, ever, yet, *as*: nga ka nga m bona, i. e.: I saw him once, or at one time.

4. *Ka* is, therefore, chiefly used as a substitute for adverbial definitions or modifications, *viz.*:—*a*, denoting an indeterminate state or condition, *as*: ngi ngo ke ngi hlale nako, i. e.: I cannot somehow (or in one way or other,—in any way) content myself with that;—si nge ke si bu bone na? i. e.: may we not see you at least;—*b*, denoting an indeterminate period of time, *as*: u ke u ka wa m bona na? i. e.: have you ever happened to see him? (*lit.*: you happened you once you him saw); a nga ka nga m bona, i. e.: I not ever I saw him, = I never saw him; ma ke ngi m bone, i. e.: let once that I see him, = let me see him once;—*c*, denoting a circumstance which did not take place in a certain time, *as*: a li ka fiki ihashe, i. e.: the horse is not come *yet*;—u bu nga ka sebenzi luto, i. e.: you have not *hitherto* worked not something, = you have hitherto worked nothing.

5. The perft. form *ke* is frequently affixed to the end of a sentence, rendering a kind of emphatic addition, *as*: ku kulu-

ke, i. e.: it is really great;—u tjiloke, i. e.: he has just, or exactly, said so;—a ng'azike, i. e.: I do not know I am sure. (The *Xosa* use it very frequently in commencing a sentence as a form of kind address, *as*: kekaloku—well now;—ke kusebenza—well the work, &c.;—ke 'nkosi—my dear sir.)

6. It often expresses the sense of a word or sentence going before, and thus avoids the repetition, *as*: wa ti bo peza ukutela amanzi ensimini, ba pezake, i. e.: he said they should stop pouring water in the garden, and *so* they stopped, or they stopped *accordingly*, (*viz.*: to pour water.)

7. It also expresses the concession of a proposition, or the assumption of another, *as*: nga bona i cala li ya ngi hla, nga se ngi li lahlake, i. e.: I observed that the case would cost me (more than it was worth), *so* I readily rejected it. (Some people make frequent use of it in simple narration, adding it almost to every word. But this is by no means good language.)

8. *Ka* is generally used in correlative phrases expressing a certain degree, implying comparison or extension of *great* or *small*, *as*: izinto zake zi nga ka, i. e.: his things are so great, or so many, *lit.*: they come so far as to (*see* No. 3.)

Note.—The form *ki* occurring under the preceding rule, e. g.: izinto zake zi nga *ki*, (the interrogative *na* being omitted,) i. e.: how great, or how many his things,—is either an original negative of ka,—*lit.*: coming not above how many,—or a noun, and is thus of the same import as the verbal-noun ka *in* zi nga ka.—But whenever zi nga ki refers to a locality,—*lit.*: whereabout are (the things),—it is a tribal difference (= the *Sis.* ki, where) for which the Zulu proper is—zi nga pi.

9. *Ka* is prefixed to adjective-nouns, rendering them adverbs, *as*; kakulu, from ka-kulu, great; *hence*, greatly;—wa kuluma kangaka, i. e.: he spoke largely, at large;—wa beka kabi, i. e.: he looked badly, or so bad (from ka-bi, bad). Strictly taken, this kind of adverb is nothing else than a coalescence explained in the following definition (No. 10.)—kakulu, *lit.*: of great, kabi, *lit.*: of bad.

10. *Lastly*: it is used for specifying a case of dependency, like a genitive, denoting: to come out of, to be out of, to belong to, to be the property of, to be the concern of, *as*: izinkomo lezi zi ze zika Faku, i. e.: these cattle are the property of, or belonging to, Faku;—umhlaba ka Mpande, i. e.: the country of, or belonging to, Pande;—a si ku ko kuka Dingane, i. e.: it is not what concerns Dingane.

um—KA, n. sing, (*See* Ka I., 10. *Kamba* muka. *Suaheli* mke, female.)

Literally: the she of, *as*: umka Makebe, i. e.: the she of Makebe, = the wife of M.; —umka 'nkosi, i. e.: the wife of the king, but prominently the lady of the king, = queen;—umkake, i. e.: his wife (contracted from umka-wake).

Note.—It denotes genus, sex, or family throughout the whole language.

uku—KA, v. t. (From the root ika-uka,
II. dropping the initial vowel in all cases except the 2d. pers. sing. and plur. imperative. *Radically one with* ka I., and *allied to* ga, ca, qa, ra, &c. *The sense is*: to be in motion, referring especially to local powers rendered by the prepositions —out, of, from, up, as set—fix—put—bring—take up, be off, go off, come off, from, up, &c. *Hence*, in composition with other roots, it signifies sometimes *out of*, *as*: kipa, kupa, i. e.: give out of;—sometimes *of*, *from*, or *out*, *as*: sika, i. e.: cut off;—sometimes *up*, *as*: kupuka, i. e.: from (a place) come up.)

1. To draw up or out of; to dig; to dip out; to fetch, *as*: hamba u ke amanzi emfuleni, i. e.: go and draw water out of or from the river;—2. To pull out or off; to pluck off; to pick out or off, *as*: yika lembali, i. e.. pluck off this flower.

(This verb is extensively suffixed to other roots or stems for the special purpose of forming modified ideas, and furnishes the language with a peculiar conjugation, called the qualitative, for which *see* Introduction.)

—— Kana, rcpr. fr. To draw together; to lay together; to bend together, *as*: umuti u kana, i. e.: the herb is bending, or bends together.

—— Kela, qulf. fr. To draw, to pluck, &c., into, for, &c., *as*: wa kela amanzi esityeni, i. e.: he drew water into a vessel.

—— Kelela, freqt. fr. To draw out for; to pluck off for, *as*: ngi kelele amanzi, i. e.: fetch water for me.

—— Kisa, caus. fr. To cause or make to draw, fetch, pluck, &c., *as*: u m kise amanzi umtwana, i. e.: do make the child fetch water.

i—KA, n. pl. ama. (From the verb.) *Literally*: a kind drawn out, plucked off; applied to smelling-stuff, perfumery, prepared from plants.

uku—KABA, v. t. (From ka, and iba, to separate. *The literal sense is*: to draw from or away, to shoot. *Allied to* kapa, gaba, caba, &c.)

1. To strike with the foot; to kick, *as*: inkomo i ya kaba ngokusengwa, i. e.: the cow kicks during milking;—2. To be vicious; to have tricks;—3. To shoot,

sprout, *as*: umbila u ya kaba, i. e.: the maize begins to put forth leaves.

—— KABANA, recpr. fr. To kick each other; to strike one another with the foot.

—— KABISA, caus. fr. To cause or make to kick; to cause to strike, *as*: u ya ngi kabisa ihashe, i. e.: *lit.*: you going me make kick the horse, = you make the horse kick me.

i—KABA, n. pl. ama. (From the verb.) 1. A shoot, *viz.*: a green stalk of maize or Indian corn at the time when it gets leaves, and before it shows fruit;—2. Any young plant.

in—KABA, n. pl. izin. (From the verb.) *Primarily*: something standing up or forth; applied to the umbilicus or navel; depression.

isi—KABA, n. pl. izi. (From the verb. *See* in–Kaba.)

1. *Literally*: something like a shoot or sprout, standing out or forth;—*hence*, 2. The navel of cattle, particularly the bristled navel of oxen;—3. The saw-thistle (serratula arvensis); so called on account of the pubescence of its flower.

uku—KABALALA, v. i. (From kaba and lala, *which see.*)

To kick famously, as an animal which is in pain from hunger and thirst.

i—KABE, n. pl. ama. (From kaba.) The wild water-melon; so called from its pubescence.

u—KABE, n. pl. izin. (From ikabe.) The seed of the ikabe. *(Allied to* inkobe.)

in—KABI, n. pl. izin. (From kaba.) An ox. (This word is *properly* a personification of inkaba, and *literally* a he-bristle.)

KABILI, adv. (From ka I., 9, and bili, two.) Twice; two times.

i—KABUKABU, n. pl. ama. (*See* Kabuzela.) One who walks briskly; one who marches quick.

uku—KABUZELA, v. t. (From kabu, a striking up with the feet, and uzela, to make often.)

1. To go by quick march; to keep steps; to go fast, briskly, *as*: ngobani labo bakabuzelayo? i. e.: who are those marching by?—2. To go or march boldly toward a thing.

KADE, adv. (From ka I., 9, and de, *see* da, to draw, extend, length.)

1. Long; of long; a long time, *as*: kade ngi ku bone, i. e.: it is a long time since I saw you; (this stands for: ku kade ngi ku bone;)—2. After a time, *as*: uma kade e hla, i. e.: at the time after eating, = when or after he had dined for some time.

isi—KAFU, n. sing. This word is non-Zulu, and has been Zuluized from an African-Dutch word *skaft*, properly *schaft*, v. *schaften*, a seaman's word for dining, hence, *schafttyd*, dinner-time, from the Dutch proper, *verschaffen*, to provide. *Skaft* is in common use among the serving-class in Cape Town when they make an engagement for *skaft*, food, or lodging. It is possible that it came to Natal by seamen, or through servants from the Cape. However, it is more certain that the natives have taken it from the Dutch emigrants who, in trekking, use *skoft* for the time of out-spanning and taking food. And as they, from natural causes, were obliged to feed their servants principally on meat, the natives use the word exclusively in the latter sense, of: 1. Meat, food which consists in meat;—2. Food, in general.

i—KAFULA, n. pl. ama. Zuluized from Kafir, or Kaffer.

KAHLA, exclm. (From ka, to go out, and hla, to throw. *Allied to* gahla. *Radically one with* kehla, kihli, kohla, and kuhla.)

Denoting a certain thrusting forth, pushing out, or a sudden noise of anything falling, pushing or stamping down. It is used with ukuti, *as*: wa ti kahla ngonyau, i. e.: he stamped with his foot.

u—KAHLA, n. sing. (*See* Kahla.) *Literally*: a throwing or falling away; *hence*, exertion, *as*: ubani ohleka ukahla, i. e.: who is it that wears out by exertion?

u—KAHLAMBA, n. sing. (From kahla, and amba, to take hold.)

A name for the Drakeberg mountain, north-west of Natal, signifying a collection, or a place of severe elements or phenomena. The explanation is found in the following example: lapo ku we amakaza, i. e.: where ice or cold is falling.

NOTE.—There is also a plur. amakahlamba, i. e.: all the ranges of the ukahlamba together.

KAHLE, adv. (From ka I., 9, and hle, *which see.*)

1. Carefully; with care; watchfully; slowly, *as*: yenza kahle, i. e.: pray make slowly, = wait a little;—2. Hamba kahle, i. e.: farewell, go in peace;—hlala kahle, i. e.: farewell, live in peace, peace be with you. (The *Xosa* uses kuhle in these cases.)

uku—KAHLELA, v. t. (From kahla, to thrust out, and ila, to strain, rise. *Radically one with* kohlela.)

1. *Literally*: to exert strongly; *hence*, to thrust, strike, push or kick at with some force of the foot or hand, *as*: wa ngi kahlela pansi ngefisa, i. e.: he pushed me on the ground with his fist;—2. To throw vehemently, *as*: wa si kahlela emhlabeni isitya sake, i.e.: he threw his dish with vehemence on the ground;—3. To despise;

to kick away;—4. To sparkle, *as*: amahlansi a ya kahlela, i. e.: the sparks fly out with force;—5. Umbila u ya kahlela, i. e.: the maize is putting forth ears;—6. Imbali i ya kahlela, i. e.: the flower is budding; to bud.

—— KAHLELEKA, qult. fr. To be greatly exhausted so as to fall down; to be sparkling, sprouting, budding.

uku—KAHLUKA, v. i. (From kahla, to exert, and uka, go off, out, &c. *Radically one with* kuhluka.)

1. To exhaust the strength or spirits, *as*: se ngi kahluke ngokumemeza kakulu, i. e.: I am quite exhausted from crying out so hard;—2. To be tired or fatigued, *as*: u kahlukile ngokuba u baleka ngamanhla, i. e.: he is exhausted because he runs so fast.

uku—KAKA, v. i. (From ka-ka, *onomatop.* I. = rara, and baba I.)

To be bitter or pungent. *Dialectic.*

uku—KAKA, v. t. (From ka-ka, to draw or II. thrust out. *Hence* the *Xosa* isikaka, something to wear around the hips.)

To surround. *Dialectic, same as* gaka, and raqa.

i—KAKAKA or KAKAKAKA, n. pl. ama. (*A composition of* ka. *See also* Kaka I.)

A kind of large thistle with silvery leaves. Carlina acaulis.

u—KAKAYI, n. sing. (From ka-ka, to go out, &c., and iyi, going.)

1. The fontanel, or fontanella anterior;—2. Skull;—3. In *tribal* use instead of umkakaza, *which see.*

uku—KAKAZA, v. t. (From ka-ka, *onomatop.*, and iza, to make. *Dialectic.*)

To gurgle; *others* raraza.

um—KAKAZA, n. pl. imi. (From kaka I., to be pungent, and iza, to make.)

A kind of euphorbia, without thorns, but with very large and rough leaves, similar to the leaf of the Adam's fig.

in—KAKAZANA, n. *See* in–Kankazana.

um—KAKAZI, n. pl. imi. (*See* um–Kakaza. *Dialectic is*: i–Kakasi, pl. amak.)

The large green thistle, cnicus, having many thorns or prickles.

isi—KAKI, n. pl. izi. (From ka-ki, *lit.*: going off, gone off.)

Scurfy particles coming or going off from the head. *Tribal.*

KAKULU, adv. (From ka I., 9, and kulu, great.)

Greatly; largely; amply; lofty; chiefly; very; much, *as*: inkosi ya tukutela kakulu, i. e.: the chief was very angry;—ba ya lima umbila kakulu, i. e.: they grow chiefly maize.

uku—KALA, v. t. (From ka, *onomatop.*, signifying a cry with the open mouth—ka,—and ila to raise, strain. *Literally*: to strain a cry, to cry; to open the mouth as by crying ka. *Radically one with* kula. *Sis.* khala.)

1. To utter a loud cry; to exclaim with vehemence; to cry, *as*: wa kala ngobuhlungu, i. e.: he cried of pain;—2. To cry; to call by way of earnest request or prayer, *as*: abantu ba fika ba kala enkosini, i. e.: the people came and cried to the chief;—3. To complain; to show dissatisfaction, *as*: wa kala ngomsebenzi kuye, i. e.: he complained to him about the work (instead of this the *Xosa* use usually kalaza;) (isitya si ya kala, *lit.*: the basket cries or complains,—a Zuluism = the basket is not full);—4. To lament; to clamour; to scream;—5. To weep; to shed tears, *as*: wa kala izinyembezi, i. e.: he cried that the tears came out;—6. To sound; to ring, *as*: insimbi i ya kala, i. e.: the bell rings.

This form is often compounded with other verbs, to which it adds a peculiar force or emphasis, which cannot be obtained by the simple qult. form, *as*: bonakala, i. e.: to be visible, very visible, ostentatious,—while boneka would only mean: to be in the act of being seen.

—— KALANA, rcpr. fr. To cry, exclaim, lament to one another, &c.

—— KALELA, qulf. fr. To cry, exclaim, &c., for, after, *as*: lomfazi u kalelwa ngumtwana wake, i. e.: that woman is cried after by her child, = her child cries after her.

—— KALISA, caus. fr. 1. To cause or make to cry, complain, *as*: wa ngi kalisa ngokungasebenzi, i. e.: you dissatisfied me by not working;—2. To ring, as a bell; to sound; to blow, *as*: kalisa ugudu, i. e.: sound or blow the horn, = bugle.

—— KALISELA, qulf. fr. To make cry or complain, &c., for, *as*: wa ngi kalisela ukuhla, i. e.: he let me cry for food;—inkuku i ya kalisela ukuhla amazinyane ayo, i. e.: the hen called her chickens to the food, or to feeding.

i—KALA, n. pl. ama. (From the verb.) 1. *Literally*: an open place; *hence*, nostril;—2. Aloe-leaf; so called after the sense of No. 5, because when it is broken its fluid issues like tears, or from its pores.

in—KALA, n. pl. izin. (From the verb.) *Literally*: a species drawn out, porous, hollow inside; *hence*, a crab.

isi—KALA, n. pl. izi. (From the verb.) 1. An opening; gap; hole, *as*: intungo i nesikala, i. e.: the roof has a hole;—2. A certain complaint; anything like a complaint, *as*: ngi zwile isikala sake, i. e.: I have heard his complaint, outcry, or wailing.

um—KALA, n. pl. imi. (From the verb.) A string or cord drawn through the nostril of cattle to hold or restrain them; *hence*, a bridle.

uku—KALAKATELA, v. t. (From kala, to cry out, and katela, to slip or sink away; = ukuwela emgodini.)

1. *Properly:* to cry or call out in slipping or gliding away, or down;—2. To sink or fall down, as into a hole, while walking, *as*: ngi kalakatele eweni, i. e.: I fell down the rock. (Some tribes change the *a* of this tense into—keleketele.)

isi—KALALA, n. pl. izi. (From kala, and ila, to strain.)

A certain shrub or bush of little use.

i—KALANA, n. pl. ama. (*Dim.* from ikala.) A speckled kind of tick, having a long nostril, after which it has been called.

in—KALANA, n. pl. izin. (*Dim.* from inkala.) A small crab. (This word is often equivalent with ikalana.)

isi—KALANA, n. pl. izi. (*Dim.* from isikala.) A small opening, little hole, &c.

um—KALANA, n. pl. imi. (*Dim.* from umkala.) A small bridle.

i—KALENGU, n. pl. ama. *Dialectic, see* Kelengu. It is also in a tribal use, signifying a corn ear which is very poor, or imperfectly filled with kernels; a very meagre ear.

isi—KALI, n. pl. izi. (From kala. *See* ubu-Kali.) A weapon; pl. arms.

ubu—KALI, n. (From kala, *Sis.* bogali.) *Properly*: sharpness; taken from the sound of a sharp weapon in the act of cutting, &c.

1. Used as an adjective, *as*: into e bukali, i. e.: a sharp thing;—2. Quick, ingenious, *as*: inyanga e bukali, i. e.: a sharp, clever doctor;—3. Severe, harsh, biting, *as*: izwi eli bukali, i. e.: a severe word.

uku—KALIMA, v. t. (From kala, and ima, to move, to stand. *Radically one with* kuluma. *Sis.* khalemela.)

1. *Literally*: to call or cry out in order to bring to a stand; to turn;—2. To turn back, as an animal which comes running against one; to stop; to restrain; to hinder; to repress, *as*: kalima inkabi nansi i za kuwe, i. e.: turn the ox, here it is coming toward you;—3. To check; to restrain a motion in its violence, or cause an abatement, *as*: izinkabi ezi semva zi yi kalima (or kalimela) ekuhlikeni ingcwele, i. e.: the hind-oxen keep the wagon back in descending.

—— Kalimela, qulf. fr. 1. To oppose an animal by crying, calling out, or by whistling; to turn back, *as*: yi kalimele inkomo i buye, i. e.: restrain the cow that she may turn back;—2. To speak hard words to one.

—— Kalimisa, caus. fr. To pretend to cry or call out; to cause to turn, &c.

uku—KALIPA, v. t. (From kali, sharp, and ipa, to give.)

To shew courage; to be courageous, brave, bold, daring, *as*: umuntu okalipayo enkambeni, nasesilweni, nasempini, i. e.: a man who goes boldly upon a buffalo, or a tiger, or an enemy.

—— Kalipisa, caus. fr. 1. To sharpen;—2. To encourage;—3. To make frank, candid.

in—KALO, n. sing. (From kala.) Complaining; lamenting.

u—KALO, n. pl. izin. (From kala. *In its primary sense*: to raise up.)

1. A ridge; the upper-part of a long rising land; an elevation, eminence of ground;—2. *Figuratively*: hip or loin, *as*: ku buhlungu okalweni, i. e.: there is pain in the hip.

um—KALO, n. pl. imi. (*See* u-Kalo.) The whole mass or circumference of a ridge.

KALOKU, adv. (From ka I., 9, and loku, this.)

Literally: at this (very present) time; now; at present, *as*: si bona a ku njalo kaloku, i. e.: we see it is not so now.

KALOKUNJE, adv. (From kaloku, and nje, so, thus.)

Forthwith; this very moment.

uku—KAMA, v. i. (From ka, to come up, and ima, to stand, to set. *Radically in* nyakama, and *coinciding with* akama. *Allied to* cama. *Xosa*, kamanga, to compress with force.)

Literally: to set the hand upon; to press with the hand; to compress; to choke, *as*: wa m kama ngompimbo, i. e.: he held him by the throat, pressed his throat together.

—— Kamela, qulf. fr. To compress; to squeeze out; to drop for, into, *as*: wo ngi kamela umuti esweni, i. e.: drop or squeeze the medicine into my eye.

—— Kamisa, caus. fr. To make to come or drop out; to squeeze or press out; to wring out, *as*: kamisa amanzi ezingutyeni, i. e.: wring the water out of the washthings.

—— Kamisela, qulf. fr. To bring out; to squeeze out; to open for, &c., *as*: inkuku i kamisela amatole, i. e.: the hen has brought out the chickens. (This word is usually employed by those tribes that make less use of clicks; but where this consideration does not exist—camsela is used.)

uku—KAMBA, v. i. (From ika, and amba, *which see. The literal sense is*: to set, as it were, footmarks, signifying a heavy or clumsy walk of large persons or huge animals. *Radically one with* kemba, komba, and kumba. *Dialectical* only.)

To walk, = hamba.

in—KAMBA, n. pl. izin. (From kamba, v. *See* in–Kemba.)

A buffalo, so called on account of its clumsy walk.

isi—KAMBA, n. pl. izi. (From kamba. *See* isi–Kumba.)

Literally: a clumsy concern; applied to a huge earthen pot.

u—KAMBA, n. pl. izin. (*See* isi–Kamba.) A huge earthen pot.

um—KAMBA, n. pl. imi. (From kamba, v. *See* in–Kamba.)

A species of mimosa, the largest of that kind; known under the name camel-thorn.

in—KAMBAMPETU, n. (A very confused name; a combination of words, or rather a contracted phrase, *lit.*: kamela-bamba and impetu, i. e.: to corrode and catch worms, = corroding worms. *Others have*: in-kamba bampete; *others*, umkambamfutu; *others*, pekampetu, *which see.*)

The indigo plant and its seed; used for poisoning or killing worms.

um—KAMBATI, n. (From kamba, and iti, shoot, prominent. *Compare* komba.)

1. A name for the Table Mountain, near Pietermaritzburg;—2. A tribal name for the umkamba tree.

KAMBE, adv. (From ka I., 9, and umbe, *see* amba, take hold of. *Radically one with* kumbe.)

1. Expressing confirmation: firmly, certainly, surely, indeed, perfectly, *as*: wa tjo kambe pezolo, i. e.: he said so indeed last night;—a ng'azi kambe, i. e.: I do not know, I am sure;—u tjilo kambe, i. e.: perfectly right;—yebo kambe, i. e.: yes, certainly.

2. Expressive of explanation: namely, of course, by reason of, for that reason, for, *as*: usuku lwenhlanganiso lu ko kambe 11 May, i. e.: the date of the meeting will be, namely, the 11 M.;—a ku kwazi kambe loku, i. e.: you, of course, do not know this.

i—KAMBI, n. pl. ama. (From ika, draw out, issue, and imbi, separated from a mass. *Radically one with* inkumbi.)

1. *Properly*: an issue of a matter, mass, or substance pressed out; *hence*: the remainder of the pith of sweet cane after it has been chewed, and sucked out;—2. The pith of any cane or root when pressed or sucked out. (The *Xosa* has for the sing. inkambi, i. e.: the honey-bread, or that which remains, when the wax has been pressed out.)

in—KAMBI, n. pl. izin. (*See* i–Kambi.) The sediments of melted tallow, *viz.*: greaves.

KAMNANDI, adv. (From ka I., 9, and mnandi, *which see.*) Deliciously, pleasantly, nicely, &c.

KAMSINYA, } adv. (From ka I.,
KAMSINYANE, } 9, and musinya, *which see.*)

Properly: cut short, be short; *hence*: quickly, soon, immediately, in a short time, *as*: hamba u ke amanzi u buye kamsinyane, i. e.: go to fetch water, and return immediately;—ma keze masinya, i. e.: let him come quick, soon.

KAMVA, adv. (From ka I., 9, and imva, *see* va.)

1. Later in time; afterward;—2. Behind in place, *as*: loku ku ya kwenziwa kamva, i. e.: this shall be done afterwards.

KANA, and KANANA, rcpr. and dim., v. of ka I., *see* 8. To be great or small to some degree; *see under* the compound Ngakana.

KANCINANE and KANCINYANE, adv. (From ka I., 9, and ncinane, &c., *which see.*)

In a small quality, degree, &c.; little; slightly; not much, *as*: wa hamba kancinane, i. e.: he walked little.

KANCOZANE, adv. (From ka I., 9, and ncozane, *which see.*)

In small quantity; in small number, *as*: ngi pe kancozane, i. e.: give me a small bit, little.

uku—KANDA, v. t. (From ika II., draw out, and inda, to extend. *Radically one with* kondo. *The sense is*: to spread. *Allied* are banda, ganda, canda, &c.)

1. To beat out into extent; to beat into a shape by hammering; to forge, *as*: ba kanda amageja, i. e.: they made pick-axes;—2. To pound; to beat; to hammer, *as*: kwa kandwa ushukeli, i. e.: there was sugar pounded;—3. To stamp, as maize;—4. To come severely down upon; to knock down, *as*: amakaza a si kandile, i. e.: the cold came severely upon us.

—— KANDANA, rcpr. fr. 1. To beat or knock each other, as with the heads, to butt; to push one another, *as*: izinkunzi zi ya kandana, i. e.: the bulls butt at each other with the head;—2. To meet with, *as*: nga kandana naye kwa–Ntaba, i. e.: I met him at Untaba. (In English, Field's hill.)

—— KANDANISA, caus. fr. 1. To beat another; to out-do; to out-run, *as*: wa ngi kandanisa em–Lazi, i. e.: he out-run me at um–Lazi, = there he was already a-head of me;—2. To overcome; to come together or upon severely, *as*: imvula ya si kandanisa e–Tukela, i. e.: the rain overtook us severely at Tukela, (= kaulela and pangisa);—3. To draw closer together; place or make close together, as the stitches when sewing.

—— KANDEKA, qult. fr. To beat; to hammer, *as*: isando a si kandeki si nani?

i. e.: what is the matter with the hammer that it does not beat well?

—— KANDISA, caus. fr. To cause to beat, forge, &c.; to help to beat, &c., *as*: kandisa, i. e.: show that you beat.

i—KANDA, n. pl. ama. (From kanda, v.) 1. Head, *as*: ikanda lake li buhlungu, i. e.: his head is aching;—2. The skull;—3. Head-quarter, *as*: ikanda lezinkomo, i. e.: the head-place for the cattle, the chief cattle-place;—ikanda lamabuto, i. e.: the head-quarters for the soldiers.

isi—KANDA, n. pl. izi. (From the verb. *Others have* isikondo.) 1. A round protuberance, a round ball at the end of anything, *as*: isikanda senduku, i. e.: the knob of a stick;—2. The thick end of anything; the root of a thing, *as*: isikanda somuti, i. e.: the thick end of a tree;—isikanda soboya, i. e.: the root of a hair.

u—KANDA, n. pl. izin. (From kanda, v.) The top of a native house, = head; the top of the head, as of cattle, &c.

uku—KANDAKANDA, v. t. (From kanda-kanda, repeating the action.) To pound repeatedly, slowly.

i—KANDANA, n. pl. ama. (*Dim.* of ikanda.) A small head, &c.

u { KANDE, } n. pl. izin. (From kanda, v. { KANJE, } *Allied to* ugando.) *Literally*: something, as it were, beaten or forged, *viz.*: sticks for throwing, made like sharpened weapons.

um—KANDI, n. pl. aba. (From kanda, v.) Smith.

isi—KANDO, n. pl. izi. (From kand, v.) *Properly*: the place where the umkandi works; *hence*, furnace, forge, smith's shop.

KANE, adv. (From ka, I., 9., and ine, *see* Ne, four.) Fourfold; four times.

KANGAKA, adv. (From ka I., 9., and ngaka, *which see.*) Very; very much; so much; in a great or high degree, *as*: amahashe makulu kangaka, i. e.: the horses are so very large.

KANGAKANA, adv. (*Dim.* form of kangaka.) Less great; not so much; not very great; in a less degree; not in such a degree or extent, *as*: a ka kulanga kangakana, i. e.: he has not grown to a great extent.

It will be observed that the term can be taken in the affirmative as well as in the negative; but there sometimes arises a difficulty to understand it, namely, when either the interrogative or the interjecting *na* is added, *as*: kukulu loku kangakanana? i. e.: this is great in what less degree, = in what degree is it smaller?—kuhle loku kangakanana! i. e.: this is good, in what degree then! (*See further* Ngakana, &c.)

KANGAKANANINA, adv. (From kangakana, and nina, interrogative, what, how much?) How much; how great; how long; in how great or what degree or extent, *as*: lengubo ngo yi sebenzela kangakananina, i. e.: how long must I work for this blanket?

uku—KANGELA, v. t. (From ika II., to come up, nga, to bend, and ila, to strain. *The literal sense is*: to look forward, by rising up and bending forward. *Radically coinciding with* gangala, high table-land; with kangula and kungela, *see* kunga. *Allied to* kanya, to shine, to light. *Suaheli* muanga, light.) To behold; to look after. Particularly used for exciting attention or admiration, *as*: kangelake, i. e.: behold, be attentive. (It is common in the *Xosa*, but seldom used among the tribes of Natal, and a high *Zulu* word.)

i—KANGELA, n. pl. ama. (An izwe lezi-fazi, i. e.: a woman-word.) Eye, instead of iso.

um—KANGELA, n. sing. (From the verb.) *Literally*: a place for beholding, viewing; a prospect; applied to the prospect or view, north-west of the bay of Natal, called sea-view, prospect, or in a corrupt way: Kongela.

um—KANGELI, n. pl. aba. (From kangela.) One who beholds.

uku—KANGEZA, v. t. (From an obsolete verb kanga, to draw round, to bend out, and iza, to make. *Radically one with* kongoza. *See* kangu; ganga; engeza, &c.) To make a hollow, by bending out or making round the hand; *hence*, to hold up, in order to receive or take, *as*: kangeza isanhla sako ngo ku nika uto, i. e.: hold up your hand, I shall give you something.

isi—KANGEZO, n. pl. izi. (From kangeza.) *Originally*: the shape of a hollow hand, or making a hollow of both hands for receiving food and drinking out of them; applied to some kind of basket for taking food, or for drinking.

um—KANGU, n. pl. imi. (From an obsolete verb kanga, *see* kangeza, and kangela, to behold. *Compare* ubengu, and qaka.) 1. *Properly*: a high colour; but commonly, a new earthern pot of reddish clay;—2. A reddish, yellowish, or clay-coloured mark or spot; *hence*: a mole.

uku—KANGULA, v. t. (From kangu and ula, to strain.) *Literally*: to take away the reddish colour, *e. g.*: ku telwa ukuhla emkangwini ku pekwe, a ti umuntu se ngi wu kangulile, i. e.: they put food into the new earthern

or clay pot and cook it, and the person says: I have already taken off the clay colour of it, (*viz.*: its colour is now changed, and the pot boiled out.)

uku—KANHLA, v. t. (From ka II., to get off, or out, and anhla, to throw from. *See* anhlala. *Allied is* kahla.)

To throw off or out. (*Not in use.*)

—— KANHLEKA, qult. fr. To be thrown down, signifying to be ill, = umuntu okanhlekile a ka hlezi indau, i. e.: one who is kanhlekile—has no resting place, (= hlupeka.)

um—KANHLO, n. pl. imi. (From kanhla. *Radically one with* konhlo, isi–Kunhla, a place of an agency. *Allied to* ibanhla, advancing force.)

A number of men staying or serving (konza) with the chief; a reserve or attendance. They always sit around the chief; *hence*, a surrounding company, a circle.

in—KANI, n. pl. izin. (From ka II., to put up, and ini, identical, similarity, &c. *Radically one with* kuni. *See* the repr. fr. of ka.)

1. *Literally* and *primarily*: something drawn from reason and put against another; —2. An adverse reason or argument;—3. A controversy; skill in controversy;—4. An opposition or contrast;—5. A strife; dispute; contention;—6. A contradiction; denial.

The usual expressions are: umuntu u nenkani, i. e.: the man is skilled in controversy, or adverse reasoning;—ukuyenza inkani, i. e.: to make objection;—ukupika inkani, i. e.: to defend contrary or contradictory things, = to stick up for a falsehood, or = to have a spirit of contradiction.

KANINGI, adv. (From ka I., 9, and ningi, much, many, *which see.*)

Many times; often; frequently.

KANJALO, adv. (From ka I., 9, and njalo, *which see.*)

1. So; in like manner; in the same way;—2. Again; also, *as*: yenza kanjalo, i. e.: do it again.

KANJANI, adv. inter. (From ka I., 9, and njani, *which see.*)

How; in what way or manner, *as*: ngi ya kwenza kanjani, i. e.: how am I to do.

u—KANJE, n. *See* Kande.

i—KANKA, n. pl. ama. (From ika-inka, to bring up, draw up, but rather *onomatopoetic*, signifying the noise or sound of jackals, foxes, dogs, &c., which is: ka! nka! = imbaba.)

1. *Properly*: the genus canis, as dogs, wolves, foxes, &c.;—2. A species of dog (in a limited sense).

in—KANKANE, n. pl. amank. *Alii* in–Gangane. (*Onomatopoetic*, representing the cry nka! nka, and ine, like, similar.)

A name for the black ibis; so called after its cry.

in—KANKAZANA, n. pl. izin. (From inka–inkazana. *See* isi–Fazana. A tribal expression, in which the first stem inka is repeated. The *Xosa* has inkazana, a female. Inka like umka, denoting genus or family, &c.)

A young female, = intombazana.

in—KANKU, n. pl. izin. (*See* Kanka.) A name for a bird of passage; probably called so from its noise.

KANTI, adv. (From ka I., 9, and nti, contracted from ini and ti, what to say. *Sis.* kante.)

1. *Literally*: as to say; as to reply; but; noting an addition to supply what is wanting to elucidate the sense of the preceding part, *as*: faka emanzini inkuku kanti u buye u yi hlute, i. e.: put the fowl in water but (take it out) again, and pluck it;—2. On the contrary; whereas; while; and yet; implying opposition to something that precedes, *as*: ku ko abati a ba nayo imali kanti ba nayo, i. e.: there are that say they have no money, and yet they have;—3. The thing being so; admitting that to be so; referring to something in answer to which a different statement follows, *as*: kanti ku ko into engiy'aziyo futi, i. e.: admitting that to be so, there is a thing I have seen often.

um—KANTJA, n. sing. (From ika II., to get out, out, and tja, to shoot, throw. *Allied to* kanda.)

Literally: a mass or substance thrown or beaten out, designating marrow, which the savages usually beat out on a stone and eat or lick it from the latter.

uku—KANUKA, v. t. (From ka, II., to come up, unu, *which see*, and uka, to rise up. *The literal sense is*: to draw a desire up, to desire very much. *Dialectic* kanunga. *Allied to* canuka, of nausea; to nuka, to smell.)

1. To lust; to have carnal desire; to have a great carnal or craving appetite, *as*: ogulayo u ti u kanuka inyama a hle, i. e.: a sick one says he has a craving appetite for meat that he may eat;—2. To long for; to desire earnestly; to wish, *as*: ngi kanuka ukunibona, i. e.: I long to see you.

NOTE.—The composition of the double root ka with nu expresses the highest degree, = a superlative, and it is therefore not necessary to add anything if the sense of a superlative is to be given.

—— KANUKANA, repr. fr. To lust, desire, long, &c., for one another.

—— KANUKISA, caus. fr. To cause to lust, desire, long, &c.

i—KANUKELA, n. pl. ama. (A qulf. fr. from kanuka.) Semen maris; a euphemistic expression.

in—KANUKO, n. pl. izin. (From kanuka.) Lust; desire; concupiscence; wish; appetite.

uku—KANULA, v. t. (From kana, *see* ka II., and ula, to strain. *Literally*: to draw or press straining together; to strain to the utmost, very hard. *See* kanuka. *Allied to* canula. *Dialectic*, kanyula.)

1. To travail; to labour with pains; to be in labour, in travail, *as*: inkomo i ya kanula, i. e.: the cow is in parturition;—2. To press heavily, as in costiveness.

uku—KANYA, v. i. (From ka II., to emit, and nya I., to pass with, with passing, from ini-a. *See* imini, day-light. *Allied to* kangela, kangu, &c. *Sis.* khanya.)

1. *Primarily*: to emit light; to light; to shine, *as*: ku sa kanya manje, i. e.: it is yet light, = imini i sa kanya i. e.: the day is yet shining;—2. To spread before the view; to exhibit to the eye; to be manifest; to be open to the mind, *as*: lendau u yitjoyo i ya kanya, i. e.: the subject you speak of is quite manifest;—3. To be transparent, *as*: i tye leli li ya kanya, i. e.: this stone is shining;—4. To unfold, to disclose, *as*: imbali i ya kanya inhle, i. e.: the flower unfolds its beauty.

—— KANYELA, qulf. fr. To give light to; to see (*coinciding with* kangela); to shine or light forth, *seldom used*. (In the *Xosa* this form signifies: to deny, *viz.*: to give so much light for or on a matter that it quite disappears; *hence*: to deny.)

—— KANYISA, caus. fr. 1. To cause or make to light; to light, *as*: kanyisa isibane, i. e.: lift the candle up that it may light;—2. To exhibit to the eye; to make close; to illustrate, *as*: kanyisa izwi lako, i. e.: illustrate what you have said.

—— KANYISEKA, qult. fr. To be lighting, shining, *as*: isibane a si kanyiseki, i. e.: the candle does not shine.

—— KANYISELA, qulf. fr. To enlighten; to shed light abroad, for, into; to illustrate for, *as*: ngi kanyisele lendaba, i. e.: do give me light into the matter.

—— KANYISISA, caus. fr. To enlighten, to illustrate properly, particularly, &c.

KANYE, adv. (From ka, I., 9, and inye, one.)

1. Once; at once; at one time, *as*: nga puza kanye, i. e.: I drunk once;—2. Together, *as*: sa fika kanye, i. e.: we arrived together (at once).

in—KANYESI, n. pl. izin. (From kanya, and isi, denoting degree; *lit.*: shining bright. *See* Iso, eye.)

1. Star; a falling star;—2. Fire-worm or fire-fly.

isi—KANYESO, n. (From kanya, and iso, eye; or dialectic, instead isikanyiso, from kanyisa.)

Anything used for lighting; a place, an opening through which light comes in.

in—KANYISO, n. (From kanyisa.) A lighting; the light of a candle.

isi—KANYO, n. (From kanya.) A lighting, shining, *viz.*: brightness, splendour.

uku—KANYULA, v. t. (From ka II., and nyula, to bring upward.)

Same as kanula, *which see.*

i—KANZI, n. pl. ama. (From ika II., to dip, and nzi, broad, *see* banzi. *Dialectic*: kansi.)

Literally: a broad dipper; *hence*, an earthen vessel used for eating and drinking with.

uku—KAPA, v. t. (From ka II., out, and ipa, to push, to give. *Radically one with* kipa and kupa. *Allied to* gapa.)

1. To push out; to bring away some distance; to accompany a distance, *as*: si ya buya ngokumkapa Umpalo, i. e.: we are just returning from accompanying Umpalo a distance;—2. To guide or direct some distance in a way.

NOTE.—This form is also used as an adv. with ukuti, *as*: amanzi a ti kapa, i. e.: the water was spilling out.

—— KAPELA, qulf. fr. To accompany, guide, or direct some distance to, for, &c., *as*: nga m kapela ehlanzeni, i. e.: I brought him as far as to the thorn-field.

uku—KAPALALA, v. i. (From kapa, and lala, *which see. Allied to* kabalala.)

To push out or on without knowing to which place; to disperse along the road.

isi—KAPATJE, n. *See* Kupatje.

uku—KAPAZA, v. t. (From kapa and iza, to make.)

To let spill out; to cause to upset.

—— KAPAZEKA, qult. fr. To be upset, to be pushed down, spilled; applied to vessels which are on the fire, or contain some fluid.

—— KAPAZELA, qulf. fr. To spill; to pour away, *as*: u wa kapazela emhlabeni amanzi, i. e.: he pours the water on the ground. (*Coinciding with* palaza.)

uku—KAPEZA, v. t. (From kapa, and iza. *Radically one with* kapaza and kupeza.)

1. *Primarily*: to jerk; to give a sudden push or thrust; to upset; to overturn; to subvert, *as*: wa yi kapeza esekweni ikehleli, i. e.: he pushed the kettle from the tripod;—2. To push off, away, aside, *as*: wa fika wa si kapeza isicaba senhlu, i. e.: he came and pushed the door of the house away;—3. To throw or thrust out, to push out, as water out of a

pail. (Care is to be taken not to confound this word with kapaza.)

um—KAPI, n. pl. aba. (From kapa.) A guide.

uku—KASA, v. t. (From ka II., and isa I., denoting a state of advance or degree. *Literally*: to draw unto, into, under. *Allied to* casa.)

1. To creep; to move as reptiles by taking hold of grass and drawing the body after them, *as*: amakasa a kasa emhlabeni, i. e.: the little grasshoppers creep on the ground;—2. To crawl; to move on the hands and knees, or feet, *as*: umtwana u ya kasa pansi, i. e.: the child crawls on the ground.

in—KASA, n. pl. ama, or izin. (From the verb.) A kind of locust, small and without wings; the creeper-locust.

i—KASI, n. pl. ama. (From the verb kasa. The *Suaheli* has kasa, a box, and so the *Pongwe* mokasa. The *Xosa* has ikusi, a place to creep under, a shelter, which is of the same stock.)

1. The external covering of the ears or seeds of fruits, corn, and grasses, as the hull of nuts, the shell;—2. The husk of small grains, and the same when separated —chaff;—3. The husk of the ear of maize forming the calyx of valves.

u—KASI, n. sing. (ubu.) (*See* i–Kasi.) A kind of large grass much like the umtala.

uku—KATA, v. t. (From ka II., to draw, go out, and ita, to touch, pour, shoot. *Radically one with* keta, kita, kota, and kuta. *The sense is*: to pass or draw over. *Allied* cata, qata, &c.)

1. To smear at or upon, *as*: ukukata inblu, i. e.: to plaster a house;—2. To besmear; to bemire, *as*: u katile ebuswe-ni, i. e.: you have dirt in your face;—3. To soap in, *as*: kata insipo ezingutyeni, i. e.: rub soap upon the wash-things;—4. To cleave, to attach to, *as*: ku ko utyani obukata engutyeni yomuntu, i. e.: there are kinds of grass which attach themselves to the clothes of people;—5. To paste on, *as*: kata incwadi eludongeni, i. e.: paste the paper at the wall.

NOTE.—This word is also used as an adverb with ukuti, *as*: wa ti kata lapa, i. e.: he passed by or over here.

—— KATEKA, qult. fr. To be fit for smearing, *as*: insipo i kateka kable, i. e.: the soap smears very good, = is of a good quality.

in—KATA, n. pl. izin. (From the verb kata, *in its literal sense*: to throw or pour out, off, up. *Compare* inketo, isikota, isikutu, &c.)

1. A coil of anything twisted together, *as*: yipa utyani ng'enze inkata yokutwala, i. e.: get me some grass that I may make a coil for carrying a load;—2. Any thing for amusement; a toy, *as*: lomuti u ya wenza inkata na, i. e.: do you use this piece of wood as a toy?—3. A mass or heap of things in one place, *as*: izinkomo zi hla-ngene endawonye se zi yinkata, i. e.: the cattle are collected together just as a coil;—4. Any article as a surplus, a supplement of beads or other ornaments belonging to a dowry which a father of a girl sends to her future husband, *as*: inkabi yokupu-mesa e nenkata, i. e.: the ox for dowry with a surplus;—or, *as*: intombi i tata utywala i bu leta ekaya yinkata, i. e.: the girl takes a mass of beer and brings it home as a supplement;—5. Any portion of an estate which, having no legitimate claimants, falls to the crown, *as*: inkata yinto e nge nakwahlulwa nehliwa yinkosi, i. e.: the inkata is a portion which cannot be adjudged, and falls, therefore, to the king;—6. *Trop.*: insult, affront, imputation, *as*: umuntu ubani wa kuluma izwi e nga li tjongo omunye, ku buzwe a li landule, omunye u ti se li yinkata, i. e.: in case a certain man, who mentioned a word which another had not said, is asked, and he denies it, the other says: it is a downright insult.

isi—KATA, n. pl. izi. (From kata.) A coil or ball of hair, found in the stomach of cattle, and smeared over with a hard, slimy, or adhesive matter. (It kills all young cattle, especially calves, if they do not get rid of it. The ball itself is the best remedy for removing another. The natives burn and scrape it into powder, of which a dessert-spoonfull given to an animal will remove the ball after 24 hours.)

uku—KATALA, v. i. (From kata, and ila, to strain. *Radically one with* ketela, kotela, and kutala. *Allied to* kataza.)

1. *Primarily*: to be taken up with a matter; to be concerned about; to trouble, *as*: u ya katala ngumtwana kakulu, i. e.: he is much concerned about (or with) his child;—2. To have to do with; to meddle with; to interfere with; to have a concern with, *as*: a ngi katali yiloku, i. e.: I have nothing to do with that;—3. To fatigue; to be tired; to become weary, *as*: se ngi katele ngokusebenza, i. e.: I am quite tired of working.

—— KATALELA, qulf. fr. To trouble, to feel concerned, to be weary for, about, &c., *as*: a ka kataleli umtwana, i. e.: he does not feel concerned about the child.

NOTE.—It will be obvious that this form governs its object in a simple way, *viz.*: like an Acc., while katala always is followed by a prefix or a preposition.

—— KATALELANA, rcpr. fr. To trouble about each other; to be concerned for one another. (This form often changes its vowels, analogous to the perft. of katala, katele,—katelelana.)

—— KATALISA, caus. fr. To trouble; to tire; to weary.

isi—KATANA, n. pl. izi. *(Dim.* of isikati.) A little or short time; a little while.

uku—KATAZA, v. t. (From kata, and iza, to make. *Literally*: to make a concern of a thing. *See* Katala.)

1. To trouble; to plague; to distress; —2. To disturb; to irritate, agitate, vex, *as*: u ya ngi kataza ngokucela, i. e.: he plagues me with begging.

—— KATAZANA, rcpr. fr. To trouble, plague, &c., each other.

—— KATAZEKA, qult. fr. To trouble; to vex; to be distressed, disturbed, *as*: u katazekile ngecala lake, i. e.: he troubles himself about his debt (not knowing how to pay).

um—KATAZI, n. pl. aba. (From kataza.) One who troubles, plagues; a disturber; teaser, &c.

in—KATAZO, n. pl. izin. (From kataza.) Trouble; vexation; weariness; disturbance; plague; distress, &c.

in—KATEKO, n. pl. izin. (From kateka, *see* kata.)

Literally: something that is plastered; *hence*: a native house which is plastered inside. Such houses being always built on an inferior plan, are therefore a matter of contempt. The word, besides, is frequent among the women—izwi lezifazi. (The inferior dialects have inkatezo.)

i—KATI, n. pl. ama. Zuluized from the Dutch *kat*, i. e.: a cat.

isi—KATI, n. pl. izi. (From kata, to pass over, = continue. *Dialectic*, katsi. *Sis.* tsatsi. *Xosa*, ixa and ixesha.)

1. A time; a space or portion of duration, *as*: tyela or misa isikati, i. e.: fix a time;—2. *Trop.* occasion, opportunity, *as*: ngo ku beka ngesinye isikati, i. e.: I shall see you at another occasion, time; —3. Ngesikati sonke, i. e.: always.

um—KATI, n. pl. imi. (From kata. *See* isikati.)

1. A space; vacancy; room; extension; —2. Any quantity of extension or distance, *as*: ngumkati omkulu pakati kwo-Tukela nom-Zimkulu, i. e.: it is a great distance between the Tukela and Umzimkulu;—3. Any quantity of time, *as*: umkati womnyaka, i. e.: the space of a year;—umkati wosuku lunye, i. e.: the space of one day and night.

isi—KATJANA, n. pl. izi. (From isikati and ana, dim. form, with *i* sharpened into *j*.)

A short time; (= katana.) This word is generally employed as an adv., and throws off its nom. form, *as*: ku katjana ngi m bone, i. e.: it is some time, a short time since I saw him.

um—KATJANA, n. pl. imi. (From umkati, and ana, dim. form, with *i* sharpened into *j*.)

A short distance. This word is employed as an adv., *analogous to* isikatjana, *as*: ku katjana, i. e.: it is not so far;—umzi wake u katjana, i. e.: his place is a short distance off, *or*: it is some distance, a little far off.

uku—KATJAZA, v. *Dialectic. See* Ratjaza.

in—KATO, n. pl. izin. (From kata No. 4. *Coinciding with* umketo, pick, choice.)

Literally: Choice; pick; *hence*, fate. The word refers to a custom which is rather peculiar, and signifies to draw lots, not: to cast lots. *The term is*: ukwenza inkato. The following are the usual ways in which it is performed,—

1. One takes a piece of thin wood, or of a stalk of grass, holding it with the fingers of one hand, and the other has to pinch or pick off a small bit with the nails of his fingers, so that nothing may stand out from the fingers of the holder; if he succeeds then the event is determined in favour of the latter; but if the least bit remains standing out above the nails of the holder, it is determined for him that was pinching off.

2. One takes a similar piece of wood from 1 to 1½ inches long, holding it at its two points with his thumb and forefinger, pressing them with some force against the wood: of the finger to which the piece sticks fast after they have been opened, it is said: inkato i ya kombisa omunye, i. e.: the choice points to the other, *viz.*: to the one who had previously chosen that finger to which the wood does not adhere, and the event is determined in his favor.

3. One takes a little piece of wood, grass, stone, &c., hiding it under one finger in his closed hand: the other party has to choose: after which the hand is opened, and if he has chosen a wrong finger, the event is determined for him, but for the other, if the right finger was named.

This practice is performed whenever one of two individuals is to be chosen to go on an errand or business, or a thing is to be allotted to one of two. The standing terms are: ukuhlana ngenkato, i. e.: to consume (= play with) each other by choice or pick, = to draw lots;—inkato i m hlile, i. e.: the choice (fate) has eaten or consumed him, *viz.*: failed him, = the lot failed him, (but it never means: the lot fell on him.)

in—KATYANA, n. pl. izin. (*Dim.* from inkabi.)

A young, or a little ox.

in—KAU, n. pl. izin. (From inka, denoting genus, *see* um–Ka, and u, probably contracted from ulu, strained or stretched, referring to a long tail. *See* u–Pau.)

The genus of apes, or monkeys.

uku—KAUKA, v. i. (From uka-uka, to go off. *See* Kaula. *Xosa* qauka, to break off, to end.)

To terminate; to end, *as*: imvula i kaukile, i. e.: the rain is over.

uku—KAULA, v. t. (From uka, and ula, to strain. *The literal sense is*: to draw out long. *Allied to* gaula, to cut off. *Sis.* khaula.)

1. To draw out into the length; to draw out, stretch out the legs; to take or go by long steps, *as*: yiya emfuleni kanti u kaule, i. e.: go to the river, but take large steps;—2. To extend; to stretch; to come or go to, *as*: umhlaba wake u kaula ngomhlanga, i. e.: his lands extend as far as to Umhlanga;—amanzi a kaula esifubeni, i. e.: the water comes as far as the chest;—3. To reach to, *as*: wa faka uluti olude emanzini kanti lu nga kaulanga pansi, i. e.: he put a long stick into the water, and yet it did not reach the bottom;—4. To bound; to limit; to terminate; to end, *as*: i–Natal li kaula emakahlambeni ngenhla, i. e.: Natal is bounded by Drakeberg to the North-west;—5. To stop; to cut off, *as*: kwa kaula lapa ukukuluma, i. e.: here the speech stopped.

—— KAULELA, qulf. fr. 1. To go to meet; to go to receive, *as*: wa m kaulela ekutini, i. e.: he went to meet him at a certain place;—2. To border upon; to adjoin to, *as*: izwe lami li kaulela ngalelaya, i. e.: my farm borders upon that one there;—3. To put an end to; to stop; to cut off, *as*: kaulela izingazi, i. e.: stop the blood.

—— KAULELANA, recpr. fr. To go to meet each other, = hlangabeza.

—— KAULISA, caus. fr. To mention the boundaries of a country; to bound, *as*: kaulisa umhlaba wama Zulu, i. e.: do give us the boundary of the Zulu land.

uku—KAULEZA, v. t. (From kaula, and iza, to make.)

To make long or great steps; to be swift of foot.

—— KAULEZISA, caus. fr. 1. To cause or make one to go quick; to make swift of foot;—2. To go quicker, or much quicker than usual, *as*: kaulezisa, ukuhamba, to go with acceleration, great speed or hurry.

um—KAULO, n. pl. imi. (From kaula.) 1. Extension;—2. Boundary; border;—3. A stop, *as*: wenza umkaulo wokuloba lapa, i. e.: here he made a stop in writing;—4. Depth; bottom; fathom, *as*: amanzi a ka namkaulo, i. e.: the water has no bottom, is unfathomable;—isisu sake a si namkaulo, i. e.: his stomach has no bottom,—is insatiable.

i—KAYA, n. pl. ama. (From ika, going out, and iya, to retire, return. *Compare* isibaya.)

1. *Literally*: a place for going out and coming back; a place for resting; *hence*, a home, *as*: ikaya lako li pina, i. e.: where is your home;—2. Abode; stay.

um—KAZA, n. pl. ama. (From ka II., to draw out, to issue, and iza, to come, to make, to feel. *The sense is*: something that affects the feeling or the senses, as cold or heat. *See* Za. *Radically one with* kiza, koza, and kuza. The same radicals in izulu, atmosphere; amazolo, dew; amanzi, especially igazi, blood. *Sis.* mogatsela, cold, ice.)

1. *Properly*: a mass of watery phenomena; *hence*, snow; ice; rain with snow or ice. The word is usually taken in the plur. and used in a limited sense, which expresses its effect, *as*: amakaza a ya tjisa, i. e.: the icy air (*lit.*:) burns, dries up, makes stiff or frozen;—2. Cold; cold weather, *as*: amakaza a ya bulala, i. e.: the cold air is very painful;—3. Employed as an adj.,—ku makaza, i. e.: it is cold, icy, frigid.

um—KAZA, n. pl. imi. (*See* um–Kaza, cold.) A red tick; (being considered as painful and injurious as ice and cold.)

um—KAZANA, n. pl. imi. (*Dim.* from um-kaza, tick.)

The small kind of red tick.

in—KAZANA, n. pl. aman. (A dim. from kazi, *which see*, and ana. *Compare* umka, and inkankazana.)

1. Female sex;—2. An unmarried female.

in—KAZANYANA, n. pl. aman. (*Dim.* from kazana.)

1. The young female sex;—2. A little girl.

KAZI. — (From ka I., 9, and azi, to know, *which see*, as also um–Fazi. The *Xosa* ikazi, is the same word, *lit.*: that which comes from or belongs to the female, *viz.*: *metaph.*: the dowry.)

A termination for distinction, denoting: pertaining to a female, and applied to express:—1. Distinction of gender, sex, *as*: umfazi, woman;—inkomokazi, a cow; 2. Relation, degree of family connexion, *as*: ubabakazi, my paternal uncle;—umamakazi, my aunt;—3. Degree of quality, *as*: intokazi, a beautiful thing.

uku—KAZIMULA or KAZIMLA, v. i. (From ka II., to emit, izi, *radically one with* kwezi, star, and mula, to strain moving. *Allied to* cwazimula.)

1. *Literally*: to glance or glitter; to gleam; to glisten;—2. To sparkle; to dart; to be brilliant; to be bright, *as*: yeka ukukazimula kwensimbi, i. e.: how very much the iron piece glistens!—Inkwezi i ya kazimula kakulu, i. e.: the star is very bright.

—— KAZIMULISA, caus. fr. To cause to glisten, &c.; to make bright; to polish; to burnish.

in—KAZIMULO, n. pl. izin. (From kazimula.) Glister; brightness; brilliancy; glory; beauty, &c.

uku—KAZIZELA, v. t. (From kazi, izela, to make for, often; to reflect. *See* kazimula.)

Literally: to give a lustre or shine, as a mirror does; to reflect a glittering, *as*: beka amanzi awayo eweni a kazizela, i. e.: behold the water falling from over the rock, how it glitters;—ubuso bake bu kazizela, i. e. his face shines very bright.

KE, adv. (Perft. form from the root ka I.) 1. A particle for commencing or concluding a sentence, *see* Ka;—2. Sometimes expressive of doubt, or irony, *as*: hambake, i. e.: go then (if you like).

um—KE, n. pr. aba. (From ka I., *see* um-Ka. *Suaheli* mke wakwe, i. e.: his wife, for which the Zulu-Kafir has umkake, contracted from umka-wake.)

A *dialectic* form for um-Kwe, *which see.*

u—KEBE, n. *See* u-Rebe.

uku—KEBEZA, v. t. (From kebe, *onomatopoetic*, expressive of a cracking noise made by throwing or beating something; and iza. *Dialectic*, rebeza.)

1. To make kebe, *viz.*: to drive away by some noise, *as*: kebeza izinkumbi, i.e.: to drive away, = crying out: get away;—2. To cause a part or piece to come off, as by cutting or chopping (*coinciding with* baza.)

in—KEDAMA, n. pl. izin. (From inke, *same as* inka, *see* inkazana, inkosi, &c., and dama, to remove far away, *radically one with* duma, *which see, and* damuka. The *Xosa* has also the verb kedama, to be thrown away from, to sit or think of a state or place from which one has been removed; to fix his thoughts upon. *The primary sense is*: to kidnap, to seize and carry away; applied originally to those who were taken in war, or as slaves. *Compare* geda.)

1. A kidnapped person; such being separated from their parents, homes, and comforts; *hence*—2. An orphan; an indigent person.

uku—KEHLA, v. t. (From ika-ihla. *Radically one with* kahla, kihla, kohla, and kuhla. *The primary sense is*: to rise high, to advance. The *e* is the modified sound. *See* E.)

1. To set up, to put in rank, *as*: ukukehla isicoco, nesifoko, i. e.: to set up the head-ring, or red top (which both are signs of rank);—2. To put in a particular order, degree or class, *as*: ubani u kehla 'bantu, i. e.: a certain man, or so-and-so dresses the people's heads;—3. To take rank; to grow in rank, *as*: u kehlile, i. e.: he has entered upon a higher place;—4. *Metaph.*: to cause to grow rank, *as*: amanhla a ngi kehlile, i. e.: *lit.*: strength has caused me to grow tall, high, and consequently I have become thin, slender; or the strength of growth has taken much of my thickness or size away, = a ngi lambisile, i. e.: has made me hungry; inflamed me with a ferocious appetite = made me thin.

—— KEHLEKA, qult. fr. 1. To become fit for taking the head-ring or crest;—2. To grow rank; to grow vigorously, luxuriously, excessively, *as*: ngi kehleka namanhla, i. e.: I grow excessively, = have always great appetite, or, *lit.*: am always in want *with* strength.

i—KEHLA, n. pl. ama. (From the verb.) A person come to rank, *viz.*: a young man who has received the head-ring, or a young girl who has taken the red crest.

NOTE.—For the latter the following word is more particularly used.

in—KEHLE, n. pl. izin. (From kehla.) A young female who has taken the red crest.

KEHLE, adv. (*See* Kehla and Kahla.) Signifying some noise made by things which are in a suspended position, as ornaments hanging or dangling around the body. Used with ukuti, *as*: ubuhlalu bake bu ti kehle, kehle, i. e.: the beads he wears make kehle! = dangle about him.

i—KEHLE, KEHLELE, and LI, n. pl. ama. Zulu*ized* from the English *kettle*, the *e* of ke retaining its English sound.

uku—KEHLEZA, v. t. (From kehle, adv., and iza, to make.)

To make a noise like kehle with some ornaments hanging around the body.

i—KEKE, n. pl. ama. (From ike-ike, come or gone off. *Tribal is* inkenke. *Allied to* iceke, open place between the native houses. *Radically one with* ukoko and ukuko.)

1. *Literally*: a place which is drawn out; *hence*, separated, divided, or intersected points or places;—2. A cell of a honey-comb;—3. Amakeke, i. e.: intersected or broken clouds, small white clouds, *viz.*: those that appear like a flock of sheep.

i—KEKEBA, n. pl. ama. (From ikeke, and iba, to separate. *Radically one with* kokoba.)

1. *Literally*: a flat piece having many cells or holes; *hence*, the honey-comb;—2.

Ikekeba leliqwa nelomakaza, i. e.: a flat piece of frozen snow or ice;—3. Any flat white dish or tray.

i—KEKEVANGA, n. pl. ama. (From keke, and vanga, to melt together. *See* Kekeba.)

1. A flake of snow, as it falls from the clouds or from the air;—2. Ice, frost, or snow melted together.

uku—KEKEZELA, v. t. *alii* KAKAZELA. (From ke-ke, *onomatop.*, signifying the noise of a hen, and izela, to make frequently. *Literally*: to pick frequently on the ground as a hen does when calling her chickens, = kalisela.)

1. To cackle; to cluck;—2. Sometimes applied to rain when it commences to fall in drops on the ground.

uku—KELEKETELA, v. *See* Kalakatela.

i—KELENGU, n. pl. ama. (From kela, drawn out, or from kala, which is radically the same; and ngu, bent of mind.)

A person who, being poor himself, has a great inclination for defrauding or taking the property of others by deception or artifice (= iqili).

uku—KELEZA, v. t. (From kela, to draw forth, and iza, to make. *Allied to* teleza.)

To turn, as a ring or a small wheel around the finger in a playful manner.

in—KEMBA, n. pl. izin. (From inke, a species of, and imba, to pick. *Radically one with* kamba, komba, and kumba. *Allied to* izembe, an axe.)

1. A very broad spear, more the shape of a native axe, which is particularly used in war for stabbing the enemy, and is, therefore, not thrown;—2. Applied to a sword.

isi—KEMBE, n. pl. izi. (*See* Kemba. *Others use* ikwence, from iko, or ikwa, drawn out, and ince, a pointed thing.)

A pick or axe. *Dialectic instead of* izembe.

i—KENCE, n. pl. ama. (*See* Kembe, i-Kwence, which is the same word.)

A mouse. *Literally*: shrew-mouse. (Ibizo lokuhlonipa izimpuku, i. e.: a name used by those who are afraid to pronounce izimpuku, i. e.: mice.)

uku—KENCEZA, v. t. (Form kence, to make a sharp noise, and iza, to make. *Dialectic* kenqeza.)

To ring; to jingle, as a bell. Used more among the frontier tribes.

in—KENEKENE, n. pl. izin. (From kenekene, *see* Kana, of ka II.)

A crying child; so called from the peculiar noise it makes.

in—KENJANA, n. pl. aman. (From inka, denoting genus or family, and injana, from inja, dog, and ana, similar, like. *Dialectic* kenjani.)

1. A kind like dogs. A name for the large kind of wild dog, of a brown colour, with a white bushy tail, and white ring around the neck;—2. A name of reproach for a thief or a bad man, whose habit is that of the wild dogs which attack the flocks of cattle, goats and sheep, and tear and kill.

uku—KENKATA, v. t. (From ka II., to put up, and inkata, 6. *Other tribes*, and also the *Xosa*, have kankata; *others*, kenketa, but less correctly. *Radically one with* konkota. *Compare* gangata.)

1. To pick a quarrel; to beat;—2. To make a great noise or fuss about a thing; to make one's head ache by quarrelling.

isi—KENKE, n. pl. izi. (From inke-inke; *literally*: the same as keke, *which see.*)

An opening, or a small place which admits light, *as*: a ku valanga umnyango u yisi-kenke, i. e.: you have not shut the door, it stands a little open on one side; *hence*, any small opening which has not been shut, or has been caused by not shutting; or any small place which has not been filled up, is unfinished.

KEPA, adv. (From ke, starting particle, and ipa, to push or pull. *Radically one with* kapa, kipa, and kupa. *See also* the use of pa, as repr. fr. It is quite the same to take it as an original verb, denoting: to give the lead.)

1. Noting a commencement or opening of a sentence, or giving consent, being well affected or well minded, *as*: kepa ma si bone wo fikana, i. e.: well, let us see if he will come. Go on, well, eh.

2. Noting an addition to some preceding part to continue the discourse: and it therefore stands between two sentences connecting them together in a direct sense, *as*: u kona e kuluma kepa a ku zwanga, i. e.: you being there, while he was speaking, but you did not understand. But, more, further.

3. Sometimes it is merely expletive, *as*: kepa u ya m'azi na? i.e.: do you know him?

isi—KEPE, n. pl. izi. Zuluized from the African-Dutch *skep*, i. e.: ship.

isi—KEPU, n. pl. izi. (From ka-ipu, or ke-ipu, plucked or pulled off. *See* epu, hlepu, qepu, &c. *Xosa*, isikewu.)

Something pulled or plucked off; a soft piece; *hence*, isikepu seliwa, i. e.: a gap, breach of a rock, or a piece broken out of the rock.

isi—KEPUKEPU, n. (From kepu-kepu. Other dialects have kapukapu and kepekepe.)

Denoting something light, as foam, sponge, &c., and more used as an adjective, dropping its nom. form, *as*: into e kepu-kepu,—kepekepe, or kapukapu, i. e.: a soft, foamy, spongy, &c., thing.

uku—KEPUZA, v. t. (From kepu, and iza, to make.) To drop a watery substance; to drop in small pieces, *as*: inkomo i ya kepuza, i. e.: the cow lets pieces of froth fall from its mouth.

uku—KETA, v. t. *(Radically one with* kata, &c., *which see. Literally*: to throw out, take out of a number. *Sis.* kheta.)

To pick out; to choose; to select from a number; to take out; to make a choice, *as*: keta ku lezinkomo, i. e.: pick out from among these cattle. (The idea is taken from the custom of driving the cattle into one corner of the cattle-fold, and letting a part pass over to the opposite corner alone, which are picked out.)

—— KETELA, qulf. fr. To make a selection or choice for, in behalf, &c.; to choose for, *as*: u m ketele uto, i. e.: choose for him something.

in—KETA, n. sing. (From keta, v.) A species of rush of which mats are made, = a choice article.

in—KETO, n. (From keta.) A choosing, picking out.

um—KETO, n. pl. imi. (From keta.) A pick; choice.

NOTE.—This word has special reference to the great festivals of the natives, such as wedding-parties, manœuvres, &c., for which purposes not only the best dresses are chosen and worn, but particularly the best oxen of each kraal are selected, and sent to the place where the party is to come together. This signifies that the parties concerned are very rich, have much food and clothing.

uku—KEZA, v. t. (From ka II., to dip or draw out, and iza, to make. *Allied to* reza. *Radically one with* kaza, kiza, koza, and kuza.)

1. To try to dip. *Obsolete*;—2. To hear a noise afar off, = into ekude, i. e.: something far off.

u—KEZO, n. pl. izin. (From keza.) A dipper; *hence*, a spoon, made of wood; a ladle.

u—KEZWANA, n. pl. izin. *(Dim.* from ukezo.) A small wooden spoon; any small spoon.

uku—KIHLIZA, v. t. (From kihli, to throw out, *radically one with* kahla, kehla, kohla, and kuhla, and iza, to make. *See* Bihli.)

To let fall a thin matter from the mouth; to froth; to foam, *as*: inja i ya kihliza, i. e.: the dog foams;—umuti u ya kihliza amanzi, i. e.: the tree discharges a watery substance.

i—KILANA, n. pl. ama. *(Dim.* from ikilo.)

A dark-brown tick, larger than the common red one, and with a visible neck.

i—KILO, n. pl. ama. (From ki, out, and ilo, stretched.)

Dialectic, instead of igilo, *which see.*

uku—KINHLA, v. t. (From ki, up, and inhla, to throw even. *Radically one with* kanhlo and kunhla. *Allied to* anhlala.)

Literally: to throw flat open; to expand or open as from a roll. Used of spreading out a mat for sleeping. A *tribal* expression.

KINA. *See* Rina.

KINI, pron. (From ku-ini, ku, prep. to, and ini, from inina, yourself, plur. *Same as* kuni. The uncontracted form is kwini.)

1. To you;—2. *Elliptic for*: enhlwini yenu, i. e.: at your house.

uku—KIPA, v. t. (From ki, out, and ipa, to push, to give. *Radically one with* kapa, kepa, and kupa. *Allied to* giba.)

1. To throw out; to bring out, *as*: kipa amanzi esityeni, i. e.: pour the water out of the vessel;—2. To take out; to give out;—3. To draw out; to extract, *as*: wa li kipa izinyo, i. e.: he drew out the tooth;—4. To cast out; to excommunicate;—5. To return, *as*: ngi ya kipa usipense kufakolweni, i. e.: I return sixpence of the halfcrown.

—— KIPELA, qulf. fr. To throw out, &c., for.

uku—KISA, v. t. Causative of ka II., *which see.*

uku—KITA, v. t. (From ki, out, and ita, to throw, shoot. *Radically one with* kata, keta, kota, and kuta. *Allied to* gida.)

To fall down upon; to fall down, *as*: itye la kita lapa emgodini, i. e.: *lit.*: a stone was shooting down in the hole here, = fell right down in the hole here.

—— KITEKA, qult. fr. 1. To get off and fall down, *as*: itye li kitekile eweni, i. e.: a stone got loose and fell down from the rock;—2. To fall down upon a heap.

KITI, pron. (From ku, prep. to, and iti, from itina, we, ourselves. *Same as* kuti, and the uncontracted form kwiti.)

1. To us; to ourselves;—2. *Elliptic for*: enhlwini yetu, i. e.: at our house.

KITI, adv. (*See* Kita.) Expressing: a sudden passing by, or a rushing down. It is used with ukuti, *as*: itye li ti kiti lapa, i. e.: a stone came rapidly down here.

uku—KITIKA, v. i. (From kiti, rushing, and ika, to get off, up, &c. *Coinciding with* kiteka.)

1. To shoot rapidly away; to come rushing down, *as*: izulu li kitikile, i. e.: heaven, or the atmosphere, rushes down, = the whole heaven comes down. This is the savage idea of: snow is falling down from heaven;—2. To fall in torrents, in streams, as heavy rain (*see* kitiza).

uku—KITIZA, v. t. (From kiti, rushing, and iza, to make. *See* Kitika, to which it is the transitive. *Radically one with* kotoza.)

To rush or carry rapidly away; to heap up, *as*: lamatye a kitizwa yimvula ekitikileyo, i. e.: these stones were washed into one heap by rain which had fallen in torrents.

i—KIWANE, n. pl. ama. The fruit of the um-Kiwane-tree.

um—KIWANE, n. pl. imi. (From the passive of ika II., kiwa, and ane, dim. form.)

Literally: a substance plucked even or soon; a name for the wild fig-tree.

uku—KIZA, v. t. (From ki, out, go off, and iza, to come, to make. *Radically one with* kaza, keza, koza, and kuza. *Allied to* reza, and to kitiza.)

1. *Primarily*: to emit watery particles; —2. To fall in fine drops; to rain in fine drops, *as*: izulu li ya kiza, i. e.: *lit.*: heaven lets out, or comes, runs out, = rain falls in fine drops, yet briskly.

i—KIZANA, n. pl. ama. (From kiza, and ana, dim. form. *Allied to* kilana.)

Literally: a place like a small drop. A name for the speckled tick.

um—KIZO, n. pl. imi. (From kiza.) A fine rain; a rain in small drops, yet plentiful.

KO, dem. adv. (An original passive form from ka I., the root uka, denoting space of time or occupation. *See* noko.)

1. There, in that place, *as*: u ko, i. e.: you (are) there;—2. It is used pertinently, *as*: ku ko abantu, i. e.: there are people who, &c.;—3. It differs from kona, as it has an indefinite, and the latter a definite, meaning, *as*: ku ko abalungileyo, i. e.: there are who are good. *See* kona.

i—KO. An original or primitive noun of a demonstrative character, and referring to an action in its abstract sense, distinguished by the nom. form uku, *as*: ukuhla ku kona ku vela amanhla iko, i. e.: to eat is necessary and power comes forth through it.

ubu—KO, n. (From ko, adv.) Presence, *as*: ba y'esaba ubuko bake, i. e.: they fear his presence.

i—KOBA, n. pl. ama. (From ka II., to go off; and uba, to separate; *literally*: that which separates from.)

1. Chaff; husk; bran;—2. The falling off of corn, *viz.*: the light or unripe corn or seed of the top of ears.

isi—KOBA, n. pl. izi. (*See* um-Koba.) A place where yellow-wood grows; a forest of yellow-wood.

um—KOBA, n. pl. imi. (From umko, denoting genus or species, and uba, separate, *see* umba, a soft tree.)

Literally: the family of soft wood. A name given to the so-called yellow-wood.

in—KOBE, n. pl. izin. (From ko, issue, and obe, nourishment; or from ikoba, *lit.*: a species of which the husks go off. *Sis.* bogobe.)

1. Legumen;—2. The edible part of leguminous plants, as maize and other corn, especially after the husks have been taken off.

i—KOBOKA, n. pl. ama. This word was first used among the frontier Kafirs, and from thence came to Natal. It is a non-Kafir word, and undoubtedly derived and formed from the Dutch *ingeboekte*, which has been the customary or legal expression among the Dutch emigrants in South Africa, for registering their slaves. And *hence*, it signifies *a slave*.

i—KOBONGO, n. pl. ama. (From kobo, drawn out separate, and ngo, bent. *Radically one with* igobongo. *See* bokondwe.)

1. A kind peculiarly bent; bent in a curved line, or like a semicircle. This is a name for cattle whose horns are bent out and back again, as in an oval shape;—2. A calabash of an oval shape;—3. A shell of an egg, particularly when broken half, or one half of the whole shell;—4. Any kind of basket of an oval shape.

um—KOBOQO, n. (From umko, drawn out, and boqo, *which see.*)

A tribal expression denoting some thick, drawn out, or round body; something unusual in shape or size.

i—KOCE, n. pl. ama. (From ko, drawn out, and ce, little, small. It is *dialectic*, and *others have* kweqe, rwece, &c. *Xosa*, iroxa.)

1. *Literally*: a drawn out, extracted small remainder. The basis being rweca, it is exclusively applied to smoking wild hemp, designating a small remainder of the full pipe which has been smoked down, and from which the fluid or sap has been extracted by smoking;—2. *Hence*, the black watery substance, the dirty fluid that remains in the pipe. (In this sense it is generally used in the *Xosa*.)

KODWA, adv. (From ka I., 9, and udwa, *see* dwa and odwa.)

1. Merely; only; singly, *as*: ngi ya kuluma kodwa, i. e.: I merely talk;—2. Nothing but, *as*: u ya lala kodwa, i. e.: he does nothing but sleep;—3. But, however, *as*: u ya sebenza kodwa a ka qinisi, i. e.: he labours, but not hard.

uku—KOHLA, v. t. (From ko, or ka II., out, off, and hla, to throw, &c. *Radically one with* kahla, kehla, and kuhla, and *allied to* gohla.)

1. To throw off; applied to the memory; *hence*, to suspend one's memory or reason, to escape the memory, *as*: lendaba i ngi kohlile, i. e.: the report has escaped me or

my memory, = I have no recollection of it;—2. To lose; to bewilder; to puzzle, *as*: inhlela i bi ngi kohlile, i. e.: the road made me unable to find, = I lost it, because I could not remember it;—3. The passive form kohlwa is in more frequent use, and its apparent irregularity arises from our mode of thinking. To forget is in this language,—to be thrown out of or off; to have the memory suspended; to be bewildered; to be at a loss; to be lost; to be unable to determine; to be in a state of uncertainty, *as*: inkosi i kulumile sa za sa kohlwa, i. e.: the chief has spoken so that we are quite at a loss (what to answer,) = we are thrown out of the possession of mind;—u ngi buza kona ngikohliweyo, i. e.: you ask me just now, when I have no recollection of it;—4. To be weak of memory; to have lost the memory of; to let go from memory; to forget; to neglect, *as*: ngi kohliwe ngumsebenzi, i. e.: I have neglected the work, *lit.*: I have been thrown into neglect by the work.

—— KOHLANISA, caus. fr. (From the obsolete rcpr. kohlana, to throw each other off.) 1. To frustrate a plan or an expectation; to disappoint; to cause mistake, error, blunder, to the contrary, *as*: i ngi kohlanisile inhlozi, i. e.: the tiger-cat has disappointed me (I expected to catch it);—2. To indispose, to alienate the mind, to render it averse to anything; to make unfavourable impressions; to disqualify; to render unfit, *as*: onina ba kohlanisa abafana, i. e.: the mothers make their boys disqualified (by spoiling them much.)

—— KOHLANISEKA, qult. fr. To find one's self disappointed; to mistake grossly; to err widely; stupidly; to be in great mistake or error, &c., *as*: si kohlanisekile ngezinto zonke ezikona, i. e.: we are in great error, or are grossly mistaken about all the things that are there.

—— KOHLELA, qulf. fr. 1. To be at a loss for, &c., *as*: ngi kohlela uto ngi hlaule ngalo, i. e.: I am at a loss for something to pay with;—2. To be uncertain about.

—— KOHLISA, caus. fr. To mislead the mind; to cause to err; to cause to believe what is false, and disbelieve what is true; to cheat, deceive, delude, beguile, defraud, wrong; to be dishonest, &c., *as*: wa ngi kohlisa ngemali yake, i. e.: he deceived me with his money.

—— KOHLISANA, rcpr. fr. To cheat, deceive, &c., each other.

uku—KOHLAKALA, v. i. (From kohla, and kala, *which see*. Some use the contracted form kohlaka.)

1. To be in a state of inability, incapability, unfitness, incapacity, deficiency, &c., *as*: ni ya si bonisa kahle kodwa si kohlakele, i. e.: you show us things clearly but we are unable to understand them;—2. To be forgetful, neglectful, &c., *as*: ngi kohlakele, i. e.: I am forgetful, ignorant.

uku—KOHLELA or KWEHLELA. (Strictly taken, the qulf. form from kohla, retaining also its original accent on kó.)

To throw out offensive matter; *hence*, to cough, *as*: u kohlela kakulu, i. e.: he has a very bad cough.

isi—KOHLELA, n. pl. izi. (From kohlela, v.) Matter which is thrown out by coughing; slime.

um—KOHLISI, n. pl. aba. (From kohlisa.) Cheater; deceiver; dishonest person, &c.

in—KOHLISO, n. pl. izin. (From kohlisa.) 1. Deceit; deception; delusion; fraud; dishonesty, &c.;—2. *Figuratively*: a designation for the ugubu, i. e.: musical calabash.

i—KOHLO, n. pl. ama. (From isikohlo.) 1. A person sitting at the left hand of a king; a steward;—2. All the houses of the royal family which are built to the left of that of the king; *hence also*, the occupants of them who are not eligible to kingly authority.

isi—KOHLO, n. pl. izi. (From kohla.) *Literally*: something or an instrument thrown away, deficient, weak. It is applied to the hand, denoting the weak hand, opposed to the right (ponsa), *hence*, the left hand, *as*: isanhla sesikohlo, i. e.: the hand of the left;—ngesikohlo, adv. to the left hand.

u—KOHLO, n. sing. (From isikohlo.) Left side. Used as an adjective, *as*: udonga olu lokohlo, i. e.: the bank of the left side, = left bank.

isi—KOHLWA, n. pl. izi. (From the passive of kohla.) A careless, forgetful, unable, deficient person.

um—KOHLWANE, n. pl. imi. (From kohlwa, and ane, similar, even.)

A state of inability, weakness, &c.; an inherent indisposition; influenza; cold, &c. (It is used synonymously with kuhlwane, but it may have been applied to a distinct disease, originally.)

uku—KOKA, v. t. (From ika-uka, to give out. *Sis.* koka.)

1. To give; to render; to pay what is due, *as*: koka imali yami, i. e.: give me my wages;—2. To pay duty, taxes, or tribute, *as*: kwo kokwa ngezizwe zonke, i. e.: all tribes shall pay taxes;—3. To contribute.

—— KOKELA, qulf. fr. 1. To give, render, pay, &c., to, for, *as*: abantu ba yi kokela izimpahla inkosi, i. e.: the people do pay goods to the chief;—or: ba kokela enkosini, i. e.: they pay to the chief. (NOTE.—The strict sense of this form is: to give

in advance; to give out forward. In the *Xosa* it is used: to go before, to lead).—2. To remunerate; to bribe.

—— KOKISA, caus. fr. To cause or make to pay; to impose taxes, duties, &c., upon, *as*: amakosi a si kokisa imali, i. e.: the authorities lay taxes on us.

um—KOKA, n. pl. imi. *alii* un–Koka, n. pl. on. *Literally*: a mass or substance drawing out in many directions; descriptive of a certain plant or weed; rape-weed.

in—KOKE, n. pl. izin. (From koka, v.) Payment; wages.

um—KOKELI, n. pl. aba. (From kokela.) A compensator; one who pays for, &c.

in—KOKELO, n. pl. izin. (From kokela.) 1. Payment for; hire; compensation, &c.; —2. Value of a thing; that which is paid for it.

in—KOKELWA, n. *Same as* in–Kokelo.

um—KOKISO, n. pl. imi. (From kokisa.) That which is demanded in payment; rent.

u—KOKO, n. pl. ok. (From koka.) *Metaph.* a progenitor; ancestor.

u—KOKO, n. pl. izin. (From uko-uko, *see* oka, to burn, scorch. *Radically coinciding with* keke, and kuko.)

1. *Properly*: a matter which has come up, or which is the result of scorching or burning a superficial part;—2. *Commonly*: a crust, *as*: ukoko lwesinkwa, i. e.: a crust of bread;—scab, scurf, &c., *as*: ukoko lwesilonda, i. .: the scurf of a sore.

uku—KOKOBA, v. t. (From koko, drawn out, gone off, and uba, to separate. *Literally*: to be in many places about. *Radically one with* kekeba. *Allied to* gogobeza.)

1. To loiter about; to lurk;—2. To creep, or go bent about, *viz.*: as a beggar; to be in a beggarly state; to be in an unsettled state, *as*: abanye se be nazo izinto zabo kanti mina ngi sa kokoba emhlebeni, i. e.: others are already quite comfortable, but as regards myself, I am still as a poor beggar in the world.

—— KOKOBELA, qulf. fr. To loiter about, to go bent about, &c., for, *as*: a ku yi ku sebenza na u kokobelani ekaya? i. e.: do you not go to work? why do you loiter away your time at home?

uku—KOKOBEZA, v. t. (From kokoba, and iza, to make. *Radically coinciding with* gogobeza.)

1. To make to bend;—2. To subdue; to make submissive, *as*: wa tukutela kwa fika omunye wa m kokobeza, i. e.: he was angry, but another came and put him down, = made him humble.

u—KOKOTI or KOKUTI, n. pl. o. (From koka, to draw out, and uti, a piece of wood.)

A kind of snake, having the appearance of a piece of wood, which has yellowish bark.

i—KOKWANE, n. pl. ama. (From kokwa, drawn out, and ane, resembling, or diminutive. *See* um–Koka.)

A certain herb growing on high-lands, which is eaten by the natives.

uku—KOLA, v. t. (From ko, issued, drawn out, and ula, to strain. *Radically one with* kala, kela, and kula.)

To give satisfaction; to like, *as*: u ya yi kola na lendau, i. e.: are you satisfied at this place. *(Seldom used.)*

—— KOLANA, rcpr. fr. 1. To please or like each other, *as*: ba ya kolana ngezinto zabo, i. e.: they please each other with their goods;—2. To deal with; to have to do with, *as*: u bu kolene naye na ngokuba a ku nike izinto zake, i. e.: have you had to do with him, because he gives you his things?—3. To be familiar with.

—— KOLEKA, qult. fr. 1. To be pleasant; to be liked; to be acceptable, approvable, recommendable; to be trustful;—2. To have sufficient, to be tired of, *as*: u kolekile ngomsebenzi, = u koliwe ngumsebenzi, i. e.: he has done sufficiently, is tired of working.

—— KOLELA, qulf. fr. To please one; to have pleasure in respect to, to believe, *as*: inkosi ni yi kolelayo injani umbala wayo? i. e.: the Lord whom you like so much how is he as to his appearance? or, how does he look?

—— KOLISA, caus. fr. 1. To make sufficient or enough; to give sufficient, *as*: wa tenga umbila wami, wa ngi kolisa, i. e.: he bought my Indian corn, and satisfied me, = paid me well;—2. To give sufficient; *figuratively*: to pay well; to make full, *as*: u m kolisile umfazi wake, i. e.: he has given his wife enough (of beating);—3. To inflict; to punish; to execute judgment or vengeance;—4. To make to have enough; to tire, *as*: ibanga li ngi kolisile, i. e.: the distance has made me tired.

—— KOLISEKA, qult. fr. To be in a state of being inflicted; to have infliction, punishment; to have so much as to feel it, *as*: ngumuntu okoliseklleyo yena, i. e.: he is a man who has had a good deal of punishment.

i—KOLANE, n. pl. ama. (From kolana. *Xosa*, kolwane.)

A confidential friend; intimate.

in—KOLO, n. pl. izin. (Diverged from inkala, *see also* isi–Kala, and therefore the *o*—in ko is broad, exactly as the English *call*. *Allied to* ugolo, umrolo, &c.)

Literally: something drawn empty, *viz.*: an excavation in a tree, *as*: ku ko inkolo emtini, i. e.: there is a hollow in the tree.

u—KOLO, n. pl. o. (Pronounced as inkolo, and derived from ukalo, elevation.)

The falco milvus; hen-hawk (called after its height).

u } KOLO, n. (From kola or kolwa, which
in } latter is more probable, the accent of *ko* being long as if it were contracted from kolwo.)

Confidence; trust; faith; belief.

isi—KOLOKOTO, n. pl. izi. (From kolo, drawn out, and koto.)

Dialectic. *See* kotokoto.

um—KOLOMBE, n. pl. imi. (From inkolo, hollow, and mbe, digged. *Xosa* um-Qolomba.) A cave; cavity; deep hollow in a river.

uku—KOLWA, v. i. (*Properly*: the passive form from kola, but of such a peculiar or idiomatic use that it requires a place like an independent verb, and the more so as kola is becoming almost obsolete.)

1. *Literally and primarily*: to be drawn up or full; to be filled; to be satisfied; to be sufficient.

This word has special reference to physical and moral feelings and principles, whether they be pleasant or unpleasant; and hence it is that quite contradictory ideas are represented by this term.

2. *In a good sense*: ngi koliwe ngumuti wa ngi puzisayo, i. e.: I am pleased with the medicine which you gave me to drink; —2. To be content with; to approve of; to trust; to believe, *as*: a ngi kolwa ngulo'muntu, i. e.: I do not trust in that man;—3. To have served, answered, or accomplished a purpose, *as*: ngi koliwe yile'nto, i. e.: I am served by that thing, *viz.*: it has answered the purpose;—4. To commend; to recommend, *as*: ba ya zi kolwa ngokwabo, i. e.: they recommend themselves, = have trust in themselves.

3. *In a bad sense*: ngi koliwe ngukuhla, i. e.: I have sufficient, enough of this food, *viz.*: I am tired, weary, disgusted, of it, displeased or discontented with it;—u koliwe ukulala yedwa, i. e.: he is tired of sleeping alone, = does not like to sleep alone any more;—wa kolwa yimikuba yabo, i. e.: he was disgusted with their manners.

Note.—From the instances given it will be seen that kolwa is usually followed by a prefix referring to the noun connected with it. Sometimes the prefix is omitted, yet understood in such a connexion.

i—KOLWA, n. pl. ama. (From the verb.) A believer.

um—KOLWANE, n. pl. ama. (From kolwa, to be confidential, and ane, repr. and dim. form.)

The taucan, or hornbill. (Some use umkokolwane, of which the first root means the *class* or *family* of the hornbill.)

in—KOMANA, n. pl. izim. (*Dim.* from inkomo.)

1. A small head of cattle;—2. A small number of cattle.

um—KOMANE, n. pl. aba. (From umko, same as um-kwe, *which see*; or-ko, issue, and emane, contr. from elemane, *see* alama.)

One closely related.

in—KOMANKOMA, n. pl. izin. (From inkoma-inkoma, *literally*: a stock. *See* inkomo.)

The genus of fern.

um—KOMAZI, n. (From koma, stand, and zi, water.)

Name of a river, south-west of the Jlovu. Probably called so from the water being up a long time every year.

uku—KOMBA, v. t. *Passive*, konjwa. (From ko, adv. there, and mba, to move from, separate from, to make. *Literally*: to separate a point from, to make a mark, sign. *Radically one with* kamba, kemba, and kumba. *Xosa*, koba.)

1. To point to a locality, *as*: wa komba ngapa, i. e.: he showed or pointed to there, thither;—2. To point to an object, or in a direction, *as*: wa komba ngesibamu, i. e.: he pointed or aimed with his gun;—3. To make a sign to another by a motion of the head or with the hand and fingers, intended as a hint.

The Perft.—kombile is particularly employed in the savage mode of counting, implying the showing or pointing with the forefinger of the right hand, which, according to the custom of counting from the little finger of the left hand upwards, stands for *seven*, *as*: imali ngapi wa ku kokela umlungu? U kombile, i. e.: how much did your master give you per month? (Answer) seven, *lit.*: he pointed with the seventh finger; or the answer is: i kombile, i. e.: seven,—referring to imali.—Izinkomo zi kombile, i. e.: seven cows.

—— Kombisa, caus. fr. 1. To point out; to show, *as*: ngi nike umuntu a ngi kombise inhlela, i. e.: give me a man to show me the road;—2. To guide; to lead, *as*: ukukombisa izinkabi, i. e.: to go before the oxen, to lead;—3. To guide or lead by the hand, *as*: ukukombisa umtwana ekulobeni, i. e.: to guide the hand of the child in writing.

in—KOMBA, n. (From komba, *see* kombile.) The seventh finger, *viz.*: the forefinger of the right hand.

i—KOMBE, n. pl. ama. (From komba.) A wing of a bird.

um—KOMBE, n. *See* Kumbe, and um-Kumbi.

um—KOMBI, n. pl. aba. (From komba.) 1. One who points; a guide; a leader;—2. The forefinger of the right hand, = inkomba.

isi—KOMBISA, n. (From kombisa.) The seventh, *as*: umhla wesikombisa, i. e.: the seventh day.

um—KOMBISI, n. pl. aba. (From kombisa.) *Same as* um–Kombi.

isi—KOMBISO, n. pl. izi. (From kombisa.) 1. The act of pointing, &c.;—2. A sign made by pointing, &c.; a hint.

in—KOMFI, n. pl. izin. (From inko, an issue, and imfi, a deadly thing, *see* fi.)

A name for a deadly or poisonous herb, probably a species of the genus colchicum. The bulb is of a yellow colour and used as an antidote for snakes, *viz.*: when the natives see a snake enter into a hole, they put the bulb into it, in order to cause the snake to bite into it, in consequence of which the animal cannot bite any more, its teeth being destroyed by the bulb.

in—KOMO, n. pl. izin. (From inko, issue, and mo, stand, estate, stock. *Radically one with* kama. *Allied to* nqoma.)

1. *Primarily*: live stock; the original and chief support; including all domestic animals, which are bred on purpose, excluding wild animals or game, as also the tame pig, &c., which the Kafir never domesticated;—2. *Chiefly*: cattle; an ox; a cow.

um—KOMO, n. pl. imi. (From inkomo.) Signifying a large fish; whale. (It is not easily ascertained in what way the natives have got this name. Many do not know it at all. Perhaps, such a she animal once stranded, and its breast was observed, which they know no better species to identify with than their cow.)

in—KOMOKAZI, n. pl. izin. (From inkomo, and kazi, denoting female.) A cow.

KONA, adv. (From ko, adv., and na, even, self, same, *see* Na; or rather a contraction of the pron. adjective ikona.)

1. *Denoting time*: now; at this moment, *as*: kona ezayo, i. e.: now, just now, he is coming, = there he is coming;—then; at that time, *as*: kona nga ku bonayo, i. e.: when, at that time when I saw you;—2. *Denoting place*: there; at that place, *as*: lapo u mi kona, i. e.: where you stand there;—3. *Denoting consequence or order*: therefore, for that reason, *as*: wa ngi biza ngi y'eza kona, i. e.: you called me and therefore I come;—4. It is used emphatically, or as stating something definite, or positive in distinction from the indefinite ko, *as*: kwo ba kona ukupika, i. e.: it will be strife there, (but: kwo ba ko ukupika, i. e.: it will be strife.)

KONA, pron. adj. (From the prim. noun iko, *which see*, and ina, self, same.)

Properly: itself; the same one; referring to nouns in uku, and used both for the Nominative and Objective case, *as*: ku kona ukuti, i. e.: it is the same saying;—si ku zwile kona, i. e.: we have heard it that same (we have heard the same thing).

As for the nom. form ikona, *see* the remark under bona,—ikona ukuti kwabantu, i. e.: it the same saying of the people.

uku—KONCEKA or KONXEKA, v. i. (From ko, drawn or put up, nca, with a point, and ika, to put, fix, &c. The last two radicals are exactly the same as in in–Ceku, one to lean upon, to hold at or with. The *Xosa* has konxa, to impede at a place, konxeka, to be impeded, and ikonco, a buckle for fastening: with both of which the chief part of isi*konkwane* radically coincides.)

Properly: to be fastened at a place, as if it were with nails or chains.

i—KONDE, n. pl. ama. (From ko, drawn out, and unde, extended. *Radically one with* kanda, *see* i–Kanda, head.)

1. *Literally*: a knob or head; used of the hip or haunch-bone, *viz.*: its knob or ball which moves in the socket or pan;—2. *Hence*, also: hips or loins, in the plr.

isi—KONDO, n. pl. izi. (*See* Konde.) A tribal difference, and the same as isikanda. Yet, it is obvious from the promiscuous use of these words—isikanda, ikonde, and isikondo,—that the latter, originally, corresponded to isikando, furnace, applying to the socket or pan, and ikonde, to the ball moving in it.

um—KONDO, n. pl. imi. (*See* i–Konde. *Radically coinciding with* umqondo, and ncondo.)

A track; a trace. More frequently used among the Frontier tribes; those of Natal use isondo and isonto.

in—KONE, n. (pl. izin. *seldom.*) (From ko, drawn out, and ine, equal, between each other or two. *Radically one with* kana, kono, kuni.)

Literally: a species drawn out in the middle (*see* umhlana); applied to cattle, or any animal, with a white stripe along the back, or with one horn bent from the middle, *as*: inkabi e'nkone, (contr. from e-yinkone,) i. e.: a white-backed ox, and whose one horn is bent in a crooked way;—inkomo inkone, i. e.: a beast with a white stripe along the back, &c.

in—KONEKAZI, n. pl. izin. (From inkone, and kazi, denoting female.)

A cow with a white stripe along the back.

isi—KONGO, n. (From an obsolete verb konga, to join at a top. *See* kunga.) *Same as* isi–Qongo, *which see.*

uku—KONGOZA, v. t. (From the obsolete konga, and uza, to make. Only *dialectic*, and the *same as* kangeza. *Closely allied to* rongoza.)

To hold up the hand for receiving something.

—— KONGOZELA, qulf. fr. 1. To put up for, *as*: kongozela isanhla ngi ku pe, i. e.:

hold up your hand that I may give you something;—2. To put up for collecting something, *as*: kongozela imvula, i. e.: *lit.*: make the rain to come into a hollow vessel, = put some vessel out for the rain to collect it;—3. To make a collection.

This word, though synonymously used with kangeza, was distinctly applied originally to things which, when put or thrown into a hollow hand, made a certain noise, just as the rain-water when pouring into a vessel. And this is the import of uza, and the signification of the sound *o*, *see* gogoza, xokozela, &c. The idea was realized when presents were given, or a collection was made for a young girl when arrived at a certain age. *See* Kunga.

in—KONHLO, n. (*Radically one with* umkanhlo, but with the only difference of the *o* sound, referring to a noise. *See* the remark upon kongoza.)

1. A great attendance and noisy; *hence*, a dancing noise;—2. A bird of prey, as large as a raven, and very noisy. It inhabits the rocks.

in—KONHLWANE, n. pl. izin. (From inkonhlo, and ane, dim. form.)

A small kind of plant covering low or moist places.

in—KONJANI or NE, n. pl. izin. (From inkomba, and ane, dim., *lit.*: a small pointer; or, from umkombe, = kumbe, a trough, identified with the house of the swallow.)

A swallow; *particularly* the genus or family of swallows, (hirundo urbica.)

KONJE, adv. (A contraction from kona, *which see*, and nje, so.)

Just now; just so, *as*: ngo buya konje, i. e.: I shall return immediately. Used of inferior tribes, others use kona manje.

KONJISWA. Passive form of kombisa.

in } KONKA, *see* Nkonka.
u }

in—KONKO, n. pl. izin. (From inko-inko, drawn out or up.)

A species of strong grass for making coarse cords to bind bundles of wood with.

isi—KONKO, n. (*See* inkonko.) A place where the inkonko-grass grows.

in—KONKONI, n. pl. izin. (From konko, drawn out, dipped; and oni, extracted from nyoni, a bird.)

1. A sea-bird, known for catching fish, much like the in-konhlo, and perhaps only a tribal difference;—2. The gnu. This is a wrong application made by those who neither have seen the gnu, nor know what it is; others who have had an opportunity of seeing it, identify it with the unkonka, *viz.*: by inkonkani, from inkonka, large antelope, and ani, identical; just as bejani, &c.

uku—KONKOTA, v. t. (From ko-nko, rather *onomatopoetic*, signifying the hollow sound of the barking of a dog, and uta, to pour, shoot, throw. *Radically one with* kenkata.)

1. To bark, of dogs;—2. To threaten to bite.

—— Konkotisa, caus. fr. To cause to bark.

uku—KONKOZA, v. t. (From konko, *onomatop.*, *see* konkota, and uza, to make. *Allied to* hlokoza, &c.)

To sound; to make a hollow noise, *as*: umfula namanzi a ya konkoza, i. e.: a river or water makes a great noise.

isi—KONKWANE, n. pl. izi. (From ko-nkwa, drawn out, to be drawn even. *See* konceka, bankwa, &c.)

1. *Literally*: an instrument or tool for drawing into breadth; *originally*, a wooden pin for expanding a skin with;—2. *Hence*, any nail, pin for fastening; a peg, wedge.

i—KONO, n. (pl. ama. *seldom.*) (*See* umkono.) Support; supply, *as*: ikono lokuhla, i. e.: support of food.

isi—KONO, n. pl. izi. (*See* um-Kono.) An ornament for the arm; applied to rings of brass or ivory.

um—KONO, n. pl. imi. (From ko, drawn out, and uno, even, or repr. sense. *Radically one with* kana and kuni. *Allied to* gono. In the *Suaheli*, *Nika*, and *Kamba*, it is mukono, i. e.: hand.)

The arm.

uku—KONONA, v. i. (From ko, out, and nona, *radically one with* nana, to correspond, to answer; but the form is a diminutive, denoting a succession of very small sounds or noises. *See* rana.)

1. *Primarily*: to chirp;—2. To murmur, applied to human beings; to be discontented.

isi—KONONO, n. pl. izi. (From konona.) A chirping; a chirper; applied to some species of birds, as the finch, and to crickets. (*See* hlonono and ronono.)

u—KONOTI, n. *Dialectic.* *Same as* Gonoti.

um—KONTO, n. pl. imi. (From ko, drawn, and nto, with a shoot or throw; or from umkono, arm, and to throw.)

1. *Literally*: a mass drawn to throw with; or *properly*: a genus for throwing, thrusting; *hence*, spear;—2. A substance for the spear, (*metaph.*) a cow or ox to kill; or anything for support (*see* ikono.)

uku—KONYA, v. i. (From ko, draw out, and nya II. to press together, to force, bring out, &c. *Radically one with* kanya, and with the two first radicals of konona.)

1. To bellow, *as*: inkabi i ya konya i. e.: the ox bellows;—2. To neigh; to utter the voice of a horse, *as*: ihashe li konyile, i. e.: the horse has neighed.

um—KONYA, n. pl. imi. (From konya.) 1. *Literally*: a living being which brings out a certain noise; applied to a kind of small locust which makes a chirping noise; —2. Some noise, scream, or voice heard at night-time, but not known of what creature, and looked upon as a bad sign or omen.

in—KONYANA, n. pl. aman. (From konya, and ana, dim.; or, dim. from inkomo, cattle.) 1. A calf;—2. Any young animal, as a foal, a kid, &c.

isi—KONYANA, n. pl. izi. (From konya, and ana, dim. form. *Coinciding with* konona.) *Properly*: the class or collection of chirpers; applied to small locusts before they have wings, and making a great noise in that state.

uku—KONYULUKA, v. i. (From konya, and uluka, to bring out or up straining.) To make a violent effort to vomit; to heave violently; to retch.

uku—KONZA, v. t. (From ko, gone out, or the dem. adv., and iza, to come, to make. From the *Sis.*, which has kona, it would appear that the etymology of ko, or kona, dem. adv., and za, is the right. *Literally*: to come there, at that place, to stop.) 1. To go to wait on; to attend to, *as*: u ya ku konza enkosini yake, i. e.: he is going to serve with his chief;—2. To serve; to act as a minister of; to perform official duties to, *as*: u ya yi konza inkosi yake, i. e.: he does service to his chief;—3. To attend to the command or request of another, *as*: wo konza indaba ekaya, i. e.: you must inquire how matters are going on at home, = pay a visit for me at home.

—— KONZELA, qulf. fr. To serve, minister, or attend for. This term is *idiomatic*, expressive of courtesy, *as*: wo ngi konzela kuye, i. e.: remember me to him; give my regards, compliments, or greetings to him; *lit.*: do for me a service with him.

—— KONZELANA, rcpr. fr. To serve, minister, &c., each other.

—— KONZISA, caus. fr. To cause to serve, &c.; to employ one for service; to give a duty to do.

um—KONZI, n. pl. aba. (From konza.) A servant; a waiter; minister; priest.

in—KONZO, n. pl. izin. (From konza.) Service; ministry.

u } KOPE, n. pl. izin. (From ko, out
in } or up, and upe, passing, pulled, thrown.) The eyelash.

uku { KOPOLOTA, } v. t. (From ko, up,
{ KOPOLOZA, } po, pulled, brought, lo, forth, and uta, to throw, pour, or uza, to make. The first three radicals are one with kupula, to bring up from under. *See* kupa, and umlota.) *Properly*: to bring up scraped particles, *as*: kopolota uselwa, i.e.: cut up a calabash, *viz.*: cut off its head, in order to bring or throw out its internal parts (= scrapings).

in—KOSANA, n. pl. izin. (From inkosi. *Dim.*) A small chief; a petty chief.

in—KOSAZANA, n. pl. izin. (From inkosi, and azana, *see* kazana, female sex, and intombazana.) A chief's daughter; a princess. (This word includes or represents the idea of—"chief female of the whole sex," and on that account a certain honour is paid to the princess, *viz.*: every girl of her age must wait with marrying until the inkozana first is married; and if a girl should act to the contrary, she commits a crime thereby.)

in—KOSI, n. pl. izin. (From inko, = genus, issue, and usi or osi, from the root usa, to combust, = tjisa, to burn. *See* usi, smoke; osa, to burn, to roast; inyosi and udosi, the same root, i. e.: burning; as also, fusa, and tusa, brown. *The literal sense is*: an order of burning, or an issue of burning; and there is little doubt, that we have the idea of a priest in the king, one who made a burning or sacrifice, as also, who was the source of all good things, which are generally expressed by the root usi, isi, &c., *see* sa, se, si, &c. The American Indians have inkas, chief. *Sis.* khosi.) 1. A chief; the head, or principal person of a tribe or family;—2. A king; emperor; prince; sovereign;—3. A chief; a commander, who has the first rank or place, and to whom others are subordinate; a governor.

According to the Kafir-idea the chief is to be a source of all things his people need for life and health. He has not only to provide for and to protect their lives, but also to care for their health, by procuring doctors, and keeping a good store of all kinds of medicines at his residence. This all is included in the explanatory term: inkosi yinto emnandi, i. e.: an inkosi is something very kind and good; *or*: inkosi i yibele lomhlaba, i. e.: the inkosi is a nurse of the land (*lit.*: a breast from which all draw). And whenever a kindness is shown any one, the receiver will express his gratitude to the giver by saying: inkosi, or, u yinkosi, i. e.: you are an inkosi,—or call him "his inkosi." Or, whenever the Kafir asks or entreats another to show an act of kindness and mercy, he does it by reminding or telling him simply "u yinkosi," i.e.: you are an inkosi.

ubu—KOSI, n. (*See* in-Kosi.) 1. The highest office of rank; kingship;—2. The place of honour or command; chieftainship;—3. Majesty; the highest glory;—4. Dominion; the right of governing; rule; sway; reign; kingdom;—5. The highest state or degree of goodness, kindness, and mercy.

um—KOSI, n. pl. imi. and ama. (*See* in-Kosi.) 1. Power; force (military), *as*: inkosi i nomkosi omkulu, i. e.: the chief has a great military force;—2. Ukuhlala umkosi, i. e.: to exercise or parade the military force;—3. Ukuhlaba umkosi, i.e.: to call the forces under arms (*see* hlaba), which is a general custom, consisting of a scream, or shrill call, *as*: hih, hih i ngena, = halloo, danger! *lit.*: halloo (the enemy—impi—) comes in! (This custom is also practised on occasions of frolic, as in dancing, and is usual with the women, who, by their "hih-hih ingena," try to stir up the men to a more lively interest in the engagement);—4. *Hence*, festival; occasion of frolic; comprising both military and domestic.

The plur. amakosi signifies *powers*, comprehending civil, political, and ecclesiastical authorities, (but no military,) *as*: amakosi a pata umhlaba, i. e.: civil authorities, *lit.*: powers exercising the right about the land;—amakosi abelungu, i. e.: authorities of the civilized people, = political powers;—amakosi a ngabafundisi *or* abafundisi, i. e.: authorities of the educating people;—and if the term—amakosi amabuto, i. e.: authorities of the soldiers,—is used, it does not refer directly to military power.

in—KOSIKAZI, n. pl. izin. (From inkosi, and kazi, denoting female.)

A wife of a chief, king, &c.; a queen; chieftainess.

uku—KOTA, v. t. (From ko, up, at, and uta, to pour, throw. *Radically one with* kata, keta, kita, kuta, cota, &c.)

1. To scrape; to lick; to lick up, *as*: inja i ya kota isitya, i. e.: the dog licks the dish;—2. To lick with the tongue or with the fingers; to scrape together, as food.

—— KOTANA, recpr. fr. To lick each other.

—— KOTELA, qulf. fr. 1. To lick for; to lick away;—2. To like one and refuse or dislike another thing, *as*: u kotela emazwini ake, i. e.: she licks at his words, = takes from them that only which she likes.

i—KOTA, n. (From kata, v.) A licking.

in—KOTA, n. pl. izin. (From the verb.) Something used for licking; *hence*, a signification of the fore-finger of the right hand.

isi—KOTA, n. pl. izi. (From the verb.) 1. *Literally*: a place where something is to be licked, or where something of that kind grows; applied to old grass of which the cattle eat or lick off the points in the winter-season;—2. *Hence*, dry grass; hay.

uku—KOTAMA, v. t. (From kota, and ima, to move, to stand. One with qotama.)

1. *Literally*: to move in a licking position;—2. To stoop; to bow down, *as*: wa kotama ukutata uto emhlabeni, i. e.: he stooped to take up something from the ground.

—— KOTAMELA, qulf. fr. To stoop; bow down toward, before, &c., *as*: kotamela endodeni yako, i. e.: stoop down, humble yourself, before your husband. (The sense of stooping has originated from licking the feet of superior persons.)

—— KOTANISA, caus. fr. To humble.

i—KOTAMO, n. pl. ama. (From kotama.) *Literally*: a place bent forward; descriptive of the jutting part of a Kafir-hut above its entrance.

um—KOTI, n. pl. imi. (From kota.) *Literally*: a licker, and signifying the fore-finger of the right hand, *same as* inkota.) It is chiefly used in counting, equivalent to the umkombi, *as*: wa ngi koka ngomkoti, i. e.: he gave me seven shillings per month.

in—KOTO, n. pl. izin. (From kota.) A licking (with the tongue); a point at which licking takes place.

isi—KOTO, n. (From kota.) A right tributary of the Umvoti not far from the sea.

isi—KOTOKOTO, n. *alii* KOLOKOTE. (From koto-koto, from the simple kota, to scrape. *See* isi-Kuta.)

1. *Literally*: scrapings; applied to the inward fine bark, or texture, of a certain kind of fern used for binding mats;—2. The matter of this plant; the leaves of which are about one foot long, and very broad, and when beaten emit an adhesive matter used by the natives as soap for washing. When it has got dry it appears like ear-wax, and is worn by some in the ear-holes;—3. *Hence*, *figuratively*; for ear-wax itself (*see* gonogono).

in—KOTOTO, n. pl. izin. (From ko-to-to; *others have* kotjotjo, from ko-tjo-tjo, *onomatopoetic*, signifying the noise of a wild pig; this is particularly the case with the two last exclamations, and the first indicates rather the genus—inko.)

Literally: a genus or family which makes to-to; a wild pig; a pig or hog in common. (It is an izwi lezifazi,—women-word.)

u—KOTOTYENE or KOTETYENI, n. pl. o. (From kota, licked, and etyeni, at a stone, from itye.)

A kind of spotted lizard next in order to the salamander, and living under stones, whence its name.

uku—KOTOZA, v. t. (From kota, and uza, to make, of little things, remainder; or, from ko, up, at, and toza, to throw together. *See* teza, and toza, roroza, &c.)

1. *Literally*: to scrape together the remainder; applied to gathering the ears, &c., which reapers have left behind;—2. To collect; to glean, *as*: sa libala ukukotoza namhla, i. e.: we spent the day in gleaning a few ears; or, a few little things.

isi—KOTOZI, n. pl. izi. (From kotoza.) One who is gleaning.

isi—KOTOZO, n. pl. izi. (From kotoza.) 1. The work or labour of gleaning;—2. The collection made by gathering little things; applied also to plants collected for medical purposes.

uku—KOTULUKA, v. t. (From kota, and uluka, to go loose. *See* Kutuka, &c.)

Literally: to scrape loose; to get loose as a texture; to loosen, *as*: ukuhla okutjeleyo embizeni ku kotulukile, i. e.: the food which was burned to the inside of the pot has got loose.

uku—KOTULULA, v. t. (From kota, and ulula, to strain or make loose. *See* kotuluka.)

To scrape loose; to loosen a texture, *as*: kotulula ukuhla okutjeleyo embizeni, i. e.: scrape the food loose which is burned to the pot.

uku—KOTULUZA, v. t. (From kota, and uluza, or from kotula, *see* kutula, and uza, to make. *See* kotoza.)

1. To scrape together little parts; to collect little things, e. g.: ukuhla ku ya kotuluzwa uma kupelileyo ku sekuncinyaneni embizeni, i. e.: the food is scraped together when it is so far done as to be in small or little scraps in the pot;—To take together, *as*: kotuluza ukuhla kwonke u nga m shiyeli omunye, i. e.: scrape all the food together and leave nothing for the other;—3. To clean by scraping, *as*: kotuluza amafuta a setafeleni, i. e.: scrape the fat off from the table, = wash it off by rubbing;—4. To take off; to remove by rubbing, *as*: kotuluza udaka olu sengutyeni, i. e.: rub off the dirt which is on your dress.

uku—KOVA, v. i. (From ko, up, at, and uva, to come, to feel, to be soft. *Allied to* koba, qova, &c.)

Primarily: to sit upon the hams, = on a soft substance; to cower; to squat; to sit in a squatting position, so as to get up every moment.

isi—KOVA, n. pl. izi. (*See* u-Kova.) A place where the banana grows; a banana-garden.

isi—KOVA, n. pl. izi. (From kova, to cower. *Coinciding with* isiqova.)

An owl; called after its way of sitting upon one heap.

u—KOVA, n. pl. izin. (From the verb.) The banana-tree; so called from its growing one upon the other, as if in a squatting manner.

um—KOVOTI, n. pl. imi. (From kova, to come up, and uti, a little thorn or pin.)

A wild rose-tree with long thorns, its blossoms or roses resembling the flower of the ukova-tree.

in—KOVU, n. sing. (From kova, to come out, = to flow out.)

1. Broth or soup of vegetables, especially of pumpkin when cooked;—2. Sap of vegetables, and trees.

um—KOVU, n. pl. imi. (From kova. Connected with isikova, owl. *See* Govu.)

Umkovu ku tiwe ngumuntu o ke wa fa wa buya, wa vuswa ngumtakati, kwa sikwa ulwimi lwake u hamba u budiza,—ku tiwe kwa fika umkovu, i. e.: the kovu is said to be a man who once was dead, but was raised again by a witch or sorcerer, and his tongue having been cut off he goes about babbling,—and then it is said that umkovu appeared or came up. *Hence*: a noise; spectre; hobgoblin.

in—KOWANE, n. pl. izin. (Dim. form ikowe.)

A white mushroom smaller than the ikowe, containing dust or mould.

in—KOWANKOWANE, n. pl. izin., *alii* Konkowane. (From inkowa or inkowe—inkowane, at present pronounced—Koankowane.)

Literally: a species of the small sort of mushroom. Some of them are poisonous.

i—KOWE, n. pl. ama. (From iko, come up, and e, prim. form of ia, to go, with w, euphonic. *Allied to* inkobe.)

Literally: a genus of family or shooting up,—the roots indicating the quick coming up; applied to cryptogamic plants of the order of fungi. The largest kind of mushroom.

u—KOYO, n. *Dialectic*: *same as* ukolo, hen-hawk.

i—KOZA, n. pl. ama. (From ko, come up, drawn, and uza, to make a noise, denoting the flaring noise of a flame. *Radically one with* kaza, kiza, kuza, and the same roots of lokoza, tokoza, &c. *Compare* boza.)

A sudden burst of flame or lightning, *as*: ku telwa amafute emlilweni ku bonwe ikoza, i. e.: when fat is poured into the fire, a flash of flame is seen;—2. A flash, *as*: ikoza lesibamu, i. e.: a flash, explosion of a gun.

isi—KOZI, n. pl. izi. (*See* Koza; but directly derived from umkozi.)

Parentage; referring to the line of the umkozi.

u—KOZI, n. pl. o. (*See* Koza, of which it is personified.)

Literally: a flasher, designating a kind of vulture or falcon; so called from its quick rushing down on its prey, and feeding on all kinds of living things, as kids, lambs, fowls, &c.

um—KOZI, n. (pl. imi. *seldom.*) (*See* i-Koza. *Allied to* umkosi.)

Literally: a flasher or robber, but applied *metaphorically*. A name or term of politeness between parents in law; *viz.*: the mother-in-law of a woman is called by the father of the latter umkozi, to signify that she is the cause of his daughter being taken away by her son.

u—KOZO, n. pl. izin. (*See* Koza. *Allied to* ikasi, and kasa.)

A matter included in a shell which bursts open; *hence*, a kernel. (In common use among the frontier tribes.)

KU, pers. pron. (From u, substitute for the second pers. sing., and extracted from the nom. form umu, but supported by the preposition ku. *See* kuwe, and wena.)

Thee; you; object. case of *u*, substitute, thou. It is always placed or inserted between the substitutes, or auxiliary verb, and the predicate verb of a sentence, *as*: ngi ya ku tanda, i. e.: I do you or thee love, = I do love you; ngi ku bone, i. e.: I thee you have seen, = I have seen you.

KU, prep. (Extracted from the nom. form uku, *which see.*)

1. To. It is prefixed to every part of speech with which it is to be connected, and if the word to which it refers commences with *u* or *o* coalition takes place, *as*: ngi kuluma kumuntu—from ku-umuntu,—koyise, i. e.: to their fathers,—from ku-oyise; but, before all other vowels, its *u* is sharpened into *w*, *as*: sa beka kwisilo,—kwabantu,—from ku-abantu, &c.

2. From; of, *as*: sa puma kubaba, i. e.: we went out from our father;—si vela kwamanhlovu, i. e.: we come from the Unhlovu tribe;—umuntu wa kuti, i. e.: a man of from us, = a man of or from us.

3. In; at, with, *as*: nga m bona ku lenhlu, i. e.: I saw him at that house;—into yame i kuye, i. e.: something of my goods is with him. [NOTE.—In these senses the *u* of ku retains its sound in all cases, *as*: u temba kubantu, i. e.: he hopes in the people (from ku-abantu.)]

4. Beyond; denoting comparison, *as*: umkulu kuye or ku yena, i. e.: she is greater than he is;—u namanhla kweli 'hashe, i. e.: you are stronger than this horse.—Sometimes the prep. *na* follows, *as*: u hlakanipile ku nendoda yake, i. e.: she is more clever than even her husband is.

KU, substitute pron. (Extracted from the nom. form uku, *which see. Compare* ko, dem. adv.)

That; it; referring to nouns in uku, *as*: ukuhla ku lungile, i. e.: food it is good.—It is also used in the object. case, and placed as all substitutes immediately before the predicate verb, *as*: ukuhla a ngi ku nikwanga, i. e.: food I not it have been given, = I have not been given it, or that.

When it connects another noun or pron. with its principal in a gent. case, its *u* is compressed into *w*, *as*: ukuhla kwake (from ku-ake), i. e.: the food it of him;—ukutenga kwomuntu (from ku-a-umuntu), i.e.: the trading it of a man.

u—KU, pri. n. (From the root uka, *see* ka I., denoting acting or moving toward, to start.)

It is used as the abstract nom. form, or a sign for the infinitive of a verb, denoting: to, in order; for to, in order that, &c., *as*: si funa ukuzwa, i. e.: we like to hear;—w'eza ukubona, i. e.: he came for to see;—wa tjaywa ukulunga, i. e.: he was punished in order that he should become better;—ukubona kwake, i. e.: his beholding, &c.

uku—KUBA, v. t. (From ku, prep., and uba, to separate. *Radically one with* kaba, &c. *Allied to* guba, and quba.)

To hoe; to hack. *(Seldom used.)*

—— KUBEKA, qult. fr. 1. To drive, push, strike, or knock against, *as*: wa kubeka etyeni ngonyau, i. e.: he knocked with his foot against a stone;—2. To stumble, *as*: ngi kubekile enhleleni, i. e.: I fell over something in the road.

—— KUBEKISA, caus. fr. To cause to knock or stumble; to lay something in the way; to obstruct so that one knocks against a thing.

i—KUBA, n. pl. ama. (From the verb.) A kind of hoe; hatch. *Tribal.*

isi—KUBA, n. *(See* i-Kuba.) Some sort of hoe or pick (contemptuously); *hence*, an old hoe or pick.

um—KUBA, n. pl. imi. (From the verb, the original action of which regularly recurred, or, was repeated. The *Xosa*, umkwa, and *Sis.* mokhoa, are contracted forms.)

Custom; habit; practice; fashion.

uku—KUBALA, v. t. (From kuba, to hoe, and ila, to strain. *Radically one with* kubula, gubula, and *coinciding with* qubula.)

1. To wound slightly, not dangerously, or in a deadly manner, *as*: u kubele, i. e.: he is slightly wounded;—2. To have pain of a wound, *as*: inxeba li kubele, i. e.: the wound throbs. (It is in tribal use instead of kubula, *which see.*)

i—KUBALO, n. pl. ama. (From kubala.) A kind of plant, a creeper with broad, brown, or reddish leaves, which are used for tanning. (Named after a red wound.)

in—KUBELE, n. pl. izin. (From kubala.) An individual who is wounded, not dangerously.

KUBI. A term composed of ku, it, and bi, bad, *as*: ku bi kumi ngi ku bone lapa, i. e.: it is bad, unpleasant to me that I see you here. (*See* bi.)

KUBILI, adv. (From ku, prep., and bili, two. *Xosa*, kubini.)

In two; in two parts, *as*: y'ahlule kubili lento, i. e.: divide that in two.

uku—KUBULA, v. t. (From kuba, and ula, to strain, or from ku, and bula, = bili, and thus *radically coinciding with* kabili, the second time. The *Xosa use* gubula, to turn up the ground with a plough, which favours the first derivation. *Literally*: to move to a separate action.)

To sow or plant a second time, anew. The word applies to the custom of putting second seed into places where the first has not come up.

KUCU, adv. (From ku, prep., to, and ucu, top, extreme, last. *Radically one with* koce. *Allied to* isiqu, end.)

To the last; entirely. Used with ukuti, *as*: wapuza umuti kwa pela ku ti kucu, i. e.: he drank the medicine and it was finished to the last drop;—b'emukile abantu bonke ba ti kucu, i. e.: all the people had gone to the last too.

uku—KUCULULA, v. t. (From kucu, and ulula, to loosen. *Coinciding with* kotulula.)

To scrape away or off to the last bit, &c., *as*: kuculule lezi 'zinto zonke ebusweni bomnyango, i. e.: remove all these dirty things from before the door.

uku—KUCUNZA, v. t. (From kucu, and enza, to do, make. It coincides *radically* with the term kuncozane, it is a little, few.)

To make use of the last; applied exclusively to times of famine when people are consuming their last, or the least articles of food.

KUDALA, adv. (A short term from ku, pron., and dala, old.)

Of old time, *as*: kwenziwe kudala loku, i. e.: this has been done of old, or from old time.

isi—KUDE, n. pl. izi. (From ku, prep., and de, long. *Others have* gudi.)

A species of strelitzia. (*Amabaca.*)

uku—KUHLA, v. t. (From ku, prep., and hla, to throw. *Radically one with* kahla, kehla, and kohla. *Allied to* guhla.)

To scrape; to rub at or from; to rub off; applied particularly to the preparation of skins for clothing, by making them wet and rubbing them with aloe-leaves, or other prickled things, *as*: yi kuhle kakulu lendau eqinileyo, i. e.: rub it particularly down that hard place.

—— KUHLEKA, qult. fr. To become rubbed, *viz.*: soft, *as*: isikumba si kuhlekile, i. e.: the skin has become soft by rubbing.

—— KUHLISA, caus. fr. To help to rub.

um { KUHLANE, } n. pl. imi and izi.
isi { KUHLWANE, } (From kuhla, and ane, dim. or repr. form. *Radically one with* kohlwane.)

A certain weakness or disability in the human body from the effect of cold. (The noun in *isi* refers to something like that indisposition, not in such a degree.)

um—KUHLU, n. pl. imi. (From ku, up, and hla, thrown, shoot. *Coinciding with* guhlu.)

A sort of high tree growing in watery places; a kind of umdoni, *water-boom* (Dutch). Its bark is used by the natives for dysentery.

uku—KUHLUKA, v. i. (From kuhla, and uka, to come or go off. *Radically one with* kahluka. *Allied to* guhluka, puhluka, &c. *Compare* kahleleka.)

To become rubbed or scraped; to fall down and be hurt, *as*: ba baleka bobabili wa ti omunye wa kuhluka, i. e.: they both ran and the one fell and hurt himself, rubbed off the skin at some part of his body.

—— KUHLUKISA, caus. fr. To cause by pushing, &c., that one hurts himself.

uku—KUHLUZA, v. t. (From kuhla, and uza, to make. *Allied to* guhluza.)

1. To rub or scrape a surface until fibres appear; to make a surface woolly by rubbing, *as*: ukukuhluza isikumba, i. e.: to make the fleshy side of a skin fibrous or woolly;—2. To rub the surface until an eruption is produced, *as*: ukukuhluza isihluzi, i. e.: to produce an eruption at the thigh of the leg;—3. To scrub, scour, or clean, *as*: kuhluza lembiza, i. e.: scour this iron pot clean, *viz.*: until the white of the iron appears;—4. To curry-comb, as a horse.

i—KUHU, n. pl. ama. (From ku, drawn out, and hu, *which see*, as also huma.)

The fruit of the umkuhu-tree.

um—KUHU, n. pl. imi. (*See* i-Kuhu.) A species of wild fig-tree. (*See* kiwane.)

u—KUKO, n. pl. izin. (From ku-ko, drawn out from, or at. *See* koko.)

A mat, running at one end into an oval shape. It is exclusively used for sleeping upon; *hence*, the word is applied to a bed.

in—KUKU, n. pl. izin. (*Onomatopoetic*, expressing the sound of fowls. *Sis.*: mokuku.)

The fowl.

uku—KUKUKA, v. i. (From uka-uka-uka, to go off, off or away, away, denoting a gradual but rapid moving away.)

To wash away; to drive away, *as*: umpongolo u kukukile ngemvula enkulu, i. e.: the cask has driven away during the great rain.

uku—KUKULA, v. t. (From kukuka, by ula, to strain.)

1. To wash away; to pass or carry away with rapidity, *as*: amanzi a kukulile ensimini, i. e.: the water has swept away much from the garden;—2. To rake off; to harrow away, *as*: kukula izibi, i. e.: rake away the weeds;—3. To rake off; to lower an elevated place, *as*: kukula umhlabati ngefotjolo, i. e.: take away the soil with the spade.

—— KUKULISA, caus. fr. 1. To cause to drive or wash away, *as*: amanzi a kukulisile ukuhla ensimini, i. e.: the water has driven away the food out of the garden; 2. To take away by sweeping or driving, *as*: wa yi kukulisa inkomo yami nezake, i. e.: he took my cow away, or with him, when he drove his away.

um—KUKULA, n. pl. imi. (From the verb.) A small rivulet running when rain has fallen;—rushing rain-river.

isi—KUKULA, n. pl. izi. (From the verb.) A torrent.

isi—KULULO, n. pl. izi. (From kukula.) An instrument for raking or harrowing; a rake; a harrow.

uku—KUKUMALA, v. i. (From ku-ku, up-up, and mala, to rise from a stand, level, or condition.)

1. To swell; to rise; to increase, *as*: amabele uma apekiweyo a kukumele, i. e.: corn when cooked is swollen up;—2. To blow up; to dilate, extend, or expand a bodily dimension, *as*: inyoka i kukumala nxa i sukela umuntu, i. e.: a snake blows itself up when attacking somebody;—3. To be puffed or bloated up with anger or pride, *as*: u kukumele futi ngamanhla ake, i. e.: he is puffed up very much on account of his strength.

—— KUKUMALISA, caus. fr. To swell; to make to swell up; to blow up; to puff; to bloat.

uku—KUKUMEZA, v. t. (From kukuma, and iza. *See* Kukumala.)

1. *Literally*: to make proud: to make to indulge in pride, *as*: musani 'kukuluma loku kuye ni ya m kukumeza, i. e.: you must not talk that to him, you will make him proud;—2. To pride one's self; to indulge or make use of pride; to puff one's self up, &c.

in—KUKUZANA, n. pl. izin. (From in-kuku, and zana, *which see*, as also inkazana, &c.)

A young female fowl.

in—KUKWANA, n. p. izin. (*Dim.* from inkuku.) A small kind of fowl; a small hen, &c.

uku—KULA, v. i. (From ka, to come up, and ula, to strain. *Radically one with* kala, kela, &c. *Allied to* gula.)

1. To grow; to grow up; to enlarge; to increase;—2. To become great; to advance in bulk or stature, *as*: umtwana u ya kula, i. e.: the child is growing.

—— KULELA, qulf. fr. 1. To grow forth, on; to grow, to advance, to a certain extent, *as*: inkonyana i se i kulile, i. e.: the little calf is already grown to a certain size. (This sense implies a state before birth as well as after.) 2. Ukuzikulela, i. e.: to grow or improve by itself, for its own benefit, &c.

—— KULELANA, rcpr. fr. To grow up together.

—— KULISA, caus. fr. 1. To make to grow or become great, *as*: imvula i kulisa ukuhla, i. e.: the rain makes the vegetables to grow;—2. To make great; to magnify; to extol; to raise in estimation, *as*: umkake u ya m kulisa kakulu, i. e.: he extolled his wife very much;—3. To bring up; to nurse; to feed and clothe, *as*: u m kulisile ubabakazi, i. e.: his uncle brought him up.

u—KULA, n. pl. izin. (From the verb.) Weed, *as*: insimi i nokula oluninzi, i. e.: there are many weeds in the garden.

in—KULATI, n. *Dialectic.* *See* Gulati.

uku—KULEKA, v. t. (This is, *properly*, the qult. form of kula, but being of peculiar importance, it requires a place of its own. The additional root, ika, retains its primary sense of fixing, putting, &c., and *the literal sense is*: to fix or put greatness or growth. *Analogous to* aluka II., eyeka, &c. *Allied to* koleka.)

1. Ukukuleka inkonyana, i. e.: *lit.*: to give growth to a little calf, which is obtained by allowing it to be tied by one foot in the house until it has acquired a certain degree of strength.

2. Ukukuleka umuntu, i. e.: to make obeisance to a man, which is manifested by an act of respect or reverence, either by an inflection of the knees, or lifting up the right hand,—the palm turned to the person concerned. *In general*, it implies the salutation "umgani" (*which see*, No. 2.), which the stranger says, while bowing with his knee at the door of any house into which he wishes to enter; and after this act of courtesy he is permitted to enter. Or, it is the term a traveller uses when meeting another, or anybody.

3. Ukukuleka inkosi, i. e.: to make obeisance to a chief or king,—this, originally, consisted in falling upon the knees before him, and taking hold of one foot of his, while a strain of praises was bestowed upon him. The usual salutation begins

with: bayeti, umgani, inkosi yezulu nomhlaba—majesty, lord and chief of heaven and earth,—wena umnyama, u nga ngokuhlwa—you are the darkness and like the evening (i. e.: unchangeable and terrible to your enemies),—u nga ngezintaba—you are like the mountain (inaccessible and beyond reach)—wena u hla kakulu—you are consuming greatly (your enemies)—wena u kula be libele,—you have grown up while others remained behind, &c.;—4. *Hence also*: to honor; to worship; to respect, *as*: abantu ba kuleka um Pande, i. e.: the people worship Pande;—5. To be great in power, excellence; to be supreme, illustrious, admirable, *as*: inkosi i kulekile, i. e.: the chief is supreme.

—— KULEKELA, qulf. fr. 1. To pay respect to, for something;—2. *Hence*, to supplicate; to pray; to plead, *as*: e be za kukulekela inkosi uto, i. e.: he came to ask the chief for something; or—e be za kukulekela enkosini uto, i. e.: he came to ask something from the chief;—3. Ukuzikulekela, to pray for one's self, ukumkulekela omunye, to pray for another.

—— KULEKISA, caus. fr. 1. To try to worship, honor, respect, &c.; to engage in worship, &c.;—2. To glorify; to show forth the greatness, power, excellency, supremacy, &c.

isi—KULEKO, n. (From kuleka.) 1. The act of showing respect, reverence, &c.;—2. The honor, respect, worship, &c., itself.

in—KULELWANE, and KULELANE, n. pl. izin. (From kulelana.)

1. *Literally*: something which has grown up or become great with one; applied to a *durable* article, to a thing *lasting* long without wearing out;—2. A countryman; one who has grown up with another in the same country.

i—KULU, n. pl. ama. (From kula.) *Literally*: a great number, *viz.*: hundred.

isi—KULU, n. (From kula.) A person of some greatness, power, &c., next to a little chief.

This word is also used in apposition, or as an adjective, by dropping its nom. form isi, and assuming always the correspondent nom. form of the governing noun, according to the general rule, *as*: umuntu omkulu (from a-umkulu), i. e.: a man who a great;—izwi elikulu (from a-ilikulu), a word which a great, &c. Great, large, vast, powerful, supreme, respectable, honorable, excellent, *as*: abantu abakulu, i. e.: people of rank; the nobility.

ubu—KULU, n. (*See* isi-Kulu.) Greatness, highness, excellency, honor, nobility, &c.

uku—KULULA, v. t. (From ku, prep., and ulula, to loosen. *Radically coinciding with* kalela, kelela, kolela, kulela, &c.)

1. To loose from; to free from; to deliver; to make loose or free; to quit, *as*: ukukulula umuntu ecaleni, i. e.: to free one from guilt;—2. To redeem; to save.

—— KULULEKA, qult. fr. 1. To get free; to come free; to come into a state of liberty from a state of bondage, *as*: u kululekile ubani, kanti be be ti a ka yi ku puma ku lendau embi, i. e.: a certain man has got free, whereas it was said that he would not come out of that bad place;—2. To be in a loose state; to be easily loosened; to be soluble, *as*: yini u nga kululi inkonyana isisinga si kululekile njena? i. e.: what is the matter that you do not make loose the calf, the loop (of the riem) being not difficult to be loosened?

—— KULULEKISA, caus. fr. To cause one to get free; to cause the liberty of; to cause to be released, &c.

um—KULULI, n. pl. aba. (From kulula.) One who makes free; a deliverer; saviour.

in—KULULO, n. (From kulula.) Free-making; deliverance; salvation.

uku—KULUMA, v. t. (From kula, or kulu, great, and uma, to move, to come out, to sound.)

1. *Primarily*: to speak the high language, *as*: u ya kuluma, i. e.: he speaks the high language, the high Zulu dialect, in opposition to the *Amalala*, &c.;—2. To utter speech; to make a speech; to speak important things; to speak reasonably;—3. To speak.

—— KULUMANA, rcpr. fr. To speak with or to one another.

—— KULUMELA, qulf. fr. To speak for; to advocate; to interfere.

—— KULUMISA, caus. fr. 1. To try to speak the high language;—2. To cause to speak, to exchange words, *as*: a ngi m kulumisanga, i. e.: I have not exchanged a word with him;—3. To answer; to bring out speech; to be able to speak;—4. Kulumisa kahle, i. e.: to forgive.

—— KULUMISANA, rcpr. fr. To converse with each other; to exchange words with each other; *hence*, to quarrel together, *as*: abafazi ba kulumisana, i. e.: the women quarrelled.

isi—KULUMO, n. (From kuluma.) 1. The manner of speaking;—2. That which is spoken.

in—KULUNGWANE, n. pl. izin. (From ikulu, hundred, and ingwane, something bent together, *as also*, something smaller. *See* in-Gane.)

An indefinite number which the natives use when they have hundreds for all ten fingers, the fingers then being bent together. *Hence*, thousand.

The word, when used in apposition, takes, according to rule, the correspondent

nom. form of the noun to which it refers, *as*: abantu abakulungwane *or* abankulungwane, i. e.: people which are thousand (from a-abakulung.)

um—KULUNGWANE, n. (*See* in–Kulungwane.) *Literally*: a great bending together; a succession of the same action; applied to the howl of a dog, *as* : inja i ya hlaba umkulungwane, i.e.: the dog makes a great howling, or the dog howls very much.

in—KULUNKULU, n. sing. (*See* un–Kulunkulu.)

Greatness in a high degree. Applied to strength or extent of intellectual faculties, *as*: u yinkulunkulu na, wena na? i. e.: are you then all-wise—all-knowing—all-seeing, &c., = are you the wisest, greatest man that is in the world?

um—KULUNKULU, n. sing. (*See* un–Kulunkulu.)

1. A very great one; the greatest; applied to quality of faculties as inkulunkulu: umuntu o ngumkulunkulu, i. e.: a man who is a great genius;—2. A name given to a caddis-worm, because this insect builds its house so wisely and carries it all about; otherwise called um–Hambinenhlu, i. e.: a traveller with its house.

un—KULUNKULU, n. sing. (From inkulu-inkulu, a great-great, *viz.*: the greatest of all (maximus), which is made a proper noun by the nom. form *u* or *un—see* u–Ni. *Sis.* mogolugolu.)

The first great individual; the progenitor of one or all nations.

This word refers only to some great or original man of a whole nation, like Adam, the first of men. This idea is established by the etymology and the usage of the language. But tradition says, that "unkulunkulu wa dabula abantu nezinto zonke eluhlangeni," i. e.: the very great one made go or come forth people and all things out of or from a descent. And this expression being incorrectly interpreted by foreigners (*viz.*: the very great one created men and all things out of a reed,—or, as some, paying no proper attention to the nom. form whether *un* or *um*, understood it, that umkulunkulu, *viz.*: the caddis-worm, had created men and all things out of a single reed),—therefore great confusion has prevailed, and some have been, and are still, fond of taking this name in the sense of "God-Almighty." That there may be some idea of a being like God at the bottom of this word, (for some idea of that kind is found even with the most degraded savage,) we readily admit, but an unprejudiced enquirer will find that none of these savages are aware of it, or use the word in that sense. And where a native is found who attaches some idea of God to the word, he does so, not of himself, but from some influence which Christian Missions have already gained over the nation in general.

On the contrary; the native or savage idea expressed in the above tradition is, in strict conformity with their spirit and life, materialistic. And it is only a necessary consequence of the grossest materialism that the unkulunkulu has been brought down to a mere fiction, or a fable,—an instance of which is seen in the following common trick, which greedy mothers or women play upon their children when they have prepared a dainty meal and wish to enjoy it alone, for which purpose they send the children away, saying: "yiyani ni memele kunkulunkulu a ni pe izinto zonke ezinhle," i. e.: go and call out to unkulunkulu, that he must give you all nice things. The hungry children do what their mothers say and are laughed at for their obedience; (but foreigners who did not sufficiently understand the people and their language, have mistaken this, and believed that these women were in the habit of teaching their children to pray—to the Unkulunkulu, and concluded that there must be a good deal of religious knowledge among them.)

uku–KULUPALA, v. i. (From kulu, and pala, to push on, to drive forth. *Allied to* alupala. *See* Pala.)

To become full of flesh; to thrive in growth; to get into a good condition, *as*: inkabi i kulupele, i. e.: the ox is full of flesh;—2. To become fat.

um—KULUWE, n. pl. aba. (From kulu, great, and u-e, *see* E, pron. third pers. sing., and sign for all family connexions, *u*, governing letter from *um*—forming thus a kind of Gent.—we, *lit.*: a great one of he. *See* umu–Ne.)

An elder brother.

i—KUMBA, n. pl. ama. (From iku, drawn out, that which is at, upon, and umba, to move separate, or forth. *Radically one with* kamba, kemba, and komba. *Allied to* gumba. *Xosa* inkumba, a snail. *Suaheli* ngomba, a house.)

Literally: a kind drawn out or put up, moving forth, walking, descriptive of a shell of a turtle or snail.

isi—KUMBA, n. pl. izi. (*See* i–Kumba.) Any skin or hide; applied to men and beast.

um—KUMBE, n. pl. ama. (*See* i–Kumba. The *Xosa* has umkombe, rhinoceros.)

The small red bush-antelope, living chiefly along the sea-coast. (It has certainly a great resemblance to the rhinoceros, after which it probably has been called from its appearance, or shape of body, while the name for its quality is

ubeja, and with this the rhinoceros of the interior has been identified (*see* ubejani).

KUMBI, adv. (From ku, substitute, it, and umbi, *see* mbi, another, *lit.*: it otherwise.)

Perhaps; perchance, *as*: ngi ya ku cela uto ngi ti kumbi ngi lu tole, i. e.: I am going to ask for something and I perhaps may receive it. (It is synonymous with umhlaumbi.)

in—KUMBI, n. pl. izin. (*See* i–Kumba, and um–Kumbi.)

A generic term for the locust. (It is very probable that this word may come from inku, a genus or family, = inka, and umka, and imbi, bad, destructive; because the explanation which the natives give of this word is, that the locusts had been made by somebody for the purpose of destroying people's food. Yet it may be safer to retain its radical meaning of: a set or family of walkers, travellers.)

um—KUMBI, n. pl. imi. (*See* i–Kumba, in–Kumbi, &c. The *Xosa* has umkombe, probably from its appearing under sail, = ikombe, wing.)

1. A ship; vessel; boat. (*Literally*: a large representation walking;—umkumbi u hamba emanzini, i. e.: a ship walking = sailing, on the water.)—2. A wooden trough; a manger (only figuratively from swimming upon water; *others*, and the *Xosa*, use umkombe. *See* Qengqe.)

isi—KUMBU, n. (*See* um–Kumbu.) Any depth, hollow, or low place within a dingle, having no water.

um—KUMBU, n. pl. imi. (From ku, and umbu, that which has been separated. *See* i–Kumba, &c.)

1. *Literally*: a mass or space separated from; designating a deep and narrow space commencing on a hill and ending in a river, being surrounded by hills except at its descent, something like a dingle; a ravine ending in a hollow;—2. A space formed into a half-circle by people dancing before the chief.

uku—KUMBULA, v. t. (From kumba, to move forth, from, or at, and ula, to strain. *Allied to* kupula.)

1. *Primarily*: to let the thoughts go to think;—2. To recollect; to recover; to call back to memory, *as*: ngi sa kumbula manje loku u bu kuluma kona, i. e.: I still recollect now what you said at that time; 3. To remember; to recall the knowledge of, *as*: kwa kunjulwa umusa wako, i. e.: thy kindness was remembered;—4. To imagine; to form an idea of a thing represented; to consider, *as*: a ku kumbuli na ukwenza kwake, i. e.: do you not imagine his doing;—5. To contrive; to scheme; to think; to devise.

—— KUMBULANA, rcpr. fr. To recollect, remember, &c., one another.

—— KUMBULELA, qulf. fr. 1. To imagine; to think, *as*: ba kumbulela okubi kodwa, i. e.: they think about nothing but evil;—2. To reflect upon, *as*: kumbulelani loku, i. e.: fix your thought upon this.

in—KUMBULO, n. pl. izin. (From kumbula.) Idea; thought; mind; remembrance; memory.

isi—KUMBULO, n. pl. izi. (From kumbula.) 1. The act of recollecting, remembering, thinking;—2. Anything remembered; a proof or sign of remembering, as a keepsake—yisikumbulo sake, i. e.: a keepsake from him.

um—KUMBULO, n. pl. imi. (From kumbula.) A remembrance; an object of remembrance; something to be remembered, *as*: ngi nomkumbulo wake, i. e.: I have a remembrance of him, = I remember him very well.

uku { KUMBUQEKA, } v. *See* Gumbuqe-
{ KUMBUQELA, } ka, &c.

uku—KUMBUZA, v. t. (From kumba, and uza, to make. *See* Kumbula.)

To remind; to make to recall ideas; to bring to remembrance, *as*: wo m kumbuza izwi wa li tjoyo ekutini, i. e.: remind him of the word he said when at ——.

—— KUMBUZANA, rcpr. To remind each other of.

—— KUMBUZELA, qulf. fr. To make remembrance of; to commemorate, *as*: kwenzwe loku ku be ukukunjuzelwa kwake, i. e.: this is done for a commemoration of him.

in—KUME, n. pl. izin. (From inku, and ume, moved.)

The species of centipede, or fire-worm.

uku—KUMUKA or KUMKA, v. i. (From ku, prep. from, and muka, to go away, go off. The chief accent is on the first syllable. *See* kumula.)

1. To go off; to go loose; to untie; to become loose, *as*: iyokwe i kumukile, i. e.: the yoke has gone loose;—2. To let loose; to be unable to hold, *as*: isanhla sami si ya kumuka ngamakaza, i. e.: my hand can not hold (longer) on account of the cold;—3. To fall out or away, *as*: izembe li kumukile empini, i. e.: the axe is gone loose from the handle;—4. To shed teeth, *as*: umtwana u kumukile, i. e.: the child has got teeth.

—— KUMUKISA, caus. fr. To cause to go loose; to cause to let loose.

uku—KUMULA, v. t. (From ku, prep., from, and umula, to move away, off, loose. *See* kumuka.)

1. To loosen; to untie; to make loose; to unyoke; to outspan, *as*: kumula isgubo yami, i. e.: make loose the hooks of my

dress;—2. To unbridle; to take off the harness; to off-saddle;—3. To take away from; remove from; to wean, *as*: umtwana u m kumulile ebeleni unina, i. e.: the child has been weaned by its mother, *lit.*: the child, it has taken from the breast its mother, = its mother has taken it.

This is sometimes used synonymously with kukula, at least it appears so. They are, however, distinct. When one unyokes oxen from their yokes he is said to kumula; but kulula means simply to make loose, and does not refer to the restraint from which the loosing takes place. The latter, therefore, is more indefinite and the former definite.

—— KUMULEKA, qult. fr. To be untied or loose, *as*: iyokwe i kumulekile, i. e.: the yoke has gone loose.

—— KUMULISA, caus. fr. To cause to go loose; to help to make loose, *as*: si kumulise izinkabi, i. e.: help us to outspan the oxen.

uku—KUMUSHA or KUMSHA, v. t. (A contraction from kuluma, and sha, common in the *Suaheli* as the caus. form,—derived or brought over from the Arab. caus. sha. And this leads to the conclusion that both kumusha and kuluma are of the Arabic origin, and kala being the basis of them. It is the same sense as in kulumisa.)

1. To speak by some means; to speak through somebody;—2. To interpret.

—— KUMSHELA, qulf. fr. To interpret for.

i—KUMUSHA or KUMSHA, n. pl. ama. (From the verb.)

An interpreter.

um—KUMUSHI or KUMSHI, n. pl. aba. (From kumusha.)

An interpreter.

um—KUMUZA, n. *See* Qumuza.

uku—KUNGA, v. t. (From ku, drawn out, and unga, to bend, wind round. *See* Nga. *Allied to* konga *in* kongeza. *Xosa*, ngunga.)

1. To bind round, *as*: ukukunga ubuhlalu, i. e.: to bind beads round an arm or above the knuckle of the foot;—2. To join in affection, to associate, *as*: ba libele ukukunga umtwana, i. e.: they spent much time in giving presents of beads to a child, or putting beads around the arms of the child. (*See* the remark upon Kongozela.)

NOTE.—In the *Xosa* kunga has been used metaphorically: to join or unite in prayer; to worship. But I do not remember that it is used also in its primary or original sense.

—— KUNGELA, qulf. fr. 1. To bind around, to tie up or around, to saddle, to inspan, *as*: kungela intambo emqaleni wehashe, i. e.: tie the riem around the neck of the horse; to bind, tie or combine two or more things together, *as*: kungela imitwazi, i. e.: bind the cordage together;—2. To bind or tie a link or strain of beads around the arm,—ukukungela umtwana (as a token of affection; *see* kunga; and = tekeleza).

—— KUNGELANA, rcpr. fr. 1. To bind or tie round in, through or with each other, to coil, as a thong or riem;—2. To captivate, to engage the affections of each other;—3. To engage deeply; to encounter, *as*: abantu be kungelene a ba sa nqamula ukukuluma, i. e.: the people are so engaged in conversation as not to know when to leave off.

um—KUNGA, n. pl. imi. (From the verb.) *Literally*: a mass tied together, as a doll made of rags, &c.

KUNGABI. } These are phrases: ku
KUNGATI. } nga bi, and ku nga ti, *see* nga,—equivalent to the English *lest*, *as*: ku nga bi zi ngi bulale, i. e.: lest they kill me.

in—KUNGU, n. pl. iziu. (From kunga, to unite.) Mist, fog. (More customary among the frontier tribes.)

isi—KUNGU, n. pl. izi. (From kunga.) *Literally*: a place or space which has been made round, *viz.*: by people who surrounded it by joining themselves together; *hence*, a circle, a round, with special application to the custom of hunting game within a circle drawn up by hunters.

um { KUNGUNHLOVU, } n. sing. (From
{ KUNGINHLOVU, } isikungu, and unhlovu, the he-elephant.)

The first—umkungunhlovu—means *lit.*: a space (objective) surrounding or encircling the elephant; the second—from umkungi (personal noun)—unhlovu, *lit.*: a person encircling the elephant,—both proper names, the latter assumed by Dingaan after he had succeeded in killing his brother Chaka, who was called the elephant, (unhlovu, i. e.: a personal elephant) in honour of his invincibility; and, in order to commemorate his abominable crime for his and for future ages, he built a great place, which he called umkungunhlovu, to express the very way in which Chaka (the unhlovu) had been assassinated, and to signify that he (Dingaan) had conquered the great African conqueror.

u—KUNGWANE, n. pl. iziu. (From kungu, surrounded, encircled, and ane, dim. form.)

A name for the ant-lions, or ants in a winged state,—myrmeleonidae family,—signifying their whirling around in a circle until they have thrown off their wings.

in—KUNHLA, n. (pl. izin. *seldom.*) (From ku, put up, drawn, and nhla, thrown even. *Radically one with* kanhlo and konhlo.)

Primarily: a particular place which has been made even, at which the grass has

been trodden away; applied to the open place in front of a native kraal, where the cattle stand before they are put into the kraal, or where they stand when the fold is too muddy. *Hence*, applied to any open place.

isi—KUNHLA, n. pl. izi. (From inkunhla.) 1. Something like an inkunhla, *viz.*: a place where an animal or a man has lain on the ground;—2. A situation, office, or place, in which a person has been, = a vacant place, *as*: kwa bekwa omunye esikunhleni sake, i. e.: another has been appointed in his place.

isi—KUNHLWANE, n. pl. izi. (From isiku, a set, class, = inku, and umka, &c., and nhlwane, *which see.*)

A set or section of young children of about ten years, who are, as it were, still to be nursed.

KUNI, pron. *See* Kini.

in—KUNI, n. pl. izin. (*See* u–Kuni.) Wood for a special purpose, *viz.*: firewood.

isi—KUNI, n. pl. izi. (From inkuni, *see* u–Kuni.)

Literally: a burning or burned piece of wood, *hence* a fire-brand.

u—KUNI, n. sing. (From ku, drawn out, and uni, together. *Radically one with* kana. *Allied to* goni.)

1. *Literally*: a substance which is drawn together, which has become hard; *hence*, wood, the hard substance which composes the body of trees, *as*: lomuti u nokuni, i. e.: this tree contains a good deal of wood;—ngi nike ukuni, i. e.: give me a piece of wood;—2. Hardness, the quality of being hard, *as*: into elukuni, i. e.: a hard thing;—3. Difficulty; difficult to accomplish, *as*: ku lukuni ukubula umbila, i. e.: it is difficult to get the maize out by thrashing;—4. Difficult, laborious, fatiguing;—5. Difficult to be pleased, persuaded, or dissuaded from a thing, *as*: u lukuni ukutenga ngento yake, i. e.: it is very hard to persuade him to sell his thing;—6. To be unfeeling, insensible, not easily moved by pity.

uku—KUNJULWA, v. *Passive.* From kumbula, *which see.*

uku—KUNKULA, v. t. (From kuni, hard, difficult, and kula, to grow up; *lit.*: to be difficult to grow up. *Closely allied to* kukula.)

To obstruct the power of life; to operate by some powerful influence so as to cause the death of a person; *hence*, to fascinate, to enchant.

i—KUNKULO, n. pl. ama. (From kunkula.) The effect of fascination or enchantment; a sickness that carries off a person; a cause of death.

um—KUNUKUNU or KUNUNKUNU. (From umku, a set, class, and = umka, and unu, strong smell, *which see.*)

Literally: a mass, section, or set emitting a strong smell; applied to some insect like a large bug. A tribal name. (*Compare* nuka, which is a transposition of the same radicals.)

KUNYE, adv. (From ku, prep., and inye, one. *See* Kanye.)

Literally: in one, to one; *hence*, together, all at once, simultaneously, *as*: abantu ba fika kunye, i. e.: the people arrived there all at once.

in—KUNZANA, n. pl. izin. (*Dim.* from inkunzi.) A small or a young bull.

in—KUNZANI, n. pl. izin. (From inkuni, wood, hard, and izani, little things, prickles, *see* babazani, &c.)

Properly: the fruit of a creeper, consisting of four small thorns so bent that one always stands straight up, on whatever side it may be turned; double-thorn.

in—KUNZI, n. pl. izin. (From inku, genus, *see* inka, inkabi, ox, inko-inkomo, cattle, &c., and enza, to do, to make, to increase. *The literal sense should thus be*: a genus for increase, which corresponds well with the idea. But this is not the idea of the object before us, which is *radically one with* that of konza, *viz.*, from kuni, difficult, and izi, a comer, maker, and *the primary sense is*: a species difficult to be obtained.)

1. A bull, the male of cattle, *as*: inkunzi yenkomo, i. e.: a bull of cattle.

REMARK.—The bull of cattle is an object of great reverence among these savages. He is the representative of strength, power and value (*see under* etjwama,) the chief article of all property, and being scarce in former times, was only in the possession of a king or chief of a tribe, who was on that account identified with the bull, and so called. Afterwards the noblemen (*see* in–Duna) were also allowed to possess bulls and entitled to the name. The common people had either to bring cattle, in their possession, to the inkunzi of the chief, or had to borrow the animal for a short time, to attend to their interest (*compare* konza.) All these circumstances lead to the conclusion that the bull, being eminently property fit only for a chief or great man, might not be possessed by any of the common people.

The value placed upon this animal is to be seen, even at the present time in which it is the property of almost every one,—especially when one has been presented with a bull by a white man. But more than that, it appears from the many super-

stitious customs connected with the bull when alive, whether active or inactive, or when one dies of sickness, or is killed because of old age or for other purposes.

2. A male of other live-stock, game, fowls, &c., *as*: inkunzi yehashe, i. e.: a male of the horse, = a stallion;—inkunzi yenkuku, i. e.: a male of fowls, = a cock. (This use is of a later time, however. For, if any tribe of animals had no specific name for the male as "inqama" a ram, "iqude" a cock, the word indoda was used originally.)

uku—KUPA, v. t. *Same as* Kipa, *which see.*

isi—KUPA, n. (From kupa, to throw out.) *Literally*: something made to throw out, *as*: isikupa sombila ogayiweyo, i. e.: a ball made of coarse maize-meal and boiled like a hard pudding;—isikupa sezinyosi, i. e.: a piece, or round ball of bees'-wax.

isi—KUPATI, n. pl. izi. (From isikupa, and iti, a shoot, tree, wood.)

A certain kind of tree bearing a black fruit, which the natives eat. It is similar to the umtombo.

isi—KUPATJI, n. pl. izi. 1. *Dialectic*, the same as the preceding isikupati;—2. A tribal name for a kind of crab or lobster. (Uncertain.)

KUPELA, at. (From ku, subst. pron. or contracted from uku, and pela, to end.)

1. *Literally*: It all done; nothing more; all, *as*: yinkomo yami kupela le, i. e.: this is the cow I have and no more;—2. Thus far, *as*: wa kuluma indau le kupela. i. e.: he spoke about this point and there he ended, stopped;—3. But, except, besides,—when following after a negative, *as*: a ngi sa bi nayo imali kupela le, i. e.: I have no more money except this;—4. *Elliptic*, *as*: ku be kupelake, i. e.: I have nothing more to add, = this is all I have to add, *viz.*, to a previous ukukuluma, i. e.: saying, &c.

uku—KUPEZA, v. t. (From kupa, and iza, to make. *Radically one with* kapeza.)

To throw out by little; to act as if throwing out; to throw out with an instrument, as to scratch potatoes out of the ground with a spade, to pick them up with the spade and throw them farther.

isi—KUPUBOYA, n. pl. izi. (From isikupa, and uboya, hair.)

A kind of tree, the same as isikupati. This is only another name given to it after its hairy fruit.

uku—KUPUKA, v. i. (From kupa, and uka, to go out, or up. The root pa alone retains the power of a verb in this composition, and the two roots of ka are prep., *literally*: from or out to push up to. *See* kumuka, &c.)

To go up from a place; to ascend; to come up, *as*: wa kupuka emkungunhlovu, i. e.: he went up to Maritzburg.

isi—KUPUKUPU, n. pl. izi. (*A repetition of* kupu, pushing up.)

1. *Literally*: a shaking motion; a terror; applied to the human body;—2. A lazy body, *viz.*, that shakes when it should be applied to work.

uku—KUPULA, v. t. (*See* Kupuka, to which it forms the transitive by ula, to strain.)

To bring up, *as*: hamba u ye kukupula izinkabi emfuleni, i. e.: go and bring up the oxen from the river.

—— Kupulisa, caus. fr. To cause to bring up.

uku—KUPULUSA, v. t. (From kupula, and usa, to burst, to bring to light.)

To bring up to light what is hidden; to spread, *as*: isela li kutjulusiwe, i. e.: the thief has been brought to light, = has been made public.

uku—KUPUZA, v. t. (From kupu, *see* kupukupu, and uza, to make. *Radically one with* kapeza and kupeza. *Allied to* gubuza. A transposition of pukuza, *see* pukuzela, &c.)

To shake or shiver, as of nausea or cold.

—— Kupuzela, qulf. fr. To shake forth, often, as with cold, or of a boiling thing = pukuzela.

KUQALA, adv. (From ku, subst. pron. or contracted from uku and qala.)

At first, at the first time; first, at the beginning, *as*: wa lima kuqala, i. e.: he ploughed first.

KUSASA, adv. (From ku, subst. pron., sa, yet, and isa, to dawn.)

Literally: it still dawning; *hence*: early, early in the morning, *as*: sa vuka kusasa, i. e.: we rose early;—ku se kusasa, i. e.: it when it yet morning, = when it is yet very early.

KUSIHLWA, adv. (*See* Hlwa.) At evening; about evening.

uku—KUTA, v. t. (From ku, up, and uta, to throw. *Radically one with* kata, keta, kita, and kota. *Allied to* cuta, cota, quta, &c. *Literally*: to adhere.)

To cover with mould; to become mouldy; to become tainted with mildew, *as*: umbila u kutile emgodini, i. e.: the maize has become mouldy in the hole.

isi—KUTA, n. pl. izi. (From the verb.) Mould; mildew, *as*: umbila u nesikuta, i. e.: the maize is mouldy.

uku—KUTALA, v. i. (From kuta, to adhere, and ila, to strain. *Literally*: to adhere fast. *Radically one with* katala, &c.)

To be steadily engaged, occupied; to be industrious, assiduous, sedulous, steadily industrious, diligent, *as*: lomfazi u kutele, i. e.: this woman is industrious.

—— Kutalisa, caus. fr. To make industrious, to give diligence, &c.

isi—KUTALI, n. pl. izi. (From kutala.) One who is very industrious.

um—KUTALI, n. pl. aba. (From kutala.) An industrious person.

ubu—KUTALI, n. (From kutala.) Industry. *(Seldom.)*

KUTANGI, adv. (From ku, subst. pron., and tangi, thrown around. *See* tanga and isitanga, lying around; tangamu, a place in the sun.)

Day before yesterday. (The word is a phrase, most probably: it a space thrown around, = a space that comes or stretches out to another. Counting therefore backward from to-day, we step over the day of yesterday and come to the other round, *viz.*, the day before yesterday.)

KUTI. *See* Kiti.

u—KUTU, n. pl. izin. (From Kuta, to adhere. *Xosa* inkutu.)

Literally: a mass which is adhering, i. e.: at the outside; *hence*, the thin external covering of the bark of plants, the thin pellucid membrane covering the pith of the tree, which before it becomes the membrane, is often secreted as sap. And *hence also* applied to the external skin of the legs of a human body. (*Compare* ukwetu.)

uku—KUTUKA, v. i. (From kutu, and uka, to go off. *See* kutula and kotuluka. *Compare* tunuka. *Allied to* qotuka)

1. To injure or hurt the skin, as by rubbing, kicking, beating, &c., against something, *as*: u kutukile emlenzeni, i.e.: he has slightly injured himself at his leg; —2. To have pimples or eruption of the skin.

uku—KUTULA, v. t. (*See* Kutuka, to which it forms the transitive by ula, to strain. *See* kotulula.)

To injure or hurt the skin by rubbing, beating, &c., to take off the skin, *as*: ingcwele i m kutulile, i. e.: the wagon has hurt him a little,—taken a piece of skin off by passing over him.

uku—KUTUMALA, v. i. (From kutu, and mala, to rise from, to stand up, denoting to some degree.)

To injure or hurt the skin to some degree. It means a little more than kutuka or kutula.

KUWE, pers. pron. (From ku, prep., to, and we, *see* wena.) To thee, to you.

KUYE, pers. pron. (From ku, prep., to, and ye, *see* yena.) To him; to her; to it (a child).

uku—KUZA, v. t. (From ku, drawn out, come up, and iza, to make. *Radically one with* kaza, kiza, and koza.)

1. To make a short groan with the lips closed; to utter a short groan, as when one desires to express condolence with another; *hence*, to condole with one; to sympathize, *as*: ngokuzwa ukufa kwake wa kuza, i. e.: when he heard of his death he condoled;—2. To murmur like an animal, to groan as an animal, *as*: inkomo ya kuza emfuleni lapo, i. e.: the cow groaned in the river there;—3. To make a muttering noise; to imitate a groan, a muttering of anything, *as*: kuza abantu ba ku zwe, i. e.: make a groaning noise that the people may hear you;—4. To utter a reproving word, *as*: hoi *or* oyi wenzani, i. e.: what are you doing, wretch? —5. To reprove; to threaten.

—— KUZEKA, qult. fr. To be groaning, murmuring, &c.

um—KUZE, n. pl. imi. (From umku, species, genus, and uze, skinny part. *Radically one with* ukozo. *Xosa* ubukuzo, a sickness of cattle, visible in a yellowness of the skin, and caused by eating some unhealthy bush.)

A species of tree or shrub, having a yellow bark which falls off every year. It furnishes poles for fencing, and is not eaten by worms.

KWA, prep. (A compound from the prep. ku, *which see*, and a, *see* A. 3. In the *Kamba*, *Nika*, *Suaheli*, &c., kua.)

1. The sense of this preposition may be given by *drawing out*, like the contracted passive form from ka, denoting place, region, or position, and limited to proper nouns which are the names of persons, or are derived from them. It is prefixed to their simple forms, and their initial vowel is elided.

2. To, at, in, from, with, *as*: ngi ya kwa Pakade, i. e.: I am going to Pakade's country;—ba vela kwa Zulu, i. e.: they come from the Zulu land (ku Zulu would mean: from the person whose name is Zulu);—u kwam Zwazi, i. e.: he is at, with, or in the Zwazi region.

3. It is quite obvious from these instances that *kwa* is circumscriptive, and distinguished from *ku*. In the same sense it follows other prepositions, *as*: ku pezu kwomhlaba (from kwa-umhl.), i. e.: it above at the earth;—u pakati kwensimi (from kwa-ins.), i. e.: he is inside in the garden;—u puma pansi kwake, i. e.: he comes out underneath from him (from kwa-ake).

Under this rule no elision of the initial vowel (*see* No. 1.) takes place, but contraction.

4. Combinations, occasionally heard in Natal, in which kwa takes the place of an adv., *as*: ku kwa njalo, i. e.: it likewise or about so;—i kwa yiyo, i. e.: it even the same, &c.; these belong, properly, to the Frontier dialects, and are merely a circumscription rendered by this preposition.

um—KWA, n. (*See* Kwa, prep. 1., drawing out.) A spear or a large knife used for cutting. (This is an izwi-lezifazi, women-word.)

i { KWABA, KWABABA, } n. pl. ama. (*Onomatopoetic*, representing the sound of a raven.)

A raven. *Dialectic, same as* Gwababa.

in—KWABALATI, n. pl. izin. (From kwaba, = kwebu, ila, to strain, and iti, shoot, cover, &c. *Compare* inqwaba, a heap, iqabi, a leaf, bilati, &c.)

1. A portion or part of a thin cover separated, *viz.*: the proper coat of the seeds of any grain, when separated from the mealy parts by grinding or bolting;—2. Any kind of dry or leguminous edible.

i—KWAKA, n. pl. ama. (From kwa, drawn, and ika, to get up. *Radically one with* ukwaka, to build.)

A kind of locust with green spots.

KWAKE. A peculiar form or word, compound from the prep. kwa, and ake, a possessive case, *of his;* or from the prep. ku, and ake. It only occurs in the term "enhlwini kwake," where one would expect the regular form "yake," in his or her house. The distinct accent which is on kwake does not allow us to take the whole for an elliptic term, = enhlwini yokuhlala kwake, i. e.: in the house of his abode; and taking it as an apposition to "enhlwini" in the sense of *at* or *in his own*, we have no proper case of analogy. There remains, however, to take "enhlwini" as a prep. by which *kwa* is ruled, or we must submit it to the influence of the prep. *e*, prefixed to inhlu, and forming enhlwini. *See* kwa, 3.

in—KWAKWA, n. pl. izin. (From kwa-kwa, drawn out.)

A species of snake; called so from its winding movements.

in—KWALI, n. pl. izin. (From kwa, drawn, and ili, strained, denoting a blustering noise. *Radically one with* kala, to cry; and *allied to* ugwala, *which see*, and um-cwali.)

The wild red pheasant, smaller than the kwehle; so called from its noise.

isi—KWALI, n. pl. izi. (*See* in–Kwali. *The sense is*: something drawn stretching = far out.)

A plant the root of which is eatable, and belongs to the native imifino. It resembles the cultivated bean winding up to trees and bushes.

isi—KWAMA, n. pl. izi. (From kwa, put up, and ama, to move from. *Others have* kwamu. *Allied to* bamu, bamuza.)

Literally: something blown up, or bulging; *hence*, a pouch, pocket, small sack or purse.

i—KWANE, n. pl. ama. (From kwa, drawn, plucked, and ane, dim. form. *Radically coinciding with* the active repr. kana. *Allied to* icwane, *which see.*)

1. A leaf of maize;—2. A kind of bulrush, resembling the leaf of maize.

um—KWANE, n. pl. imi. (*See* i–Kwane.) A mass, or a large body of maize leaves, or bulrushes.

i—KWAPA, n. pl. ama. (From kwa, drawn out, and apa, to pass, to approach, up, upon. *See* bilapo.)

1. The armpit, armhole, *as*: faka ekwapeni, i. e.: put under the arms—in the armhole, = to hide something;—2. The groin in cattle.

in—KWASHU or KWATJU, n. sing. (From kwa, drawing, and shu or tju, shooting, thrusting.)

Numbness; convulsive feelings.

in—KWATU, n. pl. izin. (From kwa, drawn at, and atu, thrown. *Literally*: a species holding at, fast. *Radically one with* inkwetu. *Allied to* kutu. *Compare* bati.)

Properly: a species of univalve; *hence* the limpet, or small oyster.

u—KWATU, n. sing. (*See* in–Kwatu.) The family of limpets.

uku—KWAZA, v. *Dialectic. Same as* Kuza.

in—KWAZI, n. pl. izin. (*Radically coinciding with* ukozi, and *allied to* inkwali.)

A species of hawk; probably the kite or fish-hawk.

um—KWAZI and KWAZIKWAZI, n. *See* Kwezikwezi.

um—KWAZO, n. (*Dialectic, see* Gwaza.) Something to stab or stay with.

ubu—KWE, n. (*See* um–Kwe.) 1. *Literally*: the fathership or parentage-in-law;—2. *Usually*: the place or residence of a father-in-law of a husband, who married the daughter of that father. (Brothers and sisters of this husband do not call his father's place-in-law, by this name.)

um—KWE, n. pl. aba. (From umko, issue, class, genus, *see* umka, &c., and e, *which see. Sis.* mogoe. *Compare* uyise.)

Signifying: a brother-in-law, limited to one who is married into a family connexion where there are sisters and brothers of his wife who call him (and sometimes his brothers) by this name, but he cannot call them by the same name, because they cannot be regarded as of his family. (*See* umlanya and umlamu.)

uku—KWEBA, v. *Dialectic. See* Rweba.

in—KWEBANE and NI, n. (From inkwe, a section, and ibane, *tribal* instead of unyana or abantwana, children or youth. *Compare* imambana.)

A section of young lads between 12–16 years; a youth.

u—KWEBEZANE, n. pl. izin. (From kwebe = kwebu, ear of corn, and izane, little parts together, = little cluster. *See* in–Kobe.)

A shrub about three feet high bearing some berries like a mulberry. Its leaves resemble the salvia or sage. A single berry of it resembles exactly a single kernel of Kafir-corn (inkobe). It is eaten by the natives.

isi—KWEBU, n. pl. izi. (From ko, issue, and ebu, *which see. Coinciding with* kobe and kowe.)

The ear of corn, *as*: isikwebu sombila, i. e.: an ear of maize.

uku—KWEBUKA, v. i. (From ko, off, ebu, a part, and uka, to go or come off. *Compare* hlepuka, &c.)

1. To get away from a place, = suka; —2. To be missing, not to hit a thing. *Tribal.*

uku—KWEBULA, v. t. (*See* Kwebuka, to which it forms a transitive by ula, to strain.)

1. To hit partly, not sufficiently, *as*: u yi kwebule inyamazana, i. e.: he did not hit the buck well, has rather missed it;—2. To pluck off the leaves from mealie-ears.

isi—KWECE, n. pl. izi. (From kwe, drawn, fixed, and ice, a point. *Radically coinciding with* kwenca. *Allied to* koce.)

1. An instrument made of bone or ivory, being on the one side like a fork, and on the other like a small spoon, used for taking snuff and cleaning the nose;—2. A flat bone usually made out of a rib of an animal, and used for wiping perspiration from the face.

isi—KWEHLE, n. pl. izi. (*Onomatopoetic*, expressive of a ringing sound. *Allied to* inkwali. *See* isi–Gwaca. *Xosa*, isi–Qwatji.)

Partridge.

uku—KWEHLELA, v. *Dialectic, same as* Kohlela.

um—KWEKAZI, n. pl. aba. (From umkwe, brother-in-law, and kazi, denoting female. *Sis.*: mogoegazi.)

The mother-in-law,—unina wentombi, i.e.: the mother of the girl who has become the wife of a man, who calls her mother by this name.

u—KWEKWE, n. (From kwe-kwe, drawn. *Allied to* qweqwe.)

A place of pimples, pustules; an eruption on the skin; scab.

uku—KWEKWELEZA, v. t. (From kwe-kwe, drawn out, and ileza, to strain an action, = to repeat it. *Allied to* gwe-gweza, and goka.)

To go around a thing on all sides, looking and going, as a hen goes around her nest when she is about to lay her egg.

uku—KWELA, v. t. (From kwa, prep., and ila, to rise, to strain. *Literally*: to get at.)

1. To get up or at; to climb at; to mount, *as*: wa kwela emtini, i. e.: he climbed up at a tree;—2. To ride upon; to sit on, as on a horse;—3. *Figuratively*: ukukwelwa isifo or ikanda, i. e.: to be attacked by sickness or headache.

—— KWELELA, qulf. fr. To get up or away for, to go out of the way for, to make place for, *as*: ngi kwelele enhleleni, i. e.: make room for me, that I can pass by.

—— KWELELISA, caus. fr. To cause to go out of the way for; to make wide, or wider, *viz.*, a place.

—— KWELELISELA, qulf. fr. To cause that room, place or way be made for, *as*: wo ngi kwelelisela bona, i. e.: you must let them make room for me.

—— KWELISA, caus. fr. To cause or make to climb, &c.; to set on, *as*: ba m kwelisa ihashe, i. e.: they put him on a horse.

uku—KWELAKWELA, v. t. (*Repetition of* kwela.)

1. To climb too high, too far;—2. *Applied to the mind*: to conjecture, to suspect, to say what one does not know, *as*: wa ti udaba lolu a ngi lwazi, musani kukwelakwela, i.e.: he said, that matter I do not know about; do not speak doubtful things to me.

i—KWELE, n. pl. ama. (From kwela.) A horse. (*Seldom used* in Natal.)

isi—KWELE, n. (pl. izi. *seldom.*) (From kwela, to get at.)

1. Suspicion;—2. Jealousy, *as*: isifazi si nesikwele, i. e.: the female sex has always something to quarrel about, because of their jealousy.

uku—KWELIZA, v. t. (From kwela, and iza, to make. Somewhat different from kwelakwela.)

To try to mount; applied to speaking a foreign language, *as*: abelungu ba kweliza, si nga ku zwa ukukuluma kwabo, i. e.: the civilized people try to get on it but we cannot understand what they say, = they speak our language incorrectly. (*See* gwili.)

i—KWELO, n. pl. ama. (From kwela. *See* Gwala.)

A rising or climbing of the voice; *hence*, a whistling, *as*: hlaba ikwelo, i. e.: sound a whistling, = whistle. (The only term. In the *Xosa* it is: hlohla amakwelo.)

isi—KWELO, n. pl. izi. (From kwela.) *Literally*: a making for climbing; *hence*, a stair, ladder, &c.

um—KWEMANE, n. pl. aba. (From umkwe, brother-in law, and mane, *dim., dialectic* = nyana. *Allied to* komane.)

Used instead of kwenyana by those tribes who cannot easily pronounce the sound of *ny*.

isi—KWEMBA, n. (From kwe, drawn, or ku, prep., to, and emba, holding, moving separate from. *See* isi–Gwamba.)

A white bark found near the sea, probably washed away from the roots of trees. It is used for making strings.

isi—KWEMBE, n. pl. izi. (*See* Kwemba.) *Literally*: animals spread out upon; descriptive of testaceous monovalvular animals adhering to rocks; a kind of molusca.

u—KWEMBE, n. sing. (Contracted from ukwekwe, and imbi, bad. *See* u–Twai.)

A scab, chiefly among goats and dogs.

uku—KWENCA, v. t. (From kwa, drawn, fixed, and inca, at or with a point. *Others have* kwenxa or kwinca. A transposition of roots is encika, *which see*. *Xosa* gwenxa, to be crooked.)

1. To fasten grass by means of sticks; to bestick, *as*: ukukwenca inhlu, i. e.: to bestick the house. (This word explains the way or mode after which the natives fasten the thatch upon their houses. In the absence of cords to bind the thatch with, they use little sticks from 2–4 feet length and sharpened at both ends, which they bend a little and stick them in that position into the grass.)—2. To play with little sticks. A game of children, taking little sticks, bending them between three fingers, and snapping them against an object as if shooting against it.

i—KWENCA, n. pl. ama. (From the verb.) 1. Little sticks for fastening the grass upon native houses;—2. Sometimes applied to a wooden needle for thatching.

isi—KWENENE, n. pl. izi. (*Onomatopoetic*, expressive of a successive sound like kwene. *Allied to* kweneza. *See* gwala-gwala.)

The parrot.

um—KWENGE, n. pl. imi. (Most probably only a dialectical difference from gwenya; *see* Gwengwe.)

A name of a shrub.

um—KWENYA, n. pl. aba. (From umkwe, brother-in-law, and nya, to join. *See* lanya.)

Literally: a joint brother-in-law. This is another name of politeness by which the right brothers and sisters of a married woman call her husband, and it is not used by the other children of the family of a polygamist.

um—KWENYANA, n. pl. aba. (From umkwe, brother-in-law, and unyana, child, son.)

Literally: a brother-in-law,—child, or son. This name a father-in-law uses to call his son-in-law by, and his children also use it (their umkwe and umkwenya), regarding the son-in-law of the family as one to whom all of them are parents.

uku—KWEPA, v. *Dialectic*. *See* Rweba.

i—KWEQE, n. *Dialectic*. *See* Kwece.

in—KWETU, n. pl. izin. (*Radically one with* kwatu. *Allied to* kutu. *Others*, inkwentu.)

1. The thin, exterior coat of the skin, which rises in a blister and falls off as dry scales;—2. A scale or shell which composes a part of the covering of a fish;—3. Any thin, fine parts, as parings or shavings, *as*: izinkwetu zomuti opaliweyo, i. e.: shavings of a tree which has been pared, or scraped.

u—KWETU, n. sing. (*See* in–Kwetu.) The exterior coat of the skin of animal bodies, the exterior skin or bark of trees, &c.

uku—KWETYA or KUTYA, v. t. (From ku, prep., and etya or tya, a contracted passive form of ba, to separate. *Coinciding radically with* kuba, to hoe; *with* geja and goba. *Allied to* catja, &c.)

1. *Primarily*: to bend inward, to stand to the inside, *as*: igeja li kwetya, i. e.: the hatch bends inside, = forming an oblique angle;—2. To strike or hit on the outside, as when a pick is too much bent it misses the ground, striking the same with its outside;—3. To move or go with the upper part of the body bent, as when one must creep through a thicket, *as*: u nga hambi okwetya pansi, i. e.: he cannot walk upright who must move so that his body is bent in an oblique angle (= catja);—4. To go or move from a certain point in an oblique line, *as*: ba m bona e ku lomango, ba ya ba m funa kanti u kwetyile, i. e.: they saw him at that ridge and went to seek him but (when they came there) he had passed them in an oblique direction.

u—KWETYE, n. (From kwetya.) A hollow hand, *as*: wa ngi nika okwetyeni, i. e.: he gave (it) me in the hollow of the hand.

uku—KWEZA, v. t. (From kwe, put up, set up, and iza, to make. *Literally*: to make set, i. e.: to right. *Allied to* gwaza.)

1. To set or put in a right condition, to set in a right place or order that no injury may take place, *as*: kweza izinto zami, i. e.: put my things in good order;—2. To keep, to put by to keep, *as*: kweza impahla yami i ng'ebiwa, i. e.: keep my goods in the house or somewhere that they may not be stolen.

—— KWEZELA, qulf. fr. 1. To put in the right order, place, &c., for, *as*: wo ngi kwezela umbila wami ovuniweyo, i. e.: you must put for me my maize which has been reaped into its proper place;—2. Kwezela umlilo, i. e.: make the fire right by putting the fuel in order.

in—KWEZANE or KWENZANE, n. sing. (From kwe, issued, put up, rise up, and izane, little airy parts. *See* ama-Kaza.)

Literally: a mass of aerial fluid, vapour, fog.

i—KWEZI, n. pl. ama. (From kwe, issue, emit, and izi, shining particles. *Radically one with* kaza, kiza, and koza. *See* kazimula, &c.)

Particularly: *the* star, i. e.: the morning star.

in—KWEZI, n. pl. izin. (*See* i-Kwezi. *Xosa*, inkwenkwezi, star.)

A single star, = a common star.

i—KWEZIKWEZI, n. pl. ama. (*Repetition of* kwezi. *Others*, kwazikwazi.)

A peculiar glistering as of cut-glass, or transparency, *e.g.*; amabala amaningi, i.e.: many colours; applied to all kinds of transparent beads, of fine striped, variegated garments, &c.

KWIBI, interj. (From kwi-ibi, *onomatopoetic*, resembling that sound; *literally*: = get away.)

A shout uttered in driving or frightening away fowls or birds from the garden, &c.

uku—KWIBIZA, v. t. (From kwibi, and iza, to make.)

To frighten away fowls.

uku—KWICA, v. t. (From ko, drawn off, remainder, and ica, to take a point, small thing. *Radically one with* kwece. *Xosa*, rwica, to sew fine stitches.)

Properly: to take up what has been left, in small quantity; applied to a second gleaning or reaping, before the kotoza takes place.

um—KWICO, n. pl. imi. (From kwica.) A small quantity, small bundles gleaned from the fields.

uku—KWIFA, v. i. (From ko, issue, emit, and ifa, to blow. *See* pafuza.)

To blow out spittle with a sharp, hissing sound, *as*: kwifa 'mate, i. e.: blow out spittle;—or as a serpent blows out its poison.

i—KWILI, n. pl. ama. (From ko, issue, and ili, strained. *See* gwili.)

Properly: a peculiar issue which is turned, *viz.*: coagulated blood found in the belly or entrails of game which has been hunted and killed. (*See* ihlule.)

uku—KWILIZA, v. t. (From kwili, and iza, to make.)

Used of speaking a language imperfectly or incorrectly, referring to foreigners. If it is not a dialectical form = kweliza, it is but slightly different.

in—KWINDI or KWIDI, n. Inferior dialect, instead of inkwetu.

u—KWINHLA, n. *See* Inhla.

uku—KWISA and KWISIZELA, v. t. (From ko, and isa, to burst, to shoot,—with izela, frequently. *See* kwifa.)

To blow out, burst out fluid, as a snake does blow out its poison with a hissing noise.

uku—KWITIZA, v. t. (From kwi, drawn out, and tiza, to try to say. *Allied to* kwiliza.)

To try to speak out, to make an effort to speak, but incorrectly; to stutter. (*See* titiza.)

L.

L has, in Zulu-Kafir, the same soft liquid sound as in most other languages, and is entirely of a demonstrative nature. In the present state of orthography it has been compounded with *h*, representing a class of lingual aspirates, *as*: hla, hlala, &c.

LA, a terminating syllable of verbs. *Originally*, a verb from the roots ila–ula, perft. ile, contracted e, the same as the *Kamba* ila, to rise, perft. ie,—*Sis.* ile, gone. It is, according to its nature, one of the easiest forms in the language, and *closely allied to* ya (or ai), to go,—denoting moving forward, going or shooting forth, rising up or high (especially of rising of passions), exciting agitation, pointing to, viewing or aiming at, straining, stretching, erecting, expanding,—swift, light, empty.

Its inflected part, or participle, is used for forming the perft. tense to all verbs, *as*: hambile, from hamba; buyile, from buya, &c. And the reason why *ila*, is not used as an independent verb, may probably be found in the extensive relations it sustains almost with every other verb by being suffixed to them, and adding its primary sense,—rendering thus all the nice modifications and distinctions which in other languages are generally given by prepositions, in English by: for, on account of, upon, in behalf of, in favour of, instead of, &c., *as*: hambela, to walk for, (contracted from hamba-ila.) This compound is rather a peculiar conjugation, which, in the arrangement of this volume, is styled the *qualifying form*. (*See* Introduction.)

LA, dem. pron. (From the root ila, *see also* letter L.) This; that.

1. It has reference to plur. nouns in *ama*, *as*: amahashe la, or prefixed and coalescing with the initial,—lamahashe, i. e.: these horses;—2. It is used as a kind of article, prefixed to, and coalescing with, the initial of the noun, *as*: lomuntu, i. e.: this man (from la-umuntu);—lento, i. e.: this thing (from la-into);—3. It has the power of a dem. adverb, prefixed in

the same way as No. 2., *as*: lapa na lapo, i. e.: here and there, *lit.*: the here and the there (from la-apa and la-apo).

NOTE.—Whenever the form *la* occurs prefixed to another class of nouns than those in *ama* (*see* No. 2.) it is a contraction from another dem. pron., *as*: lamuntu (contracted from lowa-umuntu,)—lanto—laminyaka (contracted from leya-into, leya-iminyaka) denoting a greater distance, *viz.*: this or that there.

LABA and LABO, dem. pron., *see* Aba, &c., and LABAYA, *see* Abaya.

uku—LAHLA, v. t. (From ila, and hla, to throw. *Allied to* kahla. *Sis.* latla.)

1. *Literally*: to throw away; to cast away; to reject, *as*: yi lahleni imikuba yenu i nga lungile, i. e.: throw away, give up your customs, for they are not good;—2. To cast off, to forsake, *as*: ubani u lahlile umfazi wake, i. e.: a certain man has rejected his wife;—3. To condemn, *as*: ukulahlwa kwomuntu, i. e.: the condemnation of a man;—4. *Idiomatic*: ukulahla umlomo womuntu, i. e.: to refuse to receive what one says; to refuse, slight, or despise;—5. To lose a case in court, *as*: icala lake li m lahlile, i. e.: he lost his case, *lit.*: his case has thrown him out;—6. To vanish; to escape from one's memory, *as*: izwi lake li ngi lahlile, i. e.: the word he said has come out of my memory, *lit.*: has cast me away, or ejected me.

—— LAHLANA, rcpr. fr. To reject each other; to cast one another away.

—— LAHLEKA, qult. fr. 1. To be in a state of being lost; to be lost; to forfeit; to be forfeited, *as*: into yami i lahlekile, i. e.: my thing is lost;—2. To get away; to stray, *as*: inkomo yami i lahlekile, i. e.: my cow is strayed;—3. To miss; to wander from; to come off or away from, *as*: inhlela i ngi lahlekile, i. e.: I lost the way, *lit.*: the way has thrown me out;—4. To err; to mistake; to be wrong, *as*: ngi lahlekile lapa, i. e.: here I have erred.

—— LAHLEKELA, qulf. fr. 1. To lose from view, perception, or memory, *as*: indau wa yi kulumayo ya si lahlekela, i. e.: we left quite out of mind what you said;—2. To suffer loss of; to suffer diminution, waste, hurt, damage, &c.; to prove disadvantageous, *as*: ukubuza kwake ku ngi lahlekile, i. e.: his inquiry proved or was of little use to me;—u m lahlekele umpefumlo wake, i. e.: he suffered the loss of his soul, = lost it.

—— LAHLEKISA, caus. fr. To cause to be lost; to bring or lead into error, mistake, loss, disadvantage, difficulty; to cause to wander from; to cause to forfeit, *as*: isela li lahlekisiwe ngezinto ezinhle la zi bukayo, i. e.: the thief was brought into trouble by the things which he beheld;—2. To ruin; to destroy, *as*: u lahlekisiwe ngokupuza ubutywala, i. e.: he was brought to destruction by drinking, or giving himself up to drink.

—— LAHLEKISANA, rcpr. fr. To cause one another to lose; to bring each other into difficulties, &c.

i—LAHLE, n. pl. ama. (From lahla.) 1. *Literally*: that which is thrown away, as one cannot hold it long; applied to a coal of fire;—2. Charcoal. (Ilahlana, dim., a little or small coal.)

isi—LAHLEKO, n. pl. izi. (From lahla.) A loss; a wandering away.

i—LAKA, n. pl. ama. (From ila, to strain, and ika, to get up.)

The glottis, or epiglottis.

u—LAKA, n. sing. (*See* i-Laka. *Allied to* jaka.)

Violent agitation or excitement of mind; fierce anger; passion.

uku—LALA, v. i. (From ila-ila, *literally*: to stretch out. *Radically one with* lila, lola, and lula. *Allied to* hlala. *Dialectic*: yaya.)

1. To lie down; to throw one's self down, *as*: lala clukukweni, i. e.: lie down at the bed;—2. To rest, *as*: u lele, i. e.: he is taking rest;—3. To sleep, *as*: ukuya kulala, i. e.: to go to sleep;—u lele, i. e.: he is asleep;—4. To lodge, *as*: sa lala ku lomzi, i. e.: we slept at that place;—5. To sleep with; to have carnal knowledge of, *as*: wa lala nentombi kabani, i. e.: he was with the daughter of so-and-so at night;—6. *Idiomatic*: ukulala ngenhlu, i. e.: *lit.*: to lie at a house, or by the house, signifying: to be prostrate, to lie very sick.

Lala is often compounded with other verbs, in the same way as bala and kala, adding a sense of the repetition of an action, = ilela, or a certain violent or vehement manner, *see* kabalala, qambalala, &c.

—— LALANA, rcpr. fr. To lie together, next to each other.

—— LALELA, qulf. fr. 1. To lie in wait for; to lie in ambush; to wait for in concealment; to watch for an opportunity to attack, &c., *as*: ni ya lalelwa esihlahleni pezulu, i. e.: you are lain for, or waited for in the bush up there;—2. To lie at, *viz.*: to give ear to what one says; to listen; to open the ear; to attend with a view to hear, *as*: lalelani loku ngi ku shumayelayo, i. e.: give ear to what I proclaim;—3. To obey; to yield to advice or admonition, *as*: abantwana ma ba lalele oyise, i. e.: let children obey their parents.

—— LALISA, caus. fr. 1. To lay down; to give rest; to make asleep; to lodge, *as*:

lalisa umtwana, i. e.: bring the child to sleep;—2. *Idiomatic*: ukulalisa umuntu, i. e.: to help or assist one to sleep, *viz.*: to sleep with him who does not like, or is afraid, to sleep alone.

—— LALISANA, repr. fr. To afford each other company by sleeping together.

i—LALA, n. pl. ama. (*See* the verb.) A kind of wild banana, or a kind of palmetto.

um—LALA, n. pl. ama. (*See* the verb.) This word is seldom used in the sing., but always in the plur., and is a proper name, or rather a nick-name, for all the tribes conquered by Chaka, which spoke a low, broad dialect, and were so slow or neglectful in their pronunciation as if they were sleepy in speaking.

um—LALAZI, n. pl. imi. (From lala, and izi, maker.)

1. *Literally*: a layer; applied to a stone which was used for laying under something, or for sitting upon, &c. Sometimes it was used also for sharpening axes, spears, &c., upon, and *hence*, it became synonymous with lolazi, *which see*;—2. A whetstone.

um—LALELO, n. pl. imi. (From lalela.) A place to lie in wait for; ambush.

isi—LALELWE, n. pl. izi. (From lalela, the passive voice, to be lain for. It is *radically one with* alela.)

Literally: somebody who has been opposed, refused, or rejected, = umuntu o wa ya kucela kanti a ka yi piwanga into, i. e.: one who went to ask for a thing but was not given it; it was refused or denied to him. (The nom. form *isi* implies reproach, = a refused thing.)

isi—LALO, n. sing. (From lala, 6. The *Xosa* ubulwelwe,—a long illness, a long sick-bed,—is the same.)

Literally: a cause of being lain up; *hence*, an old wound; a painful hurt which lasts long.

uku—LAMA, v. *See* Alama.

uku—LAMBA, v. t. *Passive* lanjwa. (From ila, to rise, strain, and mba, to separate from, to move on, to dig. *The literal sense is*: to strain or agitate a moving, to dig out, to empty. *Radically coinciding with* lembu, thin, and lumba. *Allied to* hlamba, &c. *Sis.* lapa.)

1. To be empty; applied to the stomach, *as*: isisu si lambile, i. e.: my stomach is empty, = makes a rolling noise; *hence*, to have a rolling in the stomach;—2. To be hungry; to hunger, *as*: ngi lambile, i. e.: I am hungry, have hunger;—3. To be thin; to be slender, *as*: umuti u lambile, i. e.: the tree is thin, has not much wood.

—— LAMBELA, qulf. fr. To hunger after, for, *as*: ngi lambele ukuhla, i. e.: I am hungry after food, = I very much long for food.

—— LAMBISA, caus. fr. 1. To make hungry; to cause or make hunger;—2. To make thin; slender, lank;—3. To take away the thickness of any body by cutting, boring, shaving, &c., *as*: lambisa umqengqe, i. e.: take away the thickness in hollowing out the wooden pole, (that it may become wider inside. *See* Kehla, 4.)

isi—LAMBISA, n. (From lambisa.) A hungry stomach.

um—LAMBO, n. pl. imi. (From lamba.) *Literally*: a rolling, roaring, or tumultuous moving, a noisy fluctuation, designating a river. (This word belongs to the Frontier Kafir.)

um—LAMO and LAMU, n. pl. aba. (From alama, having dropped the prefix a.)

Tribal. Same as um–Lanya, *which see.*

uku—LAMULA, v. t. (From ila, and amula, to make loose from. *Allied to* damula, kumula, &c. *Xosa* and *others*, lamla. *Suaheli* and *Nika*, amula. *Sis.*, mamela.)

1. *Primarily*: to rise in order to bring fighting parties from each other; to act between parties, with a view to reconcile those who contend or fight; to interpose; to interfere; to mediate, *as*: ba lwa abantu kwa fika yena wa lamula, i. e.: when the people were fighting he came and brought them asunder;—2. To interfere; to oppose; to restrain, *as*: nga yi lamula inja i nga li hli iqanda, i. e.: I opposed the dog that he could not consume the egg.

—— LAMULELA, qulf. fr. 1. To interpose, intercede for; to plead in favour of;—2. To rescue; to remove or withdraw danger or evil; to deliver from violence, restraint, or exposure to evil, *as*: sa yi lamulela esilwaneni imbuzi, i. e.: we liberated the goat from the tiger.

um { LAMULELI, LAMULI, } n. pl. aba. (From lamulela and lamula.)

One who intercedes or mediates for or between others; an intercessor, mediator, peacemaker, &c.

u—LAMUNE, n. pl. o. Zuluized from the Cape-Dutch *lamoene*, i. e.: a lemon.

uku—LANDA, v. t. (From ila, to go forth, and inda, to extend. *Radically one with* linda, londa, and lunda. *Coinciding with* danda. *Sis.* lata.)

1. To go or move after or behind; to move in the same course or direction; to follow, *as*: si ya landa inkomo i lahlekile, i. e.: we follow the track of a cow, it being lost;—2. To pursue; to chase, *as*: ba landa inyamazana emfuleni, i. e.: they chased game in the river;—3. To pursue an object by observation, by fixing the eyes upon it, or by desiring it, *as*: si ya landa imali a si yi kubuya kuyo, i. e.: we are pursuing money and shall not turn away from it;—4. To succeed in order of

time or degree; to come after, *as*: umfana u ya landwa yintombi, i. e.: the boy is followed by a girl (in the line of birth);—5. To imitate; to follow a model; to be in accordance, *as*: u kuluma ngokulanda abantu, i. e.: you speak after men, as men generally speak;—6. To use; to practise; to adhere to; to be let by, &c.

—— LANDELA, qulf. fr. 1. To follow, = landa;—2. To repeat after one, *as*: no ngi landela ukukuluma, i. e.: you must repeat the lesson after me.

—— LANDELANA, rcpr. fr. To follow each other; to follow one by one, *as*: ba puma enhlwini ngokulandelana, i. e.: they went out of the house, one by one, in procession.

—— LANDELELANA, rcpr. fr. To follow one after another in a long line or procession; to go in procession; to follow in procession.

—— LANDELISA, caus. fr. 1. To cause or make to follow any direction, order, &c.;—2. To prove or show forth by reasoning, argument, or testimony, *as*: nga m landelisa ukukohlisa kwake, i.e.: I made him follow the proofs of his cheating, *viz.*: made him repeat all that which was said about it.

—— LANDELISELA, qulf. fr. 1. To cause to show or to prove by reasoning for, in respect to, &c.;—2. To resound after; to echo, *as*: iwa li ya landelisela izwi lake, i. e.: the rock resounds after him his word, or, re-echoes his word.

—— LANDISA, caus. fr. 1. To cause to follow; to try to follow, *as*: si landisile icala lake, i. e.: we have tried to summon up his debt;—2. To prove in connexion with; to give a proper statement of a matter; to tell or narrate just as certain circumstances happened; to show or prove in logical order;—3. To bring to a confession; to come out with a confession of a previous matter, or in connexion with the same, *as*: wa landisa isono sake, i. e.: he made a confession of his crime.

—— LANDISANA, rcpr. fr. To sum up together; to make up accounts on both sides; to settle accounts with each other, *as*: ma si landisane, i. e.: let us settle our accounts.

i—LANDA, n. pl. ama. (From the verb.) A white bird—ibis—living along the sea-coast, and called so because it follows the cattle and eats the ticks from them.

um—LANDA, n. pl. aba. (From the verb.) *Tribal. Same as* um-Lanya, *which see. Others have* lamo.

um—LANDELI, n. pl. aba. (From landela.) A follower.

um—LANDU, n. pl. imi. (From landa. *Sis.* molatu.) *Literally*: a consequence, that which follows from an act or cause; exclusively applied to *a debt* contracted either by offence; *hence*, trespass or guilt,—or by a natural cause, as by using the aid of a doctor or of medicine in sickness, *hence*, = account, a bill against another, *as*: rola umlandu, i. e.: pay what is due, or what you are bound to pay.

NOTE.—This word differs from icala, which means a debt, guilt, &c., in point of law, an action to recover a debt. Or, icala may be defined as a civil debt or guilt, and umlandu as a moral debt. It is precisely that which is expressed in the Lord's Prayer: "forgive us our trespasses," for which the *Xosa* has its proper form, isilandu, (subjective) in distinction from umlandu (objective.)

uku—LANDULA, v. t. (From landu, and ula, to strain. *The literal sense is*: to raise a guilt, to plead a debt. *Radically one with* landela, lindela, londela, and andula. *Allied to* pendula. *Sis.* latola.)

1. To plead inability; to allege a debt (as an excuse;) to make an excuse or an apology, *as*: sa funa ukutenga umbila ba m landula, i. e.: we tried to purchase maize, but they said that it had been sold for debts, or other purposes of that kind;—2. To deny or decline a request, demand, &c., *as*: wa ya kucela inkomo ya landulwa, i. e.: he went to ask for a head of cattle, but it was refused (the parties alleging a use already made of the same.)

—— LANDULANA, rcpr. fr. 1. To plead inability, to decline, &c., to each other.

—— LANDULELA, qulf. fr. 1. To plead inability for, in regard to, &c.;—2. To make an excuse, or apology for; to acquit of, *as*: ukuzilandulela into, i. e.: to excuse one's self in respect to a thing;—3. To deny; to disown; not to acknowledge, *as*: wa zi landulela izindaba, i. e.: he pretended not to know about the news.

i—LANGA, n. pl. ama. (From ila, to rise, strain, and anga, to bend, incline from, round. *Radically one with* lenga, linga, and lunga. *Allied to* inyanga, &c. *Compare* kangela, ibanga, ilangabi, &c. In *Suaheli*, muanga, *Nika*, mulangasa, that which makes light. *See* i-Gala.)

1. The sun. *The primary meaning is*: a body shooting or running in an orbit, a luminous or shining body describing a circle in the heavens.

The sun and the moon (inyanga) are, according to Zulu-Kafir idea, symbols of powers, heroic and intelligent, and comparison frequently is made between these celestial bodies and human beings. The sun is represented as (the greater) chasing the moon and diminishing her, (*hence* the peculiar idea: inyanga i file, i. e.: the moon is dead;) the moon, however, through

her cunning always regains her position, increasing to her full body again (*see* twasa, —i hlangene, i. e.: full, *lit.*: ready to attack, or in engagement.)

From this idea a comparison is drawn between two chiefs, one of whom, great in power, is persecuting the other, who, less in power, flees before the former, yet, great in cunning, always regains his position without having been destroyed. The expression is: "kwa lwa ilanga nenyanga," i. e.: it was fighting the sun with the moon.

The same idea is transferred upon different doctors (izinyanga.) The more powerful is called the sun, and the lesser the moon, and when the power and the skill of both classes have been called into practice with a sick person it is said: "ku biziwe ilanga nenyanga," i. e.: sun and moon have been employed.

The same metaphor is, finally, applied to all common affairs of men and persons: "ku be ko ilanga nenyanga," i. e.: sun and moon were there, = Tom and Dick have been here; or the expression signifies: the one comes up and the other goes down, the one is the destruction of the other.

2. A solar day, *as*: wo buya ngeli 'langa, i. e.: you must return during this sun, = this very day.

i—LANGABI and BE, n. pl. ama. (From ilanga, and ibi, separated, or contracted from i–Bwe, *which see.*)

A flame; flash of fire.

i—LANGATYE, n. pl. ama. (From ilanga, and itye, shoot, stone.)

The same as ilangabi, and belonging more to the Western or Frontier Tribes. (The difference is obviously the same as between i–Bwe and i–Tye.)

uku—LANGAZA, v. t. (From langa, strained inclination, and iza, to make, to get. *Radically one with* lingoza.)

To hanker; to long, *as*: ngi langazile ukuya emkungunhlovu, i. e.: I long to go to Maritzburg.

—— LANGAZELA, qulf. fr. To hanker after; to long for.

—— LANGAZELELA, freqt. fr. To hanker after, to long for with great desire.

uku—LANYA, v. i. (From ila, and inya, to unite, join, be one, or from anya, to suck. *Closely allied to* alama, landa, &c.)

1. To rise from the same stock; or to have suckled the same mother;—2. To follow in the line of birth; to come immediately after one; to be born after one, *as*: lendodana i ya lanywa ngumfana lowo, i. e.: this young man is followed (in the line of birth) by that boy.

This verb distinguishes itself clearly from alama, by referring to one mother, *viz.*: all who are born from one and the same mother: sisters and brothers of the full blood. (*See* the note under alama.)

—— LANYANA, repr. fr. To rise from the same stock; to follow after each other from one and the same mother.

um—LANYA, n. pl. aba. (From the verb. *Tribal are* umlamo, umlanda.)

Properly: one who follows another in the line of birth from the same mother, whether a brother or a sister; but commonly applied to brothers or sisters-in-law. Thus one calls the brothers and sisters of his wife *abalanya*, because he has become one of them by marriage, and follows either after them or they after him in the line of birth from their common mother. But they call him umkwe or umkwenya, brother-in-law.

LAPA, adv. (From la, dem. pron., and apa, here. *Xosa* apa.)

1. Denoting locality: in this place; here; hither, *as*: beka ngi lapa, i. e.: look, I am here;—2. Lapa na lapo, i. e.: here and there; in this place and in another;—3. Here then. It is often a substitute for when, *as*: se si qedile lapa wa fika umnikaziyo, i. e.: we had just done when the owner arrived.

LAPAYA, adv. *See* Paya.

LAPO, adv. (From la, dem. pron., and apo, there.)

At that place; there. (*See* Lapa.)

u—LATA, n. (From ula, and ita, to shoot, throw.) *Literally*: a long shoot; a name of a kind of long grass. *(Tribal*, and most probably instead of umtala, which is a transposition of the roots.)

um—LAU, n. pl. ama. *(See* indau, uhlau, umrau. *Allied to* umle. *Xosa*, ubulau, an aromatic shrub used for incense.)

A certain bushy plant, of a fiery or rusty colour. Used for medicines for calves, and meaning probably stringent.

uku—LAULA, v. t. (From ila-ula, strain-straining. *See* hlaula, dalula, &c. In the *Sis.* to guess.)

1. To arrange; to give orders; to tell every individual what he is to do, *as*: ukulaula inqina, i. e.: to give orders about the hunting, *viz.*: to arrange where this one or that one has to drive along;—2. To array, *as*: ukulaula impi, i. e.: to give order to the army how they shall attack the enemy;—3. To foretell things that may happen, or with a wish that they may happen, but fall short of reality; to judge at random either of present or future facts but without sufficient evidence, *as*: u nga lauli into u nga y'aziyo, i. e.: you ought not to speak (at random) what you do not know. (This is customary when the people go to war or a hunting, they speak or tell

beforehand of the great success they will have, &c.)—4. To practise jokes; to joke; to jest; to make a joke; not to mean what is said or done, *as*: ba lwa ababili kwa fika ubani wa ti nenzani ba ti si ya laula nje, i. e.: two were fighting, and when so-and-so came saying, what do you do? they answered we are merely playing;—5. To utter in sport; to say what is not true merely for diversion; to do for mere sport, not in earnest, *as*: a ka ku tukile wa laula kodwa, i. e.: he did not curse you, he only said so, but meant it not in earnest.

u'n—LAULI, n. pl. aba. (From laula.) One who foretells things; who tells stories; a jester.

LAWO, LAWA, and LAWAYA, dem. pron. (From la, dem. pron. and iwo, *see* wo,—la-awa, contracted from awiya,—la-awa-aya, *see* paya, there.)

Those,—these here,—those there; referring to nouns in ama, *as*: amadoda lawo, those men;—amahashe lawa, these horses here;—amaka lawaya, that ointment there. Whenever lawo (like la, *which see*) precedes its correspondent noun it causes the elision of its initial, *as*: lawo 'madoda, &c.

i—LAWO, n. pl. ama. (*Others use* ilau. *See* um–Lau.)

A name for Hottentot; supposed to be given to them on account of the peculiar smell they emit.

ubu—LAWO, n. (*See* i–Lawo.) Hottentot nature; or what belongs to the Hottentot nation.

i—LAWOKAZI, n. pl. ama. (From ilawo, and kazi, denoting female.)

A Hottentot female, or woman.

uku—LAZA, v. t. (From ila, to go forth, and iza, to make, come, &c. *Radically the same as* the termination uluza, to come loose.)

1. *Primarily*: to pass off or over; applied to a certain process of matter, *as*: izulu la duduma li buye la laza, i. e.: there was thunder in the atmosphere but it passed over without effect, *viz.*: rain; *hence*, to pass off in vapour; to evaporate; to escape, &c.;—2. *Applied to a certain process in time, as*: inkomo itole li se likulu i lazile, i. e.: the cow whose calf is already large, has passed her usual time of being heavy with another; *hence*, to lie waste, to be unproductive.

—— LAZELA, qulf. fr. To pass over a certain process in time.

um—LAZA, n. pl. ama. (From the verb.) Whey; (*lit.*: a substance passed through a process of evaporation.)

um { LAZELAKAZI, / LAZELWAKAZI, } n. pl. ama. (From lazela, and kazi, denoting female.)

A heifer which has passed over the usual time of calving; without giving birth to the first calf.

isi—LAZI, n. pl. izi. (From laza, 1. *See* Tjazi.) A cataract of the eye; wall-eyed; applied to man and beast; an animal which has a cataract.

um—LAZI, n. sing. (From laza.) A name of a river, the next to the umhlatuzana, south-west from D'Urban. It rises at the Zwartkops, and goes into the sea.

um—LAZI, n. pl. imi. (From laza, or a contraction from lolazi, *which see. Others*, umlalazi.)

A stone for sharpening axes, spears, &c.; a whetstone; a grinding or millstone.

LE, dem. pron. (A contraction from la, dem. pron., and i. *See* Lo.)

1. This; that; referring to nouns in *in, im, imi, as*: lendoda, impahla le, imifula le, i. e.: this man, this article, these rivers. It can be prefixed to the noun or follow after it.

2. It stands sometimes as an adjective noun, and assumes a nom. form (similar to iloku) *as*: inhlela elungileyo ile or yile, i. e.: the good way is this one.

3. Sometimes it is elliptic or emphatic, *as*: le! i. e.: = far away; pointing to a certain direction. In this sense it is obviously a noun, which is also evident from the *Xosa* ele (a locative case from e-ile, used as a prep.) i. e.: beyond there, *lit.*: at a place beyond.

LE and ILE, a terminating syllable of the perft. tense, from la, to rise, to be full.

um—LE, n. sing. (From ila, to rise.) Soot.

isi—LEBE, n. pl. izi. (From le, shooting forth, and ebe, separated, in front. *Allied to* udebe and isilevu. *Xosa* umlebe, the lip.)

The underlip of irrational animals.

uku—LEKUZA, v. t. (From le, raise, iku, up, and iza, to make. The *Xosa* leka and leqa, to leap, to race oxen, is the same.)

Radically: to throw the head with a quick motion forward, up; to toss back the head; to nod with the head.

LELA and ILELA, a termination and repetition of ila-ila, forming a peculiar conjugation, but called the *frequentative* form, denoting: more or most forward, further, to the utmost, over and again, altogether, &c. *See* bopelela, fikelela, pelela, &c.

LELI, LELO, LELIYA and LELAYA, dem. pron. (From la, dem. pron., and ili, nom. form,—la-ilo, pron., la-ili-iya, la-ili-aya, iya-aya, *see* paya, there.)

This,—that,—this here,—that there; referring to nouns in ili-i, *as*: ihashe leli, this horse;—izwe lelo, that country;—ilinhle leliya, this desert here,—or, lelaya,

that there. Leli and lelo often precede their correspondent noun, and cause, in that position, the elision of its initial, *as*: leli 'hashe, &c.

i—LEMBE, n. *Dialectic. Properly* i-Zembe, *which see.*

ubu—LEMBU, n. (From le, strained, and mbu, contents. *See* isi-Dumbu, i-Tumbu, Ebu, Ubu, &c. *Allied to* bemba.)

1. *Properly*: a plexus (ubu) strained from the bowels, designating a spider's web;—2. Applied also to very thin cloth like a spider's web;—3. *Tribal*: tassel of a corn-stalk, = ubemba.

uku—LENGALENGA, v. i. (*A repetition from* lenga, le, strained, and nga, bending, inclining. *See* Cengecenga, Dangadanga, &c.)

To dangle; *lit.*: to hang down, of long things, which are suspended.

—— LENGALENGISA, caus. fr. To hang; to attach to something above; to suspend, *as*: inkabi ehlatyiweyo abahlabi ba yi lengalengisa emtini, i. e.: the butchers hang an ox which is killed at a tree. Sometimes it is contracted, *as*: abatakati ba lengiswa ngezanhla eweni, i. e.: the witches were suspended down the rock (bound) by their hands.

isi—LENGELENGE, n. pl. izi. (From lengalenga.)

A long strip fastened at some place above and hanging down like a curtain.

um—LENZE, n. pl. imi. (From le, raised, and enza, to make.)

Literally: a member which raises up or supports, designating the leg.

LESI, LESO, LESIYA, and LESAYA, dem. pron. (From la, dem. pron., and isi, nom. form, la-iso, pron., la-isi-iya, la-isi-aya; iya-aya, *see* paya, there.)

This,—that,—this here,—that there; referring to nouns in isi, *as*: isitya lesi, this dish;—isipo leso, that gift;—isifu lesiya, this trap here; isibaya lesaya, that cattle-fold there. Whenever lesi and leso precede their correspondent noun they cause the elision of its initial, *as*: lesi 'sitya, &c.

uku—LETA, v. t. (From la or le, raise, and ita, to take. *Radically one with* lota, ashes. The *Xosa* alata, to point with a finger to a locality, is the same, with the exception of the prefix a, local; *lit.*: to lift up (the finger) at or to (a locality); and the interj. ete, i. e.: give, bring hither, is only a dialectical difference from leta.)

To carry; to take or lift up and bring, *as*: wo leta ukuhla lapa, i. e.: you must bring food hither.

LETELA, qulf. fr. To bring or carry to, *as*: u letela 'bani na? i. e.: to whom do you carry (that)?

isi—LEVU, n. pl. izi. (From le, and ivu, mouldy, hairy. *Allied to* isilebe, udebe, indebe, indevu, &c.)

1. *Primarily*: a place where feelers shoot forth; *properly*: chin;—2. Beard of the chin.

LEYO, LEYA, and LEYAYA, dem. pron. (From la, dem. pron., and iyo, *see* yo, la-ia-iya, la-ia-aya; *see* paya, there.)

That,—this here,—that there; referring to nouns in *in, im, imi, as*: indoda leyo; that man;—inhlu leya, this house here; insika leyaya, that pole there. Whenever leyo precedes its noun it causes the elision of its initial, *as*: leyo 'ndoda, &c. (*See* Le.)

LEZI, LEZO, LEZIYA, LEZA, and LEZAYA, dem. pron. (From la, dem. pron. and izi, *see* zi, la-izo, la-izi-iya,—contracted leza,—la-iza-aya.)

These,—those,—these here,—those there. They are jointly plur. to nouns in izi and izin, *as*: izibuko lezi, these mirrors, &c., *see* lesi, and its applications.

LI, substitute pron. (Extracted from the nom. form ili, *which see.*)

He, she, it. Referring to nouns in i-ili, *as*: izwe li lungile, i. e.: the country *it* being good;—ilifu likulu, i. e.: the cloud *it* great;—ilanga li ya tyisa, i. e.: the sun *he* burns. It is also used in the objective case, and, like all substitutes, placed immediately before the predicate verb, *as*: ngi ya *li* bona icala, i. e.: I see *the* fault.

When it connects another noun or pron. with its principal in a Genitive case, it drops its *i*, *as*: iso lake (from li-ake), i. e.: the eye it of him;—ilizwi lenkosi (from li-a-inkosi), i. e.: the word it of the chief.

i—LI, pri. n. Contracted i. (From the root ila, *see* la, moving forward, &c. *See* Ulu.)

It is used as a nom. form, adding its radical meaning always more or less perceptibly to any root or stem to which it is united, *as*: ilizwi, i. e.: *radically*, a strained feeling or sense, a sound, word. But it is more particularly employed for signifying classes, sects, living organs, organic life, &c. (*See* Ama, its plur.)

i—LIBA, ni pl. ama. (From ili, raised, emptied, and iba, in front, separate. The *Sis.* boleba, depth,—of which bo is the nom. form, and leba, the stem, leads us to point to diba, and ziba, to conceal in a hole. And ili-Ba, plr. amaba, is very probably a tribal difference.)

Radically: a place dug out for concealing (a dead body), *hence*, a grave.

uku—LIBALA, v. t. (From the accent which is on li, it is easy to derive the remainder from bala, denoting in compounds 'nothing.' *Radically*, however, it is one with lobola,

and reflects the idea of spending time by making strokes or lines in the earth (*see* bala, to write), or making holes, *see* liba. In whatever way analyzed the meaning is the same. *Sis.* libala.)

1. *Primarily*: to idle away time; to spend, waste, or consume time, *as*: ba libele ukukunga umtwana, i. e.: they spent much time in giving presents to the child, = making a play;—2. To remain unemployed, *as*: wa libala ekaya, i. e.: he idled away his time at home;—3. To delay; to be slothful, *as*: ba ya libala ukuza, i. e.: they are taking a long time until they come;—4. To forget; to be neglectful, negligent, careless; to leave undone, *as*: wa libala ukuqeda umsebenzi wake, i. e.: he neglected to finish his work;—5. To forget; to slight; not to notice, *as*: ngi libele incwadi i letiwe, i. e.: I did not notice the letter, when it was brought;—6. To be unused, unfruitful, *as*: izinkomo zi libele ukuzala nonyaka, i. e.: the cattle have not calved this year (little use is had from them.)

—— LIBALISA, caus. fr. To cause to idle or spend time; to make nothing of spending time. *(Seldom.)*

uku—LIBAZISA, v. t. (From libala, by dropping *la*, and substituting *zisa*, to bring.)

1. *Literally*: to bring into seclusion or abstraction; to be the cause that one spends, wastes, or idles away time; to cause idleness, slothfulness, negligence;—2. To make forgetful, careless, or inattentive;—3. To detain; to keep back, *as*: wa ngi libazisa ngokukuluma nomunye umuntu, i. e.: he let me wait while he spoke with another person.

u—LIBO, n. sing. (From uli or ulu, raised, reared, and ibo, separated, foremost. *Radically coinciding with* liba and lobo, cuts. *Allied to* ihlobo, summer. *See* um–Libo.)

1. That which is cut from, or dug out of, the garden first: the first produce of the garden; the first fruits of summer, *as*: ku ya hliwa ulibo lomhlaba, i. e.: the first fruit of the earth is now eaten, = the summer-fruit is eaten;—2. The time of the first fruit or first harvest, *as*: ku selilityeni kaloku, i. e.: it is now in the time of the first harvest, or summer-fruit.

um—LIBO, n. pl. imi. (*See* u–Libo. *Compare* naba.)

The shoot of pumpkins, melons, &c. (This word is more frequent among the Frontier tribes; those of Natal generally use um–Nyomb which is a nearer description of the same thing. *See* Naba.)

uku—LILA, v. i. (From ili-ila, to strain out, forth. *Radically one with* lala, lola, and lula. *Allied to* bila, sila, hlela, &c. *Coinciding with* kala.)

1. To weep, lament, bewail, mourn;—2. To discharge wet or moisture; to drop, *as*: umuti u ya lila, i. e.: the tree discharges, exudes sap;—3. To abound with wet so as to injure the growth of plants, *as*: isimi li ya lila, i. e.: the place which is cultivated (garden) is very wet, (water comes out of the ground.)

—— LILELA, qulf fr. To weep for, about, over, &c.; to lament over, *as*: unyana wa m lilela uyise, i. e.: the father mourned over his son.

—— LILISA, caus. fr. To cause tears to be wept; to cause lamentation, mourning, &c.

isi—LILO, n. pl. izi. (From lila.) *Literally*: an outlet of weeping; a weeping; wailing.

um—LILO, n. pl. imi. (From lila. *Sis.*: molelo.)

1. *Primarily*: a mass or element which is strained forth from some object, designating inflammable air streaming forth from a body, *viz.*, fire, *as*: basa umlilo, i. e.: light fire, = make a fire;—2. Conflagration.

uku—LIMA, v. t. *Passive*: linywa. (From la, to raise, and ima, to move, to stand. *Literally*: to lift up. *Radically one with* lama, and lama in elama, &c. *See* simama, &c. *Sis.*: lema.)

1. To break up, as the ground; to cultivate, to dig, *as*: ukulima ngegeja, i. e.: to dig (ground) with a hoe;—3. To plough; to begin to sow, *as*: si ya kulima emasimini, i. e.: we are about to dig in the gardens, = begin to sow, &c.

—— LIMEKA, qult. fr. To dig; to plough, *as*: igeja lami li ya limeka, i. e.: my hoe digs well.

—— LIMELA, qulf. fr. To dig, plough, &c., for, about, at, *as*: ba m limela amasuku mabili, i. e.: they dug for him two days.

in—LIMA, n. sing. (From the verb. *Dialectic*, indima.)

A patch of cultivated ground; a small place digged.

isi—LIMA, n. pl. izi. (From the verb.)

1. *Literally*: a halting; a person walking, as it were, on one leg, lifting up one leg, going lame;—2. An abject or deformed person; a cripple. (Sometimes applied to beasts also.)

ubu—LIMA, n. (From isilima.) Crippleness; deformity.

uku—LIMALA, v. i. (From lima, *see* isi–Lima, and ila, to strain.)

To hurt; to injure; to give pain by contusion, pressure, or any other violence done to the body, *as*: u limele elunyaweni, i. e.: he has hurt himself at his foot, has received a contusion.

isi—LIMANA, n. pl. izi. (*Dim.* from isilima.) One who walks a little halting, who is like a cripple.

uku—LIMAZA, v. t. (From lima-iza, to make. *See* Limala.)

To hurt; to contuse or injure the body in any way, *as*: wa limaza isanhla sake, i. e.: he injured his hand.

—— Limazisa, caus. fr. To cause to hurt, &c.; to hurt on purpose.

isi—LIMELA, n. (From limela, *see* Lima.) 1. *Properly*: an indication or sign for commencing gardening, ploughing; but *commonly*: the Pleiades, or seven stars; when they appear gardening is commenced, *as*: isilimela si ya ku twasa ngenyanga ezayo, i. e.: the seven stars will appear next month;—2. Spring; the time when gardening commences, the seven stars have appeared, *as*: isilimela si twasile, i. e.: spring has commenced.

um—LIMI, n. pl. ama. (From lima.) A farmer; husbandman.

isi—LIMO, n. pl. izi. (From lima.) 1. Cultivated ground; land ploughed and sown;—2. The produce of digging, ploughing, &c.; crop.

uku—LINDA, v. t. (From li, strained, and inda, to the extreme. *Radically one with* landa, londa, &c. *The sense is*: to pursue, to dispel.)

1. To guard; to repel; to beat off; to keep back, *as*: no linda izinyoni zi nga hli amabele, i. e.: you must drive off the birds that they do not consume the corn;—2. To wait for, *as*: ngo ku linda emangweni, i. e.: I shall wait for you at the ridge;—3. To watch; to be awake; to remain without sleep, *as*: si ya linda izingulube amasimini, i. e.: we keep watch (in the night) for the wild hogs in the garden;—4. To take care of a thing; to preserve or observe;—5. To be attentive, circumspect; to look out with attention or expectation to something, *as*: be be linda imvubu kanti ya fika ba baleka, i. e.: they looked out for the sea-cow (hippopotamus), but when it appeared they ran off.

—— Lindana, repr. fr. To guard, wait, watch for each other.

um—LINDA, n. pl. imi. (From the verb.) 1. *Properly*: a place where one must be on his guard, *viz.*: ground which is hollow underneath and dangerous for walking over it. *Hence*—2. A hole in the ground to keep or preserve corn in. (Frequent with the Frontier tribes.)

um—LINDI, n. pl. aba. (From linda.) A guard; a watchman; a guardian; a waiter.

um—LINDI, n. pl. imi. (From linda.) 1. *Literally*: a receiver, keeper, *viz.*: a small hole in the centre of the ubala (place) in which the natives winnow their corn;—2. A large hole under the ground of the cattle-fold, in which the corn is kept. (*Same as* umlinda.)

isi—LINDO, n. (From linda.) Watching; waiting; vigilance.

uku—LINGA, v. t. (From li, strained, and inga, to force. *Literally*: to use force or strength, to try the strength. *Radically one with* langa, lenga, and lunga. *Allied to* cenga and yenga.)

1. To make an effort; to attempt; to venture; to undertake, *as*: a ngi yi ku-linga ukuwela umfula ngi nga w'azi amanzi, i. e.: I shall not venture to go through the river not knowing the water;—2. To tempt; to tempt to something by reason or argument, *as*: wa ngi linga ngengubo, i. e.: he tempted me by a dress (which he promised to give);—3. To try by experiment; to examine, *as*: wa yi linga imbazo e gaula umuti olukuni, i. e.: he tried the axe by hewing a hard piece of wood with it.

—— Langana, repr. fr. To be of even quality; to hold even qualities; to be equal to, adequate, equitable.

This is a word of very general application, expressive of quality, magnitude, dimension, measure, value, degree, variableness, proportion, power, ability, &c., *as*: amazwi abo a lingene, i. e.: their words are of the same import, they agree;—ukuhla loku ku ya lingana nabantu bonke, i. e.: this food is sufficient in proportion to all people;—abantu ba lingene namakulu matatu, it is; the people are on the average three hundred;—umbila u lingene namasaka amatatu, i. e.: the mealies (Indian corn) measure about three sacks.

—— Linganisa, caus. fr. 1. To try to venture, undertake, &c.;—2. To do just as another; to make equal; to make one thing of the same quality; to equalize; to imitate, *as*: um-Dingane wa linganisa no-Tjaka amanhla ake, i. e.: Dingaan tried to do with his power as Chaka did;—2. To compare; to examine the relations of things to each other in regard to their qualities, properties, &c., *as*: linganisani izinto ezimbili inkulu i pina? i. e.: compare both things, which is the greater of the two?—3. To measure; to ascertain the quality, dimension, &c., *as*: sikulu isitya u linganisa ngaso, i. e.: the basket you measure with is too large.

—— Linganisela, qulf. fr. 1. To try to equal for, &c.;—2. To proportion, *as*: ukutenga ngi linganisela imali ekona, i. e.: if I purchase I do in proportion to the money I have;—3. To distribute by measure, *as*: wa ngi linganisela ngesitya esincane, i. e.: he measured out to me with a small vessel.

—— Lingisa, caus. fr. 1. To try or attempt to do, *as*: wa lingisa ukubumba

imbiza kanti w'ahluleke, i. e.: he tried to form a pot of clay but could not succeed; 2. To seem to try or tempt, to imitate, *as*: wa lingisa ukuhlaba ngomkonto, i. e.: he made an attempt to stab with a spear, he lifted the spear up as if he would, or was going to, stab.

i—LINGA, n. pl. ama. (From the verb.) A trial; an attempt; experiment.

um—LINGANI, n. pl. aba. (From lingana.) An equal. (In the *Xosa*, a comrade.)

isi—LINGANISELO, n. pl. izi. (From linganisela.) A measure, proportion, &c., as a yard of any stuff, &c.

um—LINGANISI, n. pl. aba. (From linganisa.) One who measures, &c.

isi—LINGANISO, n. pl. izi. (From linganisa.) A measure; weight; pattern; comparison; dimension, &c.

um—LINGANISO, n. pl. imi. (From linganisa.) A measure, weight, &c., *viz.*: that which has been measured, the object, *as*: imilinganiso 'mitatu, i. e.: three yards of stuff (isilinganiso is subjective).

um—LINGI, n. pl. aba. (From linga.) A tempter.

isi—LINGISO, n. pl. izi. (From lingisa.) 1. An attempt;—2. A symbol.

in—LINGO, n. sing. (From linga.) A trying; a being put to a trial, *as*: u senlingweni, i. e.: he is in trying circumstances.

isi—LINGO, n. pl. izi. (From linga.) 1. A cause of trial or temptation; a trial;—2. A temptation, *as*: wa si ngenisa esilingweni, i. e.: he brought us into temptation.

um—LINGO, n. pl. imi. (From linga.) Something to make a trial with; an object for an experiment, *as*: wa m lungisela umlingo ku bonwe a sizwe ngawo na, i. e.: he prepared for him a portion of medicine, *lit.*: a trial, experiment, to see whether it would help him.

uku—LINGOZA, v. t. (From linga, and uza, to make, to feel. *Literally*: to try the feeling. *Dialectic*, lingota and lingoya. *Radically one with* langaza and lunguza. *Compare* goya, gozi, and kuza.)

1. To press out a deep respiration accompanied with a certain sound, as that of languor, faintness, or depression of spirit;—2. To sigh;—3. To sob;—4. To shew sympathy.

—— LINGOZISA, caus. fr. To cause a sighing or sobbing; to cause languor, faintness, depression of spirits.

isi—LINGOZI, n. pl. izi. (From lingoza.) A sigh; a sign of languor, faintness, depression of spirit.

isi—LISA, n. (From umlisa.) A person who causes great delight; a very cheerful person.

um—LISA, n. pl. aba. (From li, raised, and isa, to cause.)

1. *Primarily*: a person making others passionately fond of him;—2. A mate or playmate; comrade, *as*: halala 'balisa bakwetu, i. e.: halloh comrades of ours! (The word is exclusively applied to young men, and usually occurs in exclamations.)

LIWA, *see* Lwa.

LO, dem. pron. (A contraction from la, dem. pron., and u, nom. form. *See* Le.)

1. This; that; referring to nouns in u-umu, *as*: lomuntu *or* umuntu lo, i. e.: this man;—2. It often stands as an adjective or substitute, and assumes a nom. form, *as*: umuntu o nokubukwa ulo *or* ngulo, i. e.: the person who is beloved is this (one).

i—LO, pri. n. (From the root ili and o, *see* La and O.)

A he, a she, an it. Used as a pron., referring to nouns in i-ili, and u-ulu, (*see* lwo,) *as*: ngi ya li bona ilo, i. e.: I see it, it is it. (*See* Lona.)

isi—LO, n. pl. izi. (From la, to rise, to fight.)

1. *Properly*: a bursting out of passion; agitated or fighting nature; but *commonly* applied to all wild animals, especially the tiger. The word includes also those wild animals which are not used for food, and, *hence*, signifies: unclean animals, *as*: ingonyama a yi hliwa yisilo, i. e.: the lion is not eaten because he is an unclean animal;—2. A monster animal; with general application, and specially used of the tapeworm. (*See* in-Cili.)

uku—LOBA, v. t. (From lo, strained, and uba, to separate. *Radically one with* lebe, and in boloba. *Allied to* hloba.)

1. To cut, lance, or open a raised object, *as*: ukuloba isilonda, i. e.: to cut a sore open, in order to draw out the matter;—2. To make cuts, stripes, or lines; *hence*, to draw, to represent by lines drawn on a flat surface, to write, especially, to make the first rudiments of writing, *as*: loba incwadi, i. e.: write a letter;—3. To paint with colours, points, stripes, *as*: ukuloba ubuso, i. e.: to paint the face with colours;—4. To draw out or up with a hook, *as*: ukuloba izinhlanzi, i. e.: to catch fish. (*See* u-Dobo.)

—— LOBELA, qulf. fr. To cut, write, &c., for, on, on account, &c.

um—LOBI, n. pl. aba. (From loba.) A writer; a fisher.

i—LOBO, n. pl. ama. (From loba.) Cuts; marks; line or stripe on a surface.

um—LOBOKAZI, n. *See* Lobolokazi.

uku—LOBOLA, v. t. (From loba, and ula, to strain, to fix. *Radically one with* libala. *Compare* bala. *Sis.* lopola.)

1. *Literally*: to make an outline or representation of a thing; but *primarily*: to design for a separation; to spend for a

bereavement; to compensate claims;—2. *Hence, in general*: to pay a certain number of cattle for a wife, *as*: ukulobola ngezinkomo, i. e.: to compensate with cattle, to engage a wife with cattle.

This word is exclusively applied to the present savage custom of paying for, or engaging and purchasing a wife with cattle. The idea lying at the bottom of this custom is that of a bereavement or deprivation which the mother of a girl is supposed to experience when her daughter is taken away from her. And the meaning of the word renders it more than probable that this custom has originated from a reason affecting the mother; namely, while the father received the dowry, and the bride a gift (*see* malukazana and malume), the mother made particular claims for bearing, nursing, and bringing up her child, and felt it an injustice or violence, when she had to give up her daughter without receiving a particular consideration for herself.

These two reasons,—the claim of the mother, and her bereavement, which she had to lament,—are, under the present state of things, the most curious features of the lobola system. For whether the mother does or does not feel truly attached to her child, and whether or not her cries, when her daughter is actually married away, arise from such a feeling, custom requires from her that she should make a lamentation in regard to her daughter on that event. *Hence* the customary and legal expression: ukulobola unina, i. e.: to pay the claims of the mother, to pay her for her bereavement. But the custom has become merely mercenary, and full of the most degrading hypocrisy.

——— Lobolela, qulf. fr. To engage and pay cattle for a wife: to make payment for, *as*: wo ngi lobolela intombi yami, i. e.: you must pay me for my daughter.

——— Lobolisa, caus. fr. To make to pay, to let pay a number of cattle for a wife; to demand payment in cattle from one. (This form has reference to the parents of a girl, who demand, while lobola refers to the engaging party.)

um—LOBOLISI, n. pl. aba. (From lobolisa.) One who demands cattle or payment for his daughter.

um—LOBOLOKAZI, n. pl. aba. (From lobola, to be paid for, and kazi, denoting female.)

A female or girl who is engaged to one who is yet to pay for her, while—u se kuyise, i. e.: she is still at her father's.

LOBU, Lobo, Lobuya, and Lobaya, dem. pron. (From la, dem. pron., and ubu, nom. form,—la-ubo,—la-ubu-uya, la-ubu-aya, *see* paya, there.)

This;—that;—this here;—that there; referring to nouns in u-ubu, *as*: utywala lobu, this beer;—ubutyani lobo, that grass;—ubuhlalu lobuya, this red bead here;—ubongo lobaya, that brain there.

Lobu and lobo, when preceding their correspondent nouns cause the elision of initial of the latter, *as*: lobu 'tywala, &c.

LOKO, dem. pron. (*See* Loku.) That; referring to nouns in uku, *as*: ukubonakala loko, i. e.: that appearance.

It is used as an adverb, denoting a time specified, *as*: loko sa hambayo, i. e.: at that time when we walked. (*See* loku, 5.)

uku—LOKOTA, v. t. (From lo, raised, and ko, up, and uta to pour, to tell.)

1. To form and tell an idea of something not real; to invent a tale or story; to feign; to form and relate a fictitious tale, *as*: wa fika wa ti wo botjwa ngecala, i. e.: he came and said, you shall be bound for a crime (in joke);—2. To simulate, as one who relates a fiction.

——— Lokotela, qulf. fr. To pretend; to tell something feigned instead of what is real; to simulate in words.

um—LOKOZANA, n. pl. ama. (From loko, = aluka, to go out, and izana, dim. form.)

A generic name for very small animals; *see* isi-lwanyazana.

LOKU, dem. pron. (From la, dem. pron., and uku, nom. form.)

This; that; referring to nouns in uku, *as*: ukuhlala loku, i. e.: this living or remaining. (Its correlatives are loko, lokuya, and lokwaya.)

2. It is used as a definite adjective pointing to something near, present, or just mentioned, *as*: ngumsebenzi wako loku yini? i. e.: is this your work or?

3. Used as a substitute in the sense of *that which*, like what, *as*: ngi ya kuluma loku sikwaziyo, i. e.: I speak what we know.

4. Loku is very generally used as the representative of a sentence or a part of a sentence, *as*: se be bonile loku, ba ti a si sa yi kuya, i. e.: when they had seen that, they made up their minds not to go any more.

5. It is also used as an adverb denoting a time specified, either past or future, *as*: loku ngafikayo, i. e.: at the time when I arrived, or, when I arrived. (In this case the form yo is affixed, *see* yo.) It often indicates the sense of *then existing*, *as*: ukulwa loku, i. e.: the war then existing, or going on.

6. Loku na loku, i. e.: this and that.

i—LOKU, a substitute pron. (*See* loku.) That it or *the* it; applied as loku 4, *as*: into umuntu u ya kwenza iloku, i. e.: what a man is to do, it is this, = this he is to do.

LOKUYA and LOKWAYA, dem. pron. (From la, dem. pron. uku-uya, la-uko-aya. *See* loku and loko, and paya, there.)

1. This here;—that there; referring to nouns in uku, *as*: ukuquba lokuya, this driving here;—ukusina lokwaya, that dancing there.

2. At that time; then, *as*: lokuya na tengayo ingubo, i.e.: at that time when you bought a dress. *See* loku, to which it is used accordingly in all cases.

uku—LOLA, v. t. (From ila-ula, to strain, straining. *Radically one with* lala, lila, and lula.)

1. To strain by rubbing or friction; to sharpen, to whet, *as*: lola imbazo, i. e.: sharpen the axe;—2. To separate by friction, to rub, *as*: lola ifuta, i. e.: to rub colour;—3. To polish.

uku—LOLAZA, v. t. (From lola, and iza, to make.) To sharpen or grind by little and little.

um—LOLAZI, n. pl. imi. (From lolaza.) A grindstone; a millstone.

isi—LOLO, n. pl. izi. A place where the umlolo grows.

um { LOLO, / LOLWA, } n. pl. imi. (From lola.) A kind of wood which is used for charcoal.

LOLU, LOLO, LOLUYA, and LOLWAYA, dem. pron. (From la, dem. pron., and ulu, nom. form;—la-ulo,—la-ulu-uya;—la-ulu-aya; *see* paya, there.)

This,—that,—this here,—that there; referring to nouns in u-ulu, *as*: uluhla lolu, this row;—ufa lolo, that breach;—uto loluya, this thing there;—ukalo lolwaya, that hill there. Whenever lolu and lolo precede their correspondent noun, they cause the elision of its initial, *as*: lolu 'luhla, &c.

isi—LOMO, n. pl. izi. (*See* um–Lomo.) 1. A principal speaker; one who utters the common opinion of a tribe or nation;—2. One of whom the highest opinion is entertained; one who is most desired, = a sweet mouth, especially beloved by women.

um—LOMO, n. pl. imi. (From lo, raised, and umo, opened. *Literally*: an organ raised open, made open. *Radically one with* lima and luma. *Compare* alama, kuluma, *Sis.* molomo.)

1. The mouth, beak;—2. Opening of any receptacle, *as*: umlobo wegaba, i. e.: the mouth of a bottle.

LONA, pron. adj. (From ilona, *which see.*) *Properly*: himself, herself, itself, the same one; but *commonly*: he, she, it, the same. It refers to nouns in i-ili, and u-ulu (*see* lwona), and is used both for the Nominative and Objective case, *as*: izwi lake a ngi l'azi lona, i.e.: (*lit.*:) his word I do not know the same;—ikolwa a li zi kolwa lona, i. e.: a believer does not trust (in) himself.

i—LONA, nom. adj. (From ilo, pri. n., and ina, even, self, same.)

Literally: a himself, a herself, an itself, a the same. In addition to this meaning, this class of words has also the force of, to be, to be by, *as*: izwi lake nga li zwa, namhla ilona, i. e.: I heard his voice, and to-day it is the same;—kwenziwe ilona, i. e.: it is done by the same. (*See* bona.)

uku—LONDA, v. t. (From lo, strained, and inda, to extend into length. *Radically one with* landa and linda. *Allied to* donda.)

1. To keep long; to keep in good condition; to look for;—2. To preserve; to keep in safety, *as*: wo londa izinto zami zi ng'ebiwa, i. e.: you must keep my things safely lest they be stolen;—2. To keep in safety, in custody, *as*: isela la londwa entolongweni, i. e.: the thief was kept in the prison;—4. To defend; to protect, *as*: londa umtwana wako esilwaneni, i. e.: protect your child against the wild animal.

—— LONDEKA, qulf. fr. To be safe; to be in safety, under good care, in good hands, &c., *as*: amaqanda a londekile ingcwele ya gumbuqeka, i. e.: the eggs were quite safe when the wagon upset.

isi—LONDA, n. pl. izi. (From the verb.) *Literally*: a cause, object, or matter to keep properly, to look for; *hence*, a sore, an ulcer, &c., which must be taken care of.

isi—LONDANA, n. pl. izi. (*Dim.* from isilonda.) A small sore or ulcer; pustule.

um—LONDI, n. pl. aba. (From londa.) A keeper; preserver; protector.

uku—LONDOLOZA, v. t. (From londa, and uloza, *o* carried, = uluza, to make strenuously, carefully, tenderly, &c.)

1. To look or care for particularly; to keep very carefully;—2. To preserve, or protect very tenderly, *as*: londoloza usana lu nga ngenelwa ngumoya, i. e.: take particular care of the baby lest it should be exposed to the wind;—3. To take care of tender, little things, little creatures, &c.

—— LONDOLOZANA, repr. To take care, &c., of one another; to be tenderly affected to one another.

—— LONDOLOZELA, qulf. fr. To take particular care of, for, *as*: ngi londolozeleni igaba eli nomuti, i. e.: do take great care of the medicine-bottle for me.

—— LONDOLOZISA, caus. fr. To cause or let care to be taken of—particularly, &c.

um—LONDOLOZI, n. pl. aba. (From londoloza.) One who takes care, keeps, preserves particularly; a kind preserver, keeper; a tender attendant.

uku—LONDONYA, v. f. (From londa, and unya, pertaining to teeth, *see* i–Nyo, tooth.)

To keep the teeth clean, in good order; to wash the teeth clean.

i—LONGO or LONGWE, n. pl. ama. (*See* ubu–Longo.) A piece of dry cattle-dung used for fuel.

ubu—LONGO or LONGWE, n. (From lo, strained, and ngo, declined, from inside.)

Literally: a mass strained from inside, or strained by bending; *hence*, excrements of cattle; fresh dung, *as*: izinhlu zi ya sindwa ngobulongwe, i. e.: the houses are smeared with cow-dung.

um—LONGO or LONGWE, n. pl. imi. (*See* ubu–Longo.) A mass or a round heap of dung as it comes from cattle.

um—LONGWANE, n. pl. imi. *alii* LOGWANE. (From longo, and ane, dim. form.)

A kind of wood or shrub, bearing a fruit similar to the intundulu.

um—LONYANA, n. pl. imi. (*Dim.* from umlomo.) A little or small mouth.

u—LONYANI, n. sing. *Tribal.* *See* um–Hlonyani.

i—LOTA, n. pl. ama. (*See* um–Lota.) 1. Semen maris;—2. An emission of semen maris in sleep; pollution; uncleanness.

um—LOTA, n. sing. (From umlo, raised mass, light mass, *see* um–Le, and ota, to fire. *Radically one with* leta. *Sis.*: molora.)

Literally: A mass raised or blown off from firing; ashes.

im—LOTAKAZI, n. pl. izin. (From um-lota, ashes, and kazi, denoting female.)

An ash-coloured cow.

uku—LOTJA, v. t. (From lo, raised up, and tja, to burn. *Others have* lota. *See* um–Lota. *Compare* xota and xotja.)

1. To burn up; to burn with fire;—2. To drive away; to banish, *viz.*: by burning up the abode or place of those who are to be driven off.

um—LOVANI, n. pl. imi. (From umlo and vani, from va, to come, to feel, and ini, even, like.)

A certain shrub (of an ashy quality, or containing some ash. This is the meaning of the word.)

i—LOVU, n. sing. (It is difficult to find out the signification of this word; it means a strong glare. *See* Vu.)

A name of a river, south-west of the isipingo, rising at the Zwart-Kops and running into the sea.

i—LOWE, n. pl. ama. *Tribal.* *See* i–Howe.

LOWO, LOWA, and LOWAYA, dem. pron. (From la, dem. pron. and uwo, pri. n.,—la-uwa, contracted from uwiya,—la-uwa-aya; *see* paya, there.)

That;—this here;—that there; referring to nouns in u-um, *as*: udade lowo, that sister; umuti lowa, this tree here; umfula lowaya, that river there. (*See* Lo, and Lawo, &c.)

uku—LOZA, v. t. (From ila, or ilo, and uza, to make. *Radically one with* laza, *which see.*)

1. *Onomatopoetic*: to make a sound like lo, as a sound of a flute;—2. *Literally*: to flute, to whistle.

i—LOZANI, n. pl. ama. The flower of umlozani, of a red colour with stripes, in the shape of a bell. It contains poison, and is used for killing flies.

um—LOZANI, n. pl. imi. (If derived from the verb loza the meaning should be a small flute, which might be said of the small bell—ilozani. It is, however, safer to derive it from loza, = laza, to be of little use, and ani, a herb or plant.)

A name of a plant of a poisonous quality. It grows scarcely one foot high, has many shoots from one stock, and its flower resembles the red pea-flower.

um—LOZI, n. pl. ama. (From loza.) 1. A fluting or whistling with the mouth;—2. A flute.

LU, substitute pron. (Extracted from the nom. form ulu, *which see.*)

It. Referring to nouns in u-ulu, *as*: ukalo lu de, i. e.: the hill *it* high;—uluti lu lungile, i. e.: the stick is good. It is also used in the objective case, and as all substitutes, placed immediately before the predicate verb, *as*: ngi ya lu bonga udobo, i. e.: I thank for *it* the hook.

When it connects another noun or pron. with its principal in a Genitive case, its *u* is sharpened into *w*, *as*: uto lwake (from lu-ake), i. e.: his thing, *lit.*: the thing of him;—udaba lwenkosi (from lu-a-inkosi), i. e.: the matter of the chief.

u—LU, pri. n. Contracted u. (From the root ula, *see* la, denoting stretching out, moving forth, &c. *See* i–Li.)

It is used as a nom. form, adding its radical meaning always more or less perceivable to any root or stem to which it is united, *as*: uluhla, i. e.: *radically*: a shooting along,—forth, a row, line, &c. *See especially* ulu–Bu and u–Bua.

uku—LUKA, v. t. (From lu, strained, along, and uka, to come up, go out. *Radically in* aluka. *Sis.* loga.)

To plait; to braid, *as*: luka intambo, i. e.: braid a rope or string.

—— LUKEKA, qult. fr. To be fit for plaiting, *as*: intambo a yi lukeki, i. e.: the string is not flexible enough to be used for plaiting.

um—LUKAZANA, n. *Tribal.* *See under* Alukazana.

LUKUNI, a phrase, *see* Kuni, n.

uku—LULA, v. i. (From ula-ula. *Radically one with* lala, lila, lola, and *in* alula or elula, and ulula. *Allied to* hlula, kula, &c.)

1. *Literally*: to strain out, forth; *hence*, to be easy, to be light, *as*: into i lula, i. e.: the thing is light;—2. To be swift, quick, *as*: hamba u lula, i. e.; go and be quick, = stretch out your legs in walking.

—— Lulana, rcpr. and dim. form. To be very easy or light, &c.

—— Luleka, qult. fr. (*See* Eyeka, &c.) 1. To lighten; to lift up; to sit easy; to sit right; to make less heavy;—2. To enliven; to animate; to give spirit to;—3. To cheer; to make cheerful, *as*: wo si luleka futi si nqena tina, i. e.: you must excite, enliven, &c., us often, for we are very slothful.

uku—LULAMA, v. i. (From lula, and ima, to move. *Literally*: to move easily; to stretch to a stand. *Radically* in alama.)

1. *Primarily*: to regain a former state; to come up easily;—2. To recover from sickness;—3. To get better; to grow stronger after a state of sickness or debility;—4. To be animated; to be of good cheer or spirits; to be of a pleasant character; gentle, moderate, *as*: ngumuntu olulamileyo, i. e.: he is a very gentle person.

—— Lulameka, qult. fr. 1. To come into a stronger state or condition;—2. To become quite cheerful, animated, &c.

—— Lulamisa, caus. fr. 1. To recover; to restore health;—2. To sit or fix upright; to lift up, *as*: si ya ku lulamisa inkomo i wile, i. e.: we shall lift up the cow, for she is fallen down (and cannot get up alone.)

u—LULAMA, n. (From the verb.) A kind of very straight tree.

u—LULO, n. (From lulo.) Health; recovery.

isi { LULO, } n. p. izi. (From lula.) An easy
{ LULU, } or light but very large basket made of coarse grass, and serving, as a sack or box, for keeping a quantity of corn in.

isi—LULWANA, n. pl. izi (*Dim.* from isilulu.) A basket of the same description as the isilulu, but of a smaller size.

i—LULWANE, n. pl. ama. (From lulo and ane, small, little.

1. A large moth; a bat (*tribal*);—2. A light, *viz.*: thoughtless person; a heedless, reckless fellow.

uku—LUMA, v. t. (From la, to strain, and uma, to move, to open. *Radically one with* lima and lomo.)

1. To open the mouth for biting; *hence*, to bite, *as*: inja i ngi lumile, i. e.: the dog bit me;—2. To pinch; to pain; to smart, *as*: isisu si ya ngi luma, i. e.: the stomach pains me, or I have a pinching in my stomach.

—— Lumana, rcpr. fr. To bite one another.

—— Lumeka, qult. fr. 1. To smart; to bite; to be painful, *as*: isisu si lumekile, i. e.: the stomach is in pain;—2. To take fire, *as*: isibane a si lumeki, i. e.: the candle will not take fire.

uku—LUMATA, v. t. (From luma, to bite, &c., ita, to pour, to throw. *See* Matja.)

Literally: to throw fire to; to ignite; to put into flames, *as*: o funa ukutjisa utyani ufaka umlilo a lu lumate, i. e.: he who wishes to burn the grass puts fire to it and sets it in a flame.

—— Lumatisa, caus. fr. To render or make luminous; to make to ignite.

uku—LUMBA, v. t. (From lu, strained, and mba, to separate from, to move forward, to press against. *Radically coinciding with* lamba, *which see. Compare* bumba, dumba, fumba, &c.)

1. *Literally*: to make thin; but *primarily*: to give a thing a peculiar or good shape;—2. To manufacture; to make a piece of artifice; to make an artful, ingenious thing, *as*: wa y'enza into wa yi lumba, i. e.: he made a thing and gave it a beautiful shape.

um—LUMBI, n. pl. aba. (From lumba.) 1. An artificer; a manufacturer;—2. The ancient name for umlungu, a civilized man.

isi—LUMO, n. sing. (From luma.) Pains in the region of the womb; hysterics.

uku—LUMULA or Lumla, v. t. (From luma, and ula, to strain, to remove. *Radically one with* lamula. *Allied to* kumula.)

To wean, *as*: ukulumula umtwana ebeleni, i. e.: to remove a child from the breast.

i—LUNDA, n. pl. ama. (From lu, raised, and unda, to extend, high.)

The hump on the shoulder of cattle.

u—LUNDI, n. *See* u-Ndi.

uku—LUNGA, v. i. (From lu, strained, raised, and unga, to bend, to join. *Radically*: to strain the power, *as*: langa, lenga, and linga. *Sis.* luka. *Suaheli*, unga, to join. *Compare* kunga, hlunga, &c.)

1. To become right, straight; applied to bodily and moral power, *as*: umuntu u lungile, i. e.: the man is right;—2. To be just, equitable;—3. To become good;—4. To be proper, becoming, fit, suitable, correct;—5. To be orderly, well regulated;—6. To be ready, prepared, *as*: se ngi lungile, i. e.: well, I am prepared.

—— Lungeka, qulb. fr. To become right; to come into a right state, condition, &c.; to become useful.

—— Lungela, qulf. fr. 1. To be right, good, fit, &c., for;—2. To be better, *as*:

ku lungele umuntu ukuzilonda, i. e.: it is better for a man to preserve himself;—u bu lungele ukutula, i. e.: you had had better be still.

—— LUNGELANA, rcpr. fr. 1. To be equally straight; to be equally like, right, good, &c.;—2. To be congruent, agreeing, *as*: imisebenzi yabo i lungelene, i. e.: their work is equally good or valuable;—3. To be orderly.

—— LUNGELELA, freqt. fr. 1. To straighten in the length by tying two or more things together; to join, *as*: lungelela enye intambo, i. e.: bind another riem to the one in order to lengthen it;—2. To help to; to serve with; to oblige by, *as*: wo ngi lungelela amanhla, i. e.: you must give me means to meet a contingency or help me to strength (by giving me food).

—— LUNGELELANA, rcpr. fr. 1. To be equal to each other; to be parallel; to correspond to each other;—2. To agree with each other; to live in peace together, *as*: lomfazi nendoda yake ba lungelelene futi, i. e.: this woman and her husband agree very well with each other.

—— LUNGELELISA, caus. fr. 1. To make equal, corresponding, agreeing, parallel;—2. To make even, level, smooth; to lay smooth, *as*: kukula umhlaba lapo u lungelelise indau leyo, i. e.: take away the soil from thence and make that place even;—3. To help to right; to help to lengthen, &c.

—— LUNGELELISANA, rcpr. fr. 1. To place two persons or things in an equal state; to furnish them with equal powers; to qualify them equally; to put them in a state in which nothing is wanting or due on either side;—2. To balance accounts; to compensate on both sides, *as*: ma si lungelelisane izinto zetu, i. e.: let us make compensation of things one to the other.

—— LUNGISA, caus. fr. 1. To make right; to straighten; to do right or good; to do justice; to adjust, *as*: ngi lungise inyanga yami i pelile, i. e.: give me my payment, for my month is at an end;—2. To reform; to rectify; to mend;—3. To repair; to arrange.

—— LUNGISANA, rcpr. fr. To do right or good one to another; to reform each other, &c.

—— LUNGISELA, qulf. fr. To do right, &c., for; to prepare for, &c., *as*: si sa lungisela ukuhamba, i. e.: we still prepare for a journey.

—— LUNGISELELA, freqt. fr. To bring over properly, orderly, well, &c., for; to transact or perform a business properly for another; to serve a thing properly at or for, *as*: wo li lungiselela kuye izwi lami, i. e.: you must bring my word over to him in a proper manner.

i—LUNGA, n. pl. ama. (From lunga.) A straight-forward character; a right, just, good, &c., person.

i—LUNGA, n. pl. ama. (From lunga. *See* im–Punga.) A well-regulated spot or colour; applied to animals spotted black and white, *as*: inkabi elunga (contracted from e yilunga), i. e.: a black and white spotted ox.

ubu—LUNGA, n. (From the verb.) *Properly*: a small portion of hair from the tail of cattle; *signifying*: a state of right, property, or ownership, which is the primary meaning of the word.

The word applies exclusively to a native custom, according to which some hair is plucked out of the tail of cattle (uboya betjoba bu xatulwe, i. e.: the hair of the tail is pulled out), and fastened round the neck or arm of an individual who is to become the rightful owner or proprietor of that animal. This is usually done for young people, especially girls, when they have some heart-sickness and none knows what the matter is with them, or what can help them. The end aimed at is to cheer them by making them owners of property, in connection with which a certain superstitious belief is entertained. Such a head of cattle is, as it were, holy, and may not be taken, nor eaten up (confiscated) by a chief. This is a law.

i—LUNGAKAZI, n. pl. ama. (From ilunga, and kazi, denoting female.) A black and white spotted cow.

i—LUNGAZANA, n. pl. ama. (From ilunga, and izana, a small female.) A young or small black and white coloured cow.

um—LUNGISI, n. pl. aba. (From lungisa.) One who does or acts rightly, justly, well, &c.; a straightforward man; an honest man.

i—LUNGISO, n. pl. ama. (From lungisa.) Straightness; straightforwardness; justness; fitness; goodness.

isi—LUNGISO, n. pl. izi. (From lungisa.) A right action; a righteous action; righteousness. (*Xosa* ubulungisa.)

i—LUNGU, n. pl. ama. (From lunga, to join.) 1. *Literally*: a shooting joint; *hence*, a juncture of limbs, the joining of two or more bones, *as*: ilungu ledolo, i. e.: a juncture of the knee;—2. A joint; a limb, *as*: ilungu lomunwe, i. e.: a joint of the finger;—3. A knot, as in grasses, reeds, &c.

isi—LUNGU, n. (*See* um–Lungu.) Civilised nation, *as*: si ya konza esilungwini, i. e.: we serve with the civilised people.

um—LUNGU, n. pl. abelungu. (From ilungu, as the pl. shows, aba-ilungu, contracted abel.; analogous to abenhlu, from aba-

inhlu, they of the house. *See* the verb lunga. *Suaheli* and *Nika* mulungu, an artificer, genius, used of God also,—msungu, a European.)

A national name which, having been given by the Kafir to all white people, has usually been interpreted by "the whites." But both analysis and etymology are against that interpretation. The term for white people is exactly and distinctly :—abantu abamhlope, which is the opposite to :—abantu abamnyama, i. e. : black people. And from the history or usage of the word we learn that umlungu comes from the *Suaheli* or *Nika* mulungu, which is the modern name among the Zulu-Kafir, the ancient being "umlumbi," pl. abalumbi, from the verb lumba (*which see,*) and of them history tells us: "ngabantu esingab'aziyo tina, ba ya sebenza izinto e si nge namanhla ukuz'enza tina," i. e.: they are people whom we do not know, and they make things we have it not in our power to make. (The fact that the *Xosa* do not know the name umlumbi, but know only umlungu, gives some means to trace the origin of that nation, while umlumbi, as the ancient word among the Zulu tribes, corroborates another fact, *viz.*: that the latter have kept themselves entirely independent of the influence of their north-eastern neighbours, and the Arabs.)

A person of a civilized nation; a civilized man, is the only and the proper meaning of the word, according to its derivation.

um—LUNGUKAZI, n. pl. abel. (From lungu, and kazi, denoting female.)

A female or woman of a civilized nation.

i—LUNGULUNGU, n. pl. ama. (From ilungu, joint.)

The nape, or the part including the nape.

uku—LUNGUZA, v. t. (From lunga, and uza, to make, to get. *Radically one with* langaza.)

1. *Properly*: to stretch or bend the head toward some object; to look out very closely, anxiously; to take a sharp look out, *as*: wa lunguza ngasemnyango, i. e.: he put his head out of the door to look out;—2. To visit a sick person; to shew him sympathy.

u—LUNYA, n. *See* u–Nya.

LUPALA, v. *See* Alupala.

LUTO, n. An abbreviation of uluto, *see* u–To.

uku—LWA, v. t. (*Properly*: a regular passive form from ila, to rise up, to strain, &c. *See* La. *Literally*: to be strained, *viz.*: induced. Perft. lwile; negative lwi. *Sis.* loa.)

1. To be irritated or provoked; *hence*, to fight; to make a disturbance, *as*: ngi za ukulwa nawe, i. e.: I come to fight with you;—2. To fight a battle; to war;—3. To combat; to struggle; to strive; to resist an opposing party, *as*: wa lwa no-yise, i. e.: he was struggling against his father. (Always used with the prep. na.)

The passive form liwa is used in the following terms only, *as*: kwa liwa, i. e.: a fighting took place;—ku be ku liwe, i. e.: there has been a fighting, a battle.

REMARK.—The ukulwa is forbidden by law when offensive, but is lawful when defensive. *See* Qala.

—— LWANA, repr. fr. To fight with one another; to fight together with others for a common cause.

—— LWELA, qulf. fr. To fight, &c., for, about, *as*: u zi lwela yena lomuntu, i. e.: this man is fighting for himself, is fighting his own battle or cause.

—— LWISA, caus. fr. To make or put one up to fighting.

u—LWALWA, n. (From lwa-lwa, strained, stretched out.)

A rock. *Tribal, same as* u–Dwala, *which see.*

isi—LWANA and NE. (From isilo, and ane, dim. form.)

A collective name for a smaller sort of wild animals than the tiger; but often applied to the tiger, &c., itself, in a sense of emphasis, as a cunning animal.

imi—LWANE, pl. n. (From lwane, *see* lwa. *Others*, ywane.)

1. *Properly*: appearances or shadows of persons who are fighting together with, *viz.*: help others to fight; *commonly*: spectres or ghosts of battle, *as*: inkosi i ya hlasela impi ya pupa ebusuku, ku tiwa i nemilwane, i. e.: when a chief is sending out an army to fight or to war, and has a dream in the night, it is said, he dreamt of ghosts who help him (= fellow-combatants), to win the battle;—2. A good omen, *as*: umuntu u ya ya ecaleni lake u nemilwane, i. e.: when a person goes before the court with his case, and has a secret power to assist him, or a good omen, that he will win the case.

i—LWANGA, pl. n. (From the sing. ulu and anga, *which see.*)

Generally: the palate, referring to the arches in the upper part of the mouth. But more *particularly* it refers to the palate which lies in the posterior part of the mouth, consisting of the membranous curtain or muscular tissue, from the middle of which hangs the uvula. The latter being very large is often called the tongue, even by natives, which is obviously a confusion. Yet this confusion shows clearly that there is some difference between ulwanga and ilwanga, which is decidedly this, that the

first signifies the *hard palate*, and the second the *soft palate*, the ulwanga the anterior, and the ilwanga the posterior; and hence it is that there exists also a plur. *izi*lwanga, comprising both of them. (*Compare* u–Lwimi.)

NOTE.—Strictly analysed ilwanga is from ilo-anga. Ilo, the pri. n. of a demonstrative power, *see* lona and ilona, lwona and ilwona; ili = ulu, primitive sing. referring always to mediate objects, *see* leli, this, lolu, this, but ilo = ulo, always pointing to remoter things, *see* lelo, that, lolo, that.

i—LWANHLE, pl. n. (From the sing. ulu-anhle, *which latter see.*)

The sea; but more *particularly* the ocean. For the natives do not call a land-sea or lake, ulwanhle, but icibi, and under ulwanhle they understand properly the extension toward the outside, separated from the land (*see* u–Bua.) We have, therefore, here the same distinction as in ulwanga and ilwanga (*see* the latter,) *viz.*: ulwanhle, the immediate extension or sea, and ilwanhle, the more remote extension, or ocean, and hence also the reason for the special plur. *izi*lwanhle. (*See* the note under i–Lwanga.)

isi—LWANYANE, n. pl. izi. (A dim. form from isilwana; *properly*: ani-ane.)

A collective name for all sorts of very small animals, wild and not wild, vermin, reptiles, insects, &c.

u—LWAVELA, n. *See* Avela.

u—LWEZI, n. sing. (From ulu—ezi, *see* the latter.)

A name for that month or time of the year when the caterpillar, called ulwezi, appears. The radical meaning of the word "the rising of watery parts, *viz.*: sap," explains the time more nearly as the time when the sap rises in the trees,—the beginning of summer, about the month of October.

u—LWIMI, n. pl. ilu-ilwimi, and izil. (From ulu, stretched, and imi, moving up or out;—ilu, *see* ilungu, a joint, member. Others have a contracted form ulimi. *Radically*: stretched out.)

1. *Literally*: a member for moving, articulating; *hence*, the tongue (*Xosa*, u nolwimi, i. e.: he has a (long or evil) tongue, *viz.*: tells lies);—2. Language, *as*: ba kuluma ulwimi lwabo, i. e.: they speak their own language.

i—LWIMI, n. pl. ama. (*Properly*: the first plur. from ulwimi. *Others*, ilimi.)

A tongue; but *particularly*: a heavy tongue; a heavy mode of utterance; applied to stammering, and generally expressed by the plur., *as*: u namalimi, i. e.: he has a heavy or stammering tongue.

In this word we have evidently the same difference as in ulwanga and ilwanga, *viz.*: ulwimi, originally, the tongue as articulating member, and ilwimi, the tongue, as the articulated language, speech, utterance.

LWO, } Plenary forms, referring
LWONA, } to nouns in u–ulu, more commonly used in the *Xosa*, for which the Zulu employ the contracted lo, lona, &c., *which see.*

M.

M is a labial, and has the same uniform sound in Zulu as in most other languages. But when occurring in the middle or in the ending of stem of verbs and nouns, where euphonic changes take place, it has also an intermediate sound, and is a labio-nasal, or semi-consonant, and changes into *ny* (which is properly ni, *see* I):—1. In the passive voice, *as*: kumula—kunyulwa; tuma—tunywa;—2. In the locative case, *as*: umlomo—emlonyeni. Those nouns, however, that do not admit this change in their original form, *as*: igama—egameni, take it in their diminutive, *as*: igama—iganyana;—isibamu—isibanyana, &c. This relation between *m* and *n* is very important, inasmuch as it explains the order of their origin as well as the nature of their signification, *m* being primarily and generic, but *n* secondary and specific. (*See* N. and Na.)

M is very frequently compounded with other consonants, as *mn*, *mny*, *mhl*, *mk*, *ml*, *mf*; but particularly with *mb* and *mp*. All these cases are simple contractions as can be seen from their analysis. The syllables, according to the idiom of the language, being, originally, all open, *m* becomes inseparably united with its following compound, as uku-mba, ukudu-mla, &c.; and this is also the case with *m*, in the nom. forms, when followed by a vowel, as umonde,—u-monde; imazi,—i-mazi, &c.

But when the compounds *mb* and *mp* come under the rules 1. 2. given above,—*b–p* changing into *j–tj*,—*m* changes, as usual, into *n*, because it would obstruct euphony before *j–tj*; thus bamba becomes banjwa, pempa—pentjwa; intambo—entanjeni; isumpa—esuntjeni.

M, single, between any pron. and a verb, or between an auxiliary and a regular verb, is the objective case of the pers. pron. 3d p. sing., contracted from mu, *which see.*

uku—MA, v. i. (From the roots ima-uma, denoting to move, (rather = Latin *moveri*) to set or put in motion, to have action or the first onset to it, to stir, to get up, to stand up, to stand. *Hence*, it is chiefly

applied to movements of animal and spiritual life, or bodily and local movements. This moving or stirring of animal and spiritual life implies, then, also a particular form, mode, or condition in which a thing may move,—its nominal forms denoting therefore: human kind, being, &c., *see* u-Mu, and Ama.)

1. To get up; to move upward, to stand up; to stand; to stand upright; to stand erect, *as*: yima u nga foli pansi, i. e.: stand right up and do not lean downward; —2. To stand still; to stop, as in walking; —3. To be in a state of fixedness; to be fixed, *as*: w'ema ngentaba, i. e.: he stood as a mountain, *viz.*: fixed, unmoved;—4. To be stationed; to live, *as*: u mi pi na, i. e.: where are you stationed;—5. To depend; to rely, *as*: si mi ngawe tina, i. e.: we depend on you.

The Infinitive ukuma is very extensively applied, and expressive of: existence, permanence, continuation, duration, condition, state, quality, &c., *as*: ukuma kwomhlaba, i. e.: existence or state of the world; ukuma kwomnyaka, i. e.: duration of the year; ukuma kwendaba, i. e.: quality or kind of news.

This verb has two irregularities or particularities. 1. It belongs to the 2d. class of vowel-verbs which retain the initial vowel of their root, and, when preceded by an auxiliary, are contracted with the vowel of the latter, as in the example above *w'ema*, from wa-ima; or: ngi y'ema, from ngi ya-ima, i. e.: I do get up. (*See* eba.)

Note.—In the imperative *yima*, as in the first example above, the semi-vowel *y* is merely accidental, not radical, nor dialectical; for the accent, being on *i*, cannot be given without a strong hiatus, or a certain compression of the vowel *i*, and individuals who are not particular in accentuating utter nothing but ima, besides.

2. In the continuing conjugation, in which verbs are immediately connected with the relative or substitute pronouns, ma changes its final sound *a* always into *i*, primitive participle of *ia*, *see* letter E, forming thus a participial construction, *as*: amacala abo a mi emakosini, i. e.: their cases are standing (= pending) before the Court;—u se mi (from u se u mi) i. e.: he yet standing.

Note.—Care must be taken not to confound cases belonging to No. 1 with No. 2, *as*: a yekwe amacala abo eme emakosini (the case of No. 2 converted into one of No. 1), i. e.: the cases were left that they (should) stand before the Court;—eme is contracted from a-ime (subjunctive mood);—or: wa ba tyela beme, i. e.: he told them that they should stand still;——beme, contracted from ba-ime (subjunctive), and belonging to No. 1.

Ma, the short imperative, is employed as a kind of jussive, analogous to the imperative funa, qeda, &c., and it is incorrect to rank it among the auxiliaries. For, "ma si hambe" is a phrase, *lit.*: get up that we go, expressing a command or exhortation, = up let us go, which term is identical with: hamba si hambe, *lit.*: go that we go,—the first hamba (imperative) none will style an auxiliary. A very simple demonstration is: ma ngi te, i. e.: allow me to say, *lit.*: stand still that I may say.

Ima, the plenary imperative, and uma, are also used as conjunctions denoting the time in which an action takes place: when, while, whilst, during, since;—1. *Definitely as*: uma wa fikayo nezinkomo, i. e.: when you were coming with the cattle;—ima basebenzayo, i. e.: when they are working. The rule under this specification is, that the verb which follows uma takes the suffix *yo*, *which see*, and of the tenses, either the present imperfect, which also stands in anticipation of the future, or the past imperfect.—2. *Indefinitely*, *as*: uma u ya fika, i. e.: when or if you come;—ima ba ya ku se benza, i. e.: when or if they will work. Here the verb which follows uma is always in the indicative mood. But in case it should occur in the subjunctive, uma is not to be understood to mean "that," "in order that," &c., *as*: u m tyele uma e ze lapa, i. e.: tell him (that) he may come here, *lit.*: tell him, get up that he come there,—because uma stands here in exactly the same relation as above in "ma si hambe," and would be exactly = ma e ze, the mood being a jussive or kind of optative. (Care is, therefore, to be taken not to confound uma with the meaning of the English "that," &c., which is quite another thing, and is simply and fully expressed by the subjunctive. The *Xosa*, in the present age of the language, often uses *ukuba* in these relations, and not seldom pleonastically, the characteristic difference of the dialects being the frequent pleonasm in the *Xosa*. But this is not the original character of the language, which is retained and exhibited in the *Zulu* dialect.)

—— Mana, rcpr. fr. To stand next to each other.

—— Mela, qulf. fr. 1. To stand for a purpose, *as*: u mela nina lapa, i. e.: for what purpose do you stand here?—2. To stand up for (as a candidate); to represent a person;—3. To stand against a thing; *hence*, to keep or drive off, *as*: umfana u

mela izinyoni, i. e.: the boy keeps off the birds;—4. To be against; to withstand; to oppose, *as*: yena wa ti kumi tula, tula, wa ngi mela njalo, i. e.: he said to me be still, be still, and in that way he was against me;—5. To stand, *viz.*: to bear; to endure; to preserve, *as*: wa mela ukuhlutjwa, i. e.: he endured affliction;—6. *Idiomatic*, in the passive voice: to obtain by selling or purchasing, *as*: lenkomo i melwa yinto nina? i. e.: *lit.*: this head of cattle is stood on by what? = what is wanted for it? or for what price is it to be sold?

—— MELANA, recpr. 1. To stand on next to each other; to be next or near to one another, in a situation or position, *as*: si melene nabo, i. e.: we are immediately next to them, dwell next to them;—2. To be against or opposed to each other.

—— MELELA, freqt. fr. 1. To stand continually; to stand again and again, *as*: u zi melela, i. e.: he is standing all the while by himself, or alone;—2. To stand somewhat, to preserve to some extent; to bear to some degree, *as*: ngi melele, i. e.: do you bear with me, or suffer me a while. (*Compare* simelela.)

—— MISA, caus. fr. 1. To cause or make to stand upright; to set, fix, put, or place in a right posture, *as*: wu mise umpongolo, i. e.: put the chest on its bottom, the opening to be right up;—2. To set or put up; to erect, *as*: kwa miswa amatye emikaulweni yomhlaba wake, i. e.: beacons were erected at the limits of his farm;—3. To erect; to build up; *as*: ukumisa udonga, i. e.: to bring or build up a wall;—4. Ukumisa umhlaba, i. e.: to survey the ground (an idea taken from erecting or fixing the surveying instruments);—5. To appoint; to institute, *as*: ukumisa usuku, i. e.: to appoint a day;—ukumisa inkosi, i. e.: to institute a chief.

—— MISELA, qulf. fr. 1. To set, fix, put, &c., for, *as*: kwa miselwa Amazulu inkosi, i. e.: a chief was appointed for the Zulu tribe;—2. To set, fix, place, &c. on, upon, *as*: inkabi emiselweyo intombi, i. e.: the ox which is placed (as a value) upon a girl.

u—MA, n. *See* Mame.

u—MABOPI, n. pl. o. (From uma, stand, firm, strong, and bopi, a personal noun, from bopa, to bind. *Literally*: a strong binding person; a strong binder, denoting a magician, a sorcerer.)

A generic name of a plant or shrub, known under the name of Kafir-lilac.

It is used by the izinyanga for superstitious purposes: for conjuring the lightning, when it has struck a kraal, house, or garden;—the fire, when a house is burnt down;—a thief, who carries on his practices at a place. The shrub is stripped of its flowers and leaves, and broken in small pieces, which are laid down at the places where evil or injury has been done, to conjure down the evil cause.

u—MAKOTI, n. pl. o. (From ma, stand, state, ka, of, and oti, from ota, to make fire. *Literally*: one who is appointed for making fire. *Dialectic*: magoti. *Allied to* umkonzi, a servant.)

This is a proper name for a certain sect or class (*see* the nom. form u) of young women (omtjakazi) who previously are engaged by older women as their servants, to "make fire for them," as the word says; but afterwards when these mistresses have no more inclination for a conjugal life, they substitute their inferior to (as the customary term is): uku ba zalela abantwana, i.e.: to bear children for them (the older women).

This class of inferiors is bought for cattle obtained either from the marriage of the daughters of the women whom they serve, or by the labour of these women themselves, or by means of presents given them by friends; or they are in some way or other appropriated by them, as being refugees, &c. For these reasons the owners are allowed to have a certain claim on the omakoti, as also on their issue, these latter calling the former mame, i. e.: mother.

For the reasons just mentioned, the omakoti are a sub-class of women as regards the estate of a polygamist, and "ukugobisa umakoti," i. e.: to bend or bring under, *viz.*: to begin to have sexual intercourse with the umakoti,—is the term which expresses or limits the kind of right the polygamist exercises over her. If, therefore, one of his wives has already sons, or a son, settled in domestic life for himself, and she is tired of living longer with her husband: she goes home, namely, to her son, retiring with her umakoti, either at once or leaving her longer, as a favour, with the polygamist, for the purpose of enriching the family property of her son in the customary manner, the children of that connexion becoming the son's property. And after the death, or even during the life of the father, the son also sometimes begets children with his mother's umakoti. So far, in some cases, is this abominable custom carried.

uku—MAKULA. v. *See* Mukula.

MALA, a termination. (*Originally*, a verb, from ima, to move up, to stand, and ila, to rise, high; *lit.*: to move or stand high, to be of value. Obsolete in Zulu-Kafir, but *radically one with* mela, 6, mila, and mula.)

Used as a compound with other stem, *e. g.*: fudumala, kukumala, &c.

i—MALI, n. sing. (From the obsolete mala, to be of value, of a high price. *Suaheli* and *Nika* mali, property. *Allied to* inani.)

1. Value; worth;—2. Price; rate or value set upon a thing, *as*: lenkomo i nga tengwa ngemali ngapi? i. e.: this cow is to be bought, at what rate or price? (*see* mela, 6;)—3. Money; property.

i—MALIBOMBO, n. sing. (From imali, and ibombo, used as an adj. here, *see* imbombo and umbombo, i. e.: something round, a border, an edge, fitness for operation. The word is a contraction from imali-abombo or yabombo, or rather a construction with the genitive, *lit.*: a property of peculiar operation, = a profitable or valuable operation.)

A certain plant and its root, the latter of which is especially used for entrapping wild animals, it being deposited at the trap or snare. Most probably an object of superstition, similar to mabopi with which it *radically coincides*.

u—MALUKAZANA, n. pl. o. (The *Xosa* and others have molokazana, and others malokazana. It is different from um-Alukazana, used of age;—because it comes from umalu, *see* malume, derived from the obsolete verb mala, *see* imali,—and kazana, female; and it is a genitive construction, like imalibombo, umalume, &c.)

Literally: the property's-female. A name given to a daughter-in-law, a signification of honour as well as of historical importance relating to the usual nuptial present according to the rank which a husband held in their society, and to the station which his wife might justly be expected to maintain; proportionate also to the honour in which he would have her held. (*See* further malume.)

u—MALUME, n. pl. o. (From the obsolete verb mala, umalu, and ume, *see* ma, verb, denoting human being, and *compare* umune, umka, &c. *Suaheli* mume, male, the first *m* being nom. form, mke, female. It is a genitive construction.)

1. *Literally*: the property's-male. A name given to the eldest or great brother of the Malukazana; or, if there be no brother, given to the male of the family, who is the nearest of kin to her. A name of honour and of historical importance, referring to the dowry which a father has received for his daughter when solicited in marriage, and of which, after the death of the father, the Malume becomes the rightful possessor. He is, therefore, also the protector and guardian of the sister (*see* u-Dade) and likewise of *her children, who alone* (and nobody else), *call him by this name*. 2. *Hence*: mother's brother, the uncle on mother's side.

REMARK.—These two names of honour still exist among the nation, but the original or ancient custom has been greatly mutilated by adding to and combining with it, or substituting for it, the mercenary, and most degrading custom of ukulobola. (*See* Lobola.)

MALUNGA, } adv. (From ma, to
MALUNGU, } stand, situated, and lunga, to be right.)

Opposite to the place where one stands; opposite to, *as*: malunga umngeni, i. e.: opposite to the Umgeni river.

MALUNGANA, adv. (*Properly*: a repr. form, which shows that malunga is a verb, but obsolete as such.)

Opposite to; followed by the prep. na, *as*: lomuzi u malungana nati, i. e.: that place is right opposite to us.

uku—MAMATA or MAMALA, *see* Momata.

i—MAMBA, n. (From ima, set, order, and amba, *which see*.) Denoting the order of i-Namba.

u—MAME, n. pl. o. (From ma-me, if not *onomatop.* from the first sounds which babies utter, it means a particular sect or class of human being. *See* malume. *Xosa* uma. *Sis.* mame.)

Mother; but *particularly*: my mother. Sometimes the pron. is added to it, *as*: umame wami, i. e.: my mother.

MAME, MAMI, or MAMO. Exclamations of wonder or grief, *lit.*: O mother! my mother!

u—MAMEKAZI, n. pl. o. (From mame, and kazi, denoting female.)

My aunt; sister of my mother.

u—MAMEKULU, n. pl. o. (From mame, and kulu, great.)

My grandmother; the mother of my mother.

MANA, adv. (*Properly*: a repr. form from the verb ma. *Compare* pana and zana.)

Since, while, during, *as*: mana ngi sebenza, i. e.: since I am working. It coincides with uma-ima, except that it expresses a continuation of the action, *as*: u mana e sebenza, i. e.: he is continuing working. (The *Xosa* uses it also with the form nga as a kind of optative, *as*: ngamana ukubanjala, i. e.: O that it may continue to be so!)

u—MANA, n. pl. o. (From uma, my mother, and ana, dim. Many tribes in Natal, and almost all the tribes along the East coast upward, use this word for *child*.)

1. *Literally* and *particularly*: a little, or a young mother, *viz.*: one who becomes a mother while her own mother is still alive;—2. *Generally*: any younger wife of a polygamist; the eldest wife being regarded as their mother;—3. The child of

No. 1, *hence*: the grandchild;—4. Any young of animal progeny, as a young calf, young horse, &c.

ubu—MANAKAZANA, n. *See* Nakazana.

u—MANDINI, or MANDENI, n. pl. o. (From uma, mother, and ndini, *see* ndeni. It is a genitive construction.)

1. *Literally*: mother's relation; most likely *tribal* instead of um-Ndeni;—2. Used also of families of trees.

MANDULO, adv. (From the plur. of amandulo, *see* in-Dulo.)

Formerly; in former times; during old times.

uku—MANGALA, v. i. (From ima, to stand, nga, with force, and ila, strain. The last two radicals are one with gala, to cut off.)

1. *Literally*: to stand or set with force against something; to be in opposition to; to be obstinate; not easily yielding to reason, or yielding with difficulty. (In this sense it is chiefly used in the *Xosa*.)—2. *Generally*: to wonder; to be amazed, *as*: u mangele ngendaba, i. e.: he wondered at the news.

—— MANGALISA, caus. fr. 1. To cause or bring to opposition;—2. To cause wonder or surprise; to surprise;—3. To become wonderful, *as*: into emangalisayo, i. e.: a wonderful thing.

um—MANGALISO, n. pl. imi. (From mangalisa.) A wonder; amazement; surprize.

um—MANGO, n. pl. imi. (From ima, to stand, and ngo, bent; *lit.* a high bent.)

A ridge; an elevation of ground. The nom. form of the sing. is usually contracted, *as*: ubuso bomango, i. e.: the front of the ridge.

u—MANI, n. pl. o. (The same as mana, 4. With the exception of the terminating *i*, expressing specification.)

A special animal progeny; applied to the eggs of fish or frogs when ejected; spawn.

MANJE, adv. (From ima or uma, denoting time, and nje, *which see*.)

1. Just now; this very moment, *as*: u fikile ma nje, i. e.: he has arrived just now;—2. Immediately.

u—MANJINGELANA, n. pl. o. (From uma, genus, family, and injingelana, from jinga, to turn, repr. to turn together, *viz.*: to turn hard).

A very poisonous snake, of a dark-brown colour, a scaly skin, and of less than one foot in length. It lies for the most part, in such a quiet position, that it is often mistaken for a piece of wood,—onyatela pezu kwayo u ti u nyatela uluti, i. e.: one who treads upon it, thinks he is treading upon a piece of wood. Most probably it is the representative of scaly serpents, to which belong the ibululu, &c.

u—MANQWATJI, n. pl. o. (From uma, genus, family, and inqwatji. The *Xosa* has isiqwatji, a kind of partridge.)

Literally: the family of qwatji; a gallinaceous bird, which seldom flies, but usually runs. (*Compare* qatja and catja.) It is difficult to say to which kind of partridge this name properly refers.

u—MANZINI, n. pl. o. (From uma, genus, family, and emanzini, in the water.)

Literally: a genus of animals living in water; applied to the otter (umtini), with which it radically coincides.

u—MAPUKA, n. pl. o. (From uma, genus, and apuka, to break.) A kind of shrub easily to be broken, bearing a kind of black apple, as large as a chesnut, which the natives eat, *as*: izinhlamvu zomapuka, i.e.: the berries of umapuka.

u—MAPUNDU, n. pl. o. (From uma, genus, family, and pundu, standing outside.)

A family of wild pigs, which has a small horn on the nose, or a horny protuberance, and long teeth standing out. This is the generic name to which the inhlovundatyana belongs.

u { MAQANDALONYOPI, } n. sing. (From
{ MAQANDALONGOPI, } amaqanda, eggs, pl. of iqanda, and ulonyopi, probably from ulunya, hardness, *see* nya, n., and opi, bleeding;—longopi, *dialectic*, but *radically the same*.)

Literally: an egg-shell's-hardness-bleeder, *viz.*: an animal which, when trodden upon, cuts or causes bleeding like the hardness of egg-shells. This is a nick-name given to the umanjingelana, and is a perfect description of it.

MAQANGI, adv. (From ima, denoting time, or from a contracted pl. ama, = mandulo, qa, to set on, first, and ngi, bend, increased, many, *see* ningi. The *Xosa* has, besides, qanci and matanci. *Compare* kutangi.)

At the time before many; applying or referring to something which takes place previously to another of the same kind, *as*: u velile maqangi, i. e.: he came up before others (came up); = he came up first of all; ere. (*See* Veliqangi.)

u—MAQUBA, n. (From uma, denoting time, or movement, and quba, to drive. *See* um-Quba.)

A name for that time or month when the dust is driven along the ground, or when the earth and the dung become dusty, about July. It is also called untulikazi.

u—MAQUZULU, n. pl. o. (From uma, genus, family, and quzulu, qu a body, zulu, rise out of itself, denoting bulbous. *See* quzula.)

The family of bulbous plants; bulbous plant.

u—MASINGANA, n. (From uma, denoting time, or movement, and singana, dim. from umsinga, 4.)

A name for that time or month when the bees begin to swarm. It is difficult to say which month, because the bees begin in November at one place, and in December at another, &c. And it is very likely that more than one month is included in this term. The word means also, stream, current or flood of water, applying to the time when the rivers commence to swell or are up, *viz.*: from November until March.

MASINYA, } adv. A plur. form from
MASINYANE, } musinya, *which see.*

uku—MATA, v. t. (From ma, to move, stand, rise up from the ground, and ita, to pour, to throw. *Radically one with* mita, to secrete. It is *radical* in the plr. amate, spittle, and in the dialectic amati, instead of amanzi, water. *Allied to* matja, and neta.)

Primarily: to moisten; to make wet or moist; to secrete water, *as*: inhlu i matile, i. e.: the house is wet. (This word refers to wetness or moisture which comes from underneath the ground, ejected from the ground, while neta refers to moisture from the atmosphere. In the *Xosa* it is used in the sense of evacuating a place, or laying it in ashes.)

uku—MATJA, v. t. (From ma, and tja, to pour, to throw. *Allied closely to* mata, *which see. Others have* nata, = neta, to make wet. *Sis.* mati, water, matya, to drink.)

To throw water in as by mouthfuls; *primarily*: to quench thirst; to lick water; to drink a little; to moisten the mouth, &c., *as*: izinkabi zi matjile, i. e.: the oxen have quenched their thirst.

MAYE, an exclamation. (From ma, *see* imperative, and ye, from the verb ya, to go, *lit.*: let go.)

Alas; oh; expressive of pain or sorrow, *as*: umtwana otjaywayo u kala, u ti maye! i. e.: a child which is beaten cries out oh! (*Coinciding with* mame, exclam.)

MAYELA, prep. (From ma, to stand, and yela, qulf. form from ya, to go.)

Parallel; in the same line or position, *as*: mayela kwa lentaba, i. e.: in the same direction with that mountain. (More frequently among the Frontier tribes.)

i—MAZI, n. (pl. izi. *seldom.*) (From ima, living, being, and azi, denoting female. *Compare* um–Fazi.)

Literally: an animal-female; applied to all irrational animals, as a cow, ewe, &c.

ubu—MAZI, n. (From imazi, and ubu, quality, multitude, greatness.)

1. The state of a female-animal; the quality of being a female-animal;—2. A certain advanced state of that kind, *as*: inkomo i se bumazini, i. e.: the cow is already in the middle state of a cow, has already brought a number of calves.

u—MAZIBULO, n. pl. o. (From uma, mother, and azibula, *which see*, and zibulo.)

A mother who bears her first child.

u—MAZWENDA or MAZENDA, n. pl. o. (From uma, stock, zwa, making, and inda, to extend, long, thin. *See* i–Sende, &c.)

A stock or family of shrubs growing very high, of thin, long shoots, like cane. It is used for making doors (isicabo.)

uku—MBA, v. t. *Passive*, Mbiwa. (From ima, to move, stand, and iba, to separate. *Literally*: to separate from a point where one stands; to move in front; *hence* applied, like ma, to movements of the body and to certain forms, to make, to form, to form into a body, shape, &c.; to swell. It is extensively used in compounding with other roots, as hamba, bamba, bumba, lumba, &c., in the which it makes its passive by *njwa.*)

1. To dig; to break up the ground with a spade or other instrument;—2. To excavate; to make a hole in the ground, *as*: wemba umtombo, i. e.: he dug a well.

The first root of this verb, being derived from ima, retains, for that reason, the irregularity or particularity of the latter, in regard to the contraction in the preceding case "wemba." *See* the verb ma.

—— MBEKA, qult. fr. To be fit for digging; to have the quality for digging, *as*: insimbi a y'embeki, i. e.: the hoe does not dig well.

—— MBELA, qulf. fr. 1. To dig for, on account;—2. To dig into the ground; to make a hole; *hence*, to bury; to inter, *as*: lapo kw'embelwa umuntu a ku sa hanjelwa kona, i. e.: where a human being has been buried, no one goes there any more;—3. To hide in the ground or earth;—4. *Figuratively*: to penetrate; to affect or test the mind, *as*: yena u'mbela pezu kwami, i. e.: *lit.*: he is digging upon me, = he tries to reach my mind or feelings.

umu—MBA, n. pl. imi. (From the verb. *See* mumba. *Radically in* isi–Bembe.)

1. A certain bulky root or tuber, dug from the ground, but above the ground it grows like a creeper bearing a kind of bean. The tuber is eaten by the natives;—2. Applied also to a band worn round the neck or waist, and made of bark taken from roots of shrubs dug out of the ground.

u—MBAIMBAI, n. pl. o. (Compounded from mbai-mbai.) Cannon.

This is a non-Zulu word. Some say that it has originated from some English person who said to the natives, "by and by" I will shoot some of you, of which the

Kafir took hold and made the above. It is certain that it must have an origin of that sort.

uku—MBEMBEZA, v. t. (*A repetition of* mba-imba, to dig, and iza, to make. *See* mbela 4. *Others use* mbembiza.)

To talk a great deal; to vex by incessant talk. *It is closely allied to* bembezela but sufficiently distinguished from it by its use.

i—MBEU, n. (pl. izi. *seldom.*) (From imba, partc. imbe, and u, of a passive nature, as in all passive forms, *see* letter W.)

Literally: that which is interred; seed. (This is the proper etymology of the word, which has been overlooked under im–Beu. The plur. izi is seldom used, but no irregularity. *See* letter M, and i–Zi.)

u—MBI, n. (From mba, to separate from.) *Literally*: one separate from another; *hence*, another. It is commonly used in the *Xosa*, but, among the Natal tribes, it is retained only in kumbi, and umhlaumbi, another day. Sometimes umhlaimbi is heard, which is an incorrectness, and properly it is imihlaimbi.

This umbi or imbi is quite different from another umbi, &c., *as*: umhla umbi, i. e.: a bad or evil day, the latter being derived from the simple bi, i. e.: bad, evil, &c., and *m* belonging to the nom. form referring to umhla, whereas the former is from the compound mbi, which, being a perfect noun itself, is connected in the simple, primitive way, when standing in apposition to another.

uku—MBOZA, v. t. (From mba, to separate from, and uza, to make. *See* Boza.)

Literally: to imitate interring, or putting in a hole, *as*: u yimbozile inkuku, i. e.: he has put the fowl under a basket or box.

isi—MBU, n. pl. izi. (From umumbu.) A place where much of the umumbu-tree grows.

umu—MBU, n. pl. imi. (From mba, to separate from. *See* umumba, mbi, &c.)

A large tree, containing very soft wood. It is, therefore, called also umongoti, i. e.: marrow-tree, and liked much by bees.

uku—MBULULA, v. t. (From mba, to dig, and ulula, to loosen, to remove.)

To open a corn-hole by digging away the dung or earth with which it is covered.

um—MELI, n. pl. aba. (From mela.) 1. A representative;—2. An opposer.

uku—MEMA, v. t. *Passive*, menywa. (From me-ima, *onomatopoetic*, expressing a sound as when a little child cries me-ma! *See* mame, momata, and mumata, &c.)

1. To exclaim; to call out, as when one calls out to another who is at a distance;—2. To call upon; to invoke, *as*: ku tiwa so mema inkosi, i. e.: it is said (by missionaries) we must invoke the Lord;—3. To call; to convoke; to order to come together; to invite, *as*: kwa menywa umketo, i. e.: a wedding-party was called together;—4. To call in; to claim a debt; to summon, *as*: u mema imali kuye, i. e.: she called in her money from him;—5. To give notice; to command to come, *as*: inqina ya menywa, or ukumema inqina, i. e.: the hunters were called into service;—6. To challenge,

—— MEMANA, repr. fr. To call out to each other; to call upon one another, &c.

—— MEMEKA, qult. fr. To utter or give out a sound or voice like me-ma; to cry, *as*: umuti omemekayo, i. e.: a wooden machine which cries, or makes a sound like me.

—— MEMELA, qulf. fr. To call out to one; to invite to; to invoke for; to give orders for, *as*: wa ba memela emzini wake, i. e.: he invited them to come to his place.

u—MEMA, n. sing. (From uma-ima, or ulume-ima, *lit.*: something standing straight up, and moving from one side to the other. The *Xosa* has menye, as if it were a contracted form from mema, used of the motion of a vane or flag. *Allied to* gema, to wag.)

1. Comb of fowls;—2. *Also*: the particular way of wearing the hair in the shape of a comb, as some of the insizwa do.

uku—MEMEZA, v. t. (From mema, and iza, to make.)

1. To make a loud outcry; to make a loud sound;—2. To call out, &c., as mema.

—— MEMEZANA, repr. To call out to each other; to cry out one to another.

—— MEMEZELA, qulf. fr. 1. To call out for or to; to proclaim;—2. To give order in respect; to command something to be done; to decree.

—— MEMEZISA, caus. fr. To cause to call out; to urge to call out; to call out stronger.

isi—MEMEZELO, n. pl. izi. (From memezela.) 1. Commanding; proclaiming;—2. A single order, proclamation, commandment, &c.

um—MEMEZELO, n. pl. imi. (From memezela.) An order; a command, *as*: kwa puma umemezelo, i. e.: there went out an order. (The nom. form um, is contracted as in um–Mango, *which see.)*

um—MEMEZI, n. pl. aba. (From memeza.) A commander; a preacher.

isi—MEMEZO, n. (From memeza.) Shouting; shout.

u—MENGE, n. pl. o. (From uma, motion of life, and enge, partc. from enga, denoting force, power, strength. *Literally*: strength of life, essence of life. *See* u–Mongo.)

1. The essence; the best part; applied to vegetable life, *viz.*: vegetable marrow; —2. The family of plants, of which the vegetable marrow is the type.

isi—MENGEMENGE, n. sing. (*A repetition from* menge, *which see.*)

That which is as the essence, or as the best part; applied to persons and things, *as*: umuntu o yisimengemenge, a person who is as one of the best (friends), a friend, associate;—isilonda si yisimengemenge, i. e.: the wound is just in the very life, or the very life is wounded.

uku—MEPA, v. t. (From ma, to move, to rise up, and epa, to pull forth, to draw, to throw.)

Tribal. Same as Mata, *which see.*

u—MESE, n. pl. o. Zuluized from the Dutch *mes*, i. e.: a knife.

ubu—MFAMA, n. (From im–Fama, *which see*, and ubu, denoting state or quality.)

A state of being poor and without friends; having lost property and friends. (In the *Xosa* it signifies blindness.)

i—MFANGAMFANGA, n. (From imfa, a fracture, breaking, and nga, to bend, through,—and this repeated would be *literally*: something broken in many places, or having numerous fractures. *Compare* isifanguba.)

Rough; having inequalities, broken points on the surface, *as*: ingubo imfangamfanga, i. e.: a rough cloth.

isi – MFINYA, n. (From imfinya, a dialectic difference from finca, which by others is substituted for fica, to drink out all, *see* fica; *hence*, a draught.)

Something made up in a draught, as medicine. *(Tribal.)*

i—MI, pri. n. (From the root ima, *see* ma, verb, denoting motion of life, applied particularly to human beings. *See* umu.)

Mine; me; used as an adjective and following the noun in a genitive construction, *as*: isitya sami (from sa-imi), i. e.: the basket of mine or me, my basket.

Literally: it me, or it I, *as*: kwenzwa imi, *or* ngimi, i. e.: it is done it I, or by me, = it is I who did so. (*See* ngi.) —Kwenzwa ngami, i. e.: it was done through me (through my influence, power) or, on account of me.

i—MI, pri. n. (From the roots ima-uma, *see* ma, verb.)

u—MI, pri. n. (From the root uma, *see* i-Mi.) *Dialectic*: *same as* i-Mi.

Used as a nominal form for the plur. referring to the sing. in umu 3, *as*: umfula-imifula, umuti-imiti.

u—MI, n. pl. abemi. (From ma, to stand, to be stationed.)

An inhabitant. The sing. is seldom used, and its usual substitute is the term "omiyo," i. e.: he who is living, inhabiting. But from the plur. "abemi" it is evident that the sing. is a contraction from um-imi.

uku—MILA, v. t. (From ma, to move, and ila, to rise. *Radically one with* mala, mela, and mula. *The sense is*: to stand, or rise high. *Sis.*: mela. *Kamba*: mea.)

To grow; to become larger in bulk or stalk; to thrive, *as*: umbila u mila kahle lapa, i. e.: the mealies (maize) grow well here;—ukumila kwombila ku kulu, i.e.: the growth of mealies is excellent. Applied to vegetables only.

—— MILELA, qulf. fr. 1. To grow or thrive for;—2. Ukuzimilela, i. e.: to grow spontaneously.

—— MILISA, caus. fr. 1. To cause to grow; to make to grow;—2. To produce; to raise, *as*: abelungu ba miiisa amabele, i. e.: the civilised people raise or grow wheat.

isi—MILO, n. pl. izi. (From mila.) State of nature; development; nature. *Applied to* vegetation.

u—MILO, n. pl. imilo. (Sing. and plur. both contracted from um-milo, and imimilo. From mila.)

1. The highest state of something; the nature of something characterised; quality or kind, *as*: wa fa ngemilo yani, i. e.: what kind of death did he die, or how did he die;—2. Signification; character, *as*: izwi leli a sinto yamilo, i. e.: this word has no signification.

MINA, pron. adj. (From imina, *which see.*)

Myself; I the same. *Commonly*: I, and me for the objective case. It is used more for distinction and emphasis, *as*: mina ngikulumayo, i. e.: I myself the speaker;—ngi ya zi hlalela mina, i. e.: I am living for me myself;—wo beka mina, i. e.: you must look for me.

i—MINA, nom. adj. (From imi, pri. n., and ina, even, self, same.)

Literally: it me or I myself; it I the same. This class of words has also the force of to be, to be by, *as*: kwenziwe imina, i. e.: it has been done by me or myself. It is exactly the same to use imi instead of imina. *See* i-Mi.

i—MINI, n. *See* im-Ini.

uku—MINYA, v. t. (From ima, to move up, and inya II., to suck, to sink. *Radically one with* munya, *which see. Allied to* minza, and gwinya, to swallow, and to finca—finya.)

1. *Primarily*: to absorb; to empty;—2. To drink out or up; to empty the last drop; to drink up to the last drop.

—— MINYANISA, caus. fr. To cause to absorb or sink under or into some secret

place; *hence*, to close up, in, or between something, *as*: ukuyiminyanisa into ngezanhla, i. e.: to press a thing between or with both hands, = to close it up between the hands.

—— Minyanisɛka, qult. fr. To be in a closed or confined state; narrowly pressed together, *as*: into umuntu a yi ncindezela i minyanisekile, i. e.: anything which one presses between his hands is quite closed up.

isi—MINYA, n. pl. izi. (From the verb.) *Literally*, but *figuratively*: one who brings out the least circumstance, who is upright; one who tells the whole truth; who tells nothing but the truth; who is very particular, who goes into particulars.

uku—MINZA, v. t. (From ima, to move up, and inza, to make a clear sweep. *Others use* miza. *Compare* the etymological part of minya.)

1. To surfeit; to quaff; to drink to excess or in large quantity; to swallow in large draughts; to drink freely; to gulp down;—2. To eat or drink gluttonously; —3. To ingulf; to drown, *as*: ku minziwe umuntu e Tukela, i. e.: there was a man drowned in the Tukela river;—4. To soak; to wet thoroughly, *as*: si minzile ngemvula, i. e.: we have been soaking from the rain.

—— Minzisa, caus. fr. To give to eat or to drink to excess; to glut; to pamper.

isi—MINZI, n. pl. izi. (From minza.) A glutton; a voracious person.

u—MINZO, n. pl. iminzo. (From minza. Sing. and plur. both contracted from umminzo—imiminzo. *Others use* umizo, or change the first radical of umminzo, *as*: umnyizo.)

1. The gullet (uminzo wokugwinya);—2. Voracity, *as*: umuntu o nominzo, i. e.: one who stuffs gluttonously.

isi—MISO, n. pl. izi. (From misa, *see* ma.)

1. A fixing, erecting, appointing, &c.;—2. An object fixed, appointed; *hence*, a term, condition, plan, creed, counsel, statute, institution, proposal, proposition.

u—MISO, n. (From misa, *see* isimiso.) Something fixed or erected with the point upward as the cross-fences of the natives, *as*: umiso oluhle, i. e.: a beautiful cross-fence.

u—MISO, n. pl. imiso. (From misa. Sing. and plur. contracted from ummiso and imimiso.)

An object fixed; *same as* isimiso 2, only in the abstract sense, *as*: w'enza ngomiso wake, i. e.: he did according to his counsel.

uku—MITA, v. t. (From ima, to move, rise up, stand, and ita, to pour, to throw. *Radically one with* mata. *See* mumata, &c. *Allied to* mila.)

1. *Properly*: to secrete; but *commonly*: to become pregnant; to get with child, *as*: umfazi wake u miti, i. e.: his wife is in a state of pregnancy;—2. To become full; to get charged, as breeding animals; —3. To contain more than seems, *as*: le'mali i miti, i. e.: this piece of money contains many smaller ones.

The irregularity of this verb in its final vowel of miti is of the same kind as that of ma 2, *which see*.

—— Mitisa, caus. fr. To make pregnant; to impregnate.

ubu—MNANDI, n. (From nandi, *which see*.) 1. Delicacy; luxury; tenderness; smoothness; softness, &c., *as*: u nobumnandi lomuntu, i. e.: this man has much tenderness in his character;—2. Gratitude; gratefulness, &c. (*See* remark, *under* Nanela.)

ubu—MNYAMA, n. (From nyama, *which see*.) Darkness; gloom.

isi—MO, n. sing. (From the verb ma, but properly a compound from isi-imo, denoting motion of life, essence, substance.)

1. Standing; rank; condition in society; —2. Power; estimation; character;—3. Form; shape; frame; quality; disposition; —4. Existence; duration; continuance.

u—MOBA, n. pl. o. (From uma, stock, and oba, *see* um-Oba. *Radically one with* umuba.)

1. The generic name of sugar-cane;—2. The whole family of sugar, or sweet-cane.

u—MOLOKAZANA, n. *See* Malukazana.

uku—MOMATA, v. t. (From mo-ma, *onomatopoetic*: signifying a motion with the mouth as in mumbling, and ita, to make, to throw. *Radically one with* mumata.)

To move the mouth or the lips. (*Seldom used.*)

—— Momateka, qult. fr. To move or contract the mouth in such a manner as if smiling; to laugh inwardly.

u—MONA, n. (From umu, 3, motion, and ona, to deprive of what one possesses. *Allied to* bona, to see.)

Properly: a disposition to deprive one of his possessions, to bring him into a worse state; *hence*, repining, envy, discontent, caused by seeing the good condition of others; usually appearing upon the face of a person who is thereby excited. (*Hence* its affinity to bona, to see.)

u—MONA, n. (*See* the preceding.) A name for a right tributary of the Umtongati river.

u—MONDI and DE, n. (From umo, a quality, and ondi, from onda, to be lanky. *Literally*: a substance of a lank quality. The *Xosa* use umonde in the sense of patience, perseverance.)

A kind of thin bark, taken from a small bush, and used as an edible or as medicine for children. When dried it exactly resembles cinnamon.

u—MONGO, n. (From umo, quality, and onga, to be much. In the *Kamba* means ngo, the heart. *Nika*, oyo, the inner part. *Radically one with* umenge.)

Literally: a substance of the best quality; *hence*, the pith;—2. Marrow;—3. Wick of a candle.

u—MONGOTI, n. (From umongo, and uti, wood, tree.)

Literally: the marrow of trees; the best of trees; so called because the bees suck honey from it. Usually the umu-Mbu tree.

u—MONGOZIMO, n. (From umongo, and izimo, from zima, to settle down. *Literally*: the essence of life's settling down.)

A strong issue of blood from the nose, which is represented as a very beneficial state of the human body.

u—MONHLO, n. (From umo, form, shape, quality, and unhlo, thrown open. *Compare* umonhlo.)

The shin-bone, tibia. So called from its form being open or exposed to the sight.

um—MOWANE, n. pl. imi. (From umo, a form, shape, or machine, and wane, from a repr. of wa, to fall together. Sing. and plur. are often contracted into umowane—imowane.)

A trap for catching wild animals (umuti wesilo,) tigers, wolves, &c. It is constructed of poles which are fixed in two parallel rows in the ground, with a space between these rows of 12-16 inches width. The poles stand about 4 feet above the ground, and the rows are about 8 feet long. Two large beams of wood bound together are fastened at the end of the lower row below, and loosely tied toward the upper end of the entrance (standing in a position of a trap door) which serves as a valve or pressure to fall upon the animal, and so keep it, dead or alive.

u—MOYA, n. (From uma, a moving, and oya, to go from a locality. *Sis.*: moea. Other tribes oya.)

Wind; air; breath; breathe; spirit. It is a sing. noun, and governs any number in the usual way, *as*: umoya omne (from a-umne), i. e.: the four winds.

uku—MPAMPA, v. *Dialectic, same as* Mpompa, *which see.*

ubu—MPOFU, n. (From umpofu, poor.)

Poverty; destitution.

uku—MPOMPA, v. i. (From umpa-umpa, rather *onomatop.*, signifying the motion of the mouth in speaking quickly; but *literally*: to throw forth from the mouth. *See* mpompoza, and mbembezela.)

1. To spout out freely; to flow or run fast;—2. To prate; to talk much; to talk without end, ukukuluma njalo indaba, i. e.: to talk stories continually (*coinciding with* boba.)

uku—MPOMPOZA, v. t. (From mpompa, and uza, to make, in a diminutive sense. *Compare* bomboloza, mbembezela, &c. *Allied to* popoza.)

1. To prattle; to talk much; to make senseless talk, *as*: umuntu opuza utywala futi u mpompoza, i. e.: one who is given to much drinking talks great nonsense;—2. To utter words hastily; to make many words; to speak so much and so quick as to emit saliva;—3. To spring or sprout from a fountain in a purling manner, *as*: umtombo u mpompoza, i. e.: the fountain emits abundant water.

uku—MPUMPUTA, v. t. (From mpa-umpa, to push moving, or from, and uta, to touch, take, throw. *Allied to* bambata. *Compare* mpompa, puta, &c.)

1. To shake a spear in the hand, *viz.*: to feel whether it contains strength;—2. To feel; to go by feeling, as in the dark (*coinciding with* mfumfuta);—3. To go as a blind man, who feels all about; to grope about in the dark.

—— MPUMPUTISA, caus. fr. 1. To make blind;—2. To do as, or go about as a blind man does.

isi—MPUMPUTI, n. pl. izi. (From mpumputa.) A blind person.

ubu—MTOTI, n. (From umtoti, *which see.*) *The same as* ubu-Mnandi.

MU, pers. pron. (Extracted from the nom. form umu, *which see.*)

Him; her; it. A substitute, and used only in the objective case, being placed immediately before the predicate verb, *as*: ngi ya mu tanda umuntu, &c., i. e.: I do him (her or it) love the man. Most of the dialects drop also the final *u*, retaining the simple radical *m*, *as*: ngi ya m tanda, &c. (Its nominative form is *u*, *which see.)*

u—MU, pri. n. (From the root uma, *see* ma,—denoting human kind, being, or species. It is also contracted into *um* and *u*, referring to a single person or thing, and varying its plural accordingly. The *Sis.* and most of the north-eastern tribes have *mo.*)

It is used as a nominal form, and applied as follows:—

1. Denoting individual human being or person, and alike applicable to man, woman, or child, *as*: umuntu, a man;—umfazi, a woman;—umtwana, a child. (*Compare* um-Ka, and the objective form Mu.) It takes *aba* for its plur., *as*: abantu, men;—abafazi, women;—abantwana, children.

But personal names, and names of rank, which usually have the contracted sing. form *u*, *as*: u–Faku, u–baba, my father, u–dade, sister, &c., take *o* for their plur., *as*: o–Faku, &c.

2. Specifying national names, sects, classes, or titles of individuals, *as*: um–Xosa; um–Baca. These take *ama* for their plur., *as*: ama–Xosa; ama–Baca. But national names which have not been called after their progenitors, but after some *native* custom, colour, or other particularity, take *aba* accordingly, *as*: um–Tembu, aba–Tembu; um–Sutu, aba–Sutu (or abe–Sutu); um–Twa, aba–Twa, bushmen.

3. Signifying objects or places, *as*: umkambati, a peculiar mountain; umngeni, a river (*lit.*: thorn-river). Words of this section, which are used in a plural sense, take *imi*, *as*: umfula, pl. imifula, rivers; but those that are *generic* names, and in which the simple form *u* is conspicuous, the radical *m* having been joined to the following, take *o*, *as*: u–moba, pl. o–moba, &c.

uku—MUKA, v. i. (From ima, to move, and uka, to get off, away. *Radically in* amuka. The *Xosa* and *others* have the contracted mka.)

1. To go away; to depart. In this sense it often implies reproach or disgust, *as*: muka lapa! i. e.: get you away here; —2. To set out, to go on a journey.

—— MUKELA, qulf. fr. To go away for, in, or toward a certain direction, &c.

—— MUKISA, caus. fr. To let go away; to send away; to dismiss, *as*: wa mukisa umsebenzi wake, i. e.: he sent his servant away.

uku—MUKULA, v. t. (From muka, and ula, to strain. *Dialectic*: makula. *Allied are* bukula, fukula, &c.)

To strike one away; but *particularly*: to strike one with the hand at or before the head so as to make him turn, or to move him away,—ukumukula umuntu.

MULA, a termination. (*Originally*, a verb, from uma-ima, to move up, to stand, and ula, to strain, to rise; *lit.*: to rise or stand high or up. *Radically one with* mala, mela, and mila.)

Used as a compound with other stems, e. g.: damula, kumula, pumula, &c.

isi—MULA, n. pl. izi. (From mula.) Signifying, blue beads, on account of their value. (*Compare* imali.) *Others use* in–Simbula, instead of it.

uku—MUMATA, v. t. (From mu-ma, and ita, to throw, to make; *onomatopoetic*: signifying a noise made by the motion of the mouth or lips. *Radically one with* momata and mumata.)

Literally: to fix or close the lips and blow into or against them, as when one holds a quantity of water in his mouth with closed lips.

—— MUMATISA, caus. fr. To make a motion with the lips, as has been explained under mumata.

u—MUMBA, n. pl. o. (From umu, and mba, *see* umu–Mba.)

A generic name of which the umu–Mba is a type.

uku { MUMUTA, } v. t. (From mu-mu, *ono-* { MUMUZA, } *matop.*, and uta, to throw, to make, *coinciding with* uza. *Radically one with* momata and mumata, *which see.*)

To eat with the lips closed, so that the motion of the lips is clearly observed. The word applies particularly to the manner of eating Kafir corn, the natives usually taking their mouth so full that the corn would fall out of it, if they did not prevent this by chewing it with the mouth closed.

uku—MUNCA, v. t. (From mu, a motion of the lips, and nca, with a point, tip, top, &c. *See* munya; cinca, nceku, ncela, &c.)

1. To press the lips around a point; to suck, *as*: u ya wu munca umunwe, i. e.: he sucks his finger;—2. To draw with the lips or the mouth, as when one tastes something sour. This word applies to things which are without milk; and if applied to a breast, it does not mean to draw out milk, *as*: umtwana u munca nje, i. e.: the child merely draws (at the breast,) but there is no milk in it.

uku—MUNCULA, v. t. (From munca, and ula, to strain. *See* Muncuza. *See* Ncela, *radically as* ncula.)

To draw out by sucking, *as*: ukumuncula imbali yobutyani, i. e.: to suck out the seed point of grass (it is an amusement of native children to pull out those points and suck them out.)

uku—MUNCUZA, v. t. (From muncu, sour, and uza, to feel or taste. *See* Puza. *The primary sense is*: to make a sour mouth or sour lips. *Xosa*, muncu, sour. *See* Cu.)

1. To suck acid things, *as*: ukumuncuza amatungulu, i. e.: to suck the wild Natal plum, which is very stringent;—2. To suck the fleshy part from between the skin and the stones of fruit.

u—MUNCUZA, n. pl. o. (From the verb.) 1. A generic name for all kinds of sour or acid things;—2. *Specific*: nxatjana amabele a gayiwe a telwe amanzi ku bekwe ku tiwa ngomunye umubla ngumuncuza, i. e.: if corn has been ground and water poured to it, and it is then put away,—the next day, it is said to be *a sour mash*.

u—MUNCWANA, n. pl. o. (From umuncu, sour, and ana, dim. form.)

A generic name for plants and shrubs containing some acidity or sourishness.

uku—MUNDA, v. t. (From mu, a motion of the mouth, and nda, to draw into extent.)

A figurative expression for to eat; to eat smacking.

u—MUNGU, n. *See* umu-Ngu.

isi—MUNGULU, n. pl. izi. (From mu, motion of the mouth, ngu. bent, desired, and ulu, strained, light, as a compound similar to the English—*ly*, desirously. *See* Ngulula, &c.)

Literally: one who tries to make motions with his mouth or lips as if desirous to speak; signifying the efforts made by a mute person. *Hence*, a mute or dumb person.

isi—MUNGUMUNGWANE, n. (From mu, motion, ngu, a feeling, sensation, *see* nga and ane, dim. form.)

Literally: an itching sensation which is felt frequently; a cutaneous eruption or sharpness of the human body; itch.

uku—MUNYA, v. t. (From mu, motion of the lips or mouth, and nya II., to press together, to join. *Others*, munen. *Closely allied to* munca.)

To draw the lips together; applied to salt things; to be salt; sharp; bitter; sour.

isi—MUNYA, n. pl. izi. (From the verb.) *Ironically*: a thief (a sharp, salt-fellow).

i—MUNYAMUNYANE, n. plur. (A compound from munya-munya, and ane, dim. form; and *properly*: with a contraction or anticipation of the plur. nom. form imi.)

A certain shrub, particularly its flower, consisting of clusters of little red bells, which the natives suck out, and *hence* its name. Known under the Dutch name—*wilde dacha*.

u—MUNYU, n. sing. (From munya, and with the anticipation of um-munyu. *Nika*, muniu.)

1. A salt substance; a sharp, bitter, or sour substance; salt; vinegar, &c,;—2. *Figuratively*: agony; distress; compassion; sympathy, *as*: kwa bangwa umunyu wake, i. e.: it was caused his sympathy, = his sympathy was raised. In this sense it is usually constructed with "banga;" but another peculiarity is:—u nomunyu wake, i. e.: she was with his sympathy, *viz.*: she had sympathy with him, sympathized with him. (*Compare* the same construction with um-Rau.)

ubu—MUNYU, n. (From umunyu.) 1. A salt quality; bitterness; sharpness; sourness;—2. Pain; distress; sympathy, *as*: ubumunyu bake bukulu, i. e.: great is his distress.

u—MUNYUMATE or MUNYAMATE, n. (From munya, and amate, spittle, saliva.)

A certain shrub, the leaves of which are chewed and smoked by the natives, who like the astringent sap or sourish taste contained in them.

MUSA, imp. verb. (An imperative of which the other parts of the verb do not exist in Zulu-Kafir, It is *allied to* muka, to go away, *analogous to* buka—busa; nyuka—nyusa; goduka—godusa, &c.)

1. *Literally*: bring away; take away. It is used as an exhortative, expressive of: far be it from you; that be far from you; that may not be so; not for all the world; and in a direct address: do not; musani, do ye not.

2. It precedes an infinitive, *as*: musa ukulahla abantwana bako, i. e.: far be it from you to cast away your children.

According to this rule it often represents an absent or previous sentence, *as*: musa ukwenjenjalo, i. e.: for all the world do not after this manner,—referring to a previous action.

3. Musa sometimes represents or refers to a whole sentence preceding, *as*: u ti ma u m tjave na? Musa, i. e.: you ask whether you shall beat him? Far be it from you,—*viz.*: that you should beat him.

According to this rule it often is a substitute for a sentence which the context requires, *as*: wa ti ba kuluma amanga, musa! i. e.: you said they told a falsehood, —*nay, that they did not.*

From the preceding illustrations it will be observed that musa always includes the subject required.

MUSINYA, } adv. (*Properly*: from
MUSINYANE, } the sing. nom. form umu, and sinya, *which see*, and *hence*, the plur. amasinyane-amasinyane, dropping their initial: masinya-masinyane, promiscuously used with the sing. form, as also the contracted msinya, *as*: hamba 'msinya, i. e.: go quick.)

1. *Literally*: in short sections; in short or small intervals; *hence*, in a short time; shortly;—2. Soon; quick, *as*: wo buya musinya, i. e.: you must come back soon.

N.

N is in Zulu-Kafir a dento-nasal sound, and has its full articulation in the roots ina-una, as in the English *nay*, *name*, &c. But it is often compounded with the gutturals *k-g*, and the dentals *t-d*, and becomes a semi-consonant, as in these combinations the consonantal sound of the second part naturally prevails, e. g.: *anda*,

tinda, inke, ungu,—particularly *inye* (contracted from ini-e, *see* i) which is exactly pronounced as *union*—yunyun.

It belongs to the same class as *m*, to which it is closely allied. *See* M.

uku—NA, v. i. (From the roots ina-una, denoting to be with, to unite, to join, to come together, near, next, next after, next under; *hence*, with, in, at, to, = con-com; *and*, single, simple, even, level, smooth, equal, like, alike, resembling, same, also; altogether, significations which refer to the mind or intellect in man, by which he perceives the relation of things, cause and effect, and is enabled to discern that which is right, useful, &c., *as also*, to see, to feel, &c.; the nominal forms denoting intellectual being, individuality, and identity of persons, things, and species. *Compare* ma.)

1. To rain; *literally*: to come near; to come or fall down, *as*: izulu li ya na, i. e.: the atmosphere is falling wet;—imvula i ya na, i. e.: the rain comes down, is falling down. (The last sentence shows clearly that the Kafir idea of rain is that of the approach of a mass existing far off.)

2. To have; to possess; to be with; to be in possession of, *as*: ngi nayo imali, i. e.: I have the money;—u nezwi lokuti, i. e.: he has a word to say;—imbazo i naye, i. e.: the axe is in his possession;—

3. To obtain; to contain, *as*: isitya lesi si nombila omningi, i. e.: this vessel contains a great deal of maize.

In No. 2. 3. *na* is always joined with its immediate object, making therein an exception from all other transitive verbs which have the tendency of attracting their objective pronoun and causing it immediately to precede them. The use of *na* as a preposition is quite distinct from this.

—— Nela, qulf. fr. To come down; to fall down; applying only to rain, *as*: imvula i ya zi nela, i. e.: the rain falls down by itself, on its own account, = rain comes naturally or according to the laws of nature.

—— Nisa, caus. fr. To let rain; to make rain; to cause the rain to fall, *as*: ku niswe ngubani lemvula, i. e.: by whom has this rain been made to fall?

NA, a derivative from the verb uku-na, and extensively used as a prefix and suffix to other parts of speech, retaining its radical meaning, and defining the individual subject or object relative to its own action, or denoting identity of person. These definitions are equivalent to the English *self, same, even, also, with*, &c.

1. Suffixed to verbs it renders them reciprocal, *as*: ukubulalana—(compounded from bulala-ina)—i. e.: to kill themselves, or one another. (*See* ana.) This termination changes in the Perft. tense into *ene*,—bulalene, which, philologically, could not take place if the Pres. tense were not a contraction of the vowels a-ina.

2. Compounded with the primitive nouns, or nominal forms, it establishes a class of emphatic and distinctive pronouns, corresponding to the simple ones, *e. g.*: umina, ilona, ibona, ikona, &c., contracted mina, lona, bona, &c., in which the verbal force of *na* is easily discovered, *as*: iyona inkomo, i. e.: it is the self-same cattle, or it is good, or as good as any cattle;—u ya zi tjaya yena, i. e.: he is beating him himself, even him. *See especially* the class in which *na* is prefixed, *as*: nangu, nanti, &c.

3. Na is used as a prep., and prefixed to its object, *as*: sa hamba naye, i. e.: we walked with him;—ngi ya kuluma nabo, i. e.: I talk with them;—ngi hlala nomsebenzi, i. e.: I remain with the work.

The rules under this section are obvious, *viz.*: na, when compound with pronouns is simply prefixed to their original or primitive form which drops its initial vowel; (or it is a simple transposition, the suffix in the pron. becoming the prefix in this construction;) but when compounded with nouns, contraction of vowels takes place according to the general rules under E and O.

4. Prefixed in the same way as under N 3, it serves for a conjunction like *and, also, as*: ku fikile u-Mepo no-Bafo futi, i. e.: there has arrived Mepo and Bafo also;—ngi ba bonile nami, i. e.: I also, even I, or myself also, have seen them;—pezulu na ngapansi, i. e.: above and underneath.

5. Na denotes comparison, *than, then, even, like*,—*a.* When prefixed in the same manner as N 3, 4, *as*: umfana u nomsebenzi ku noyise, i. e.: the boy can work (*lit.*: has work) more than his father (*lit.*: to even his father);—*b.* When suffixed, *as*: lomuti u ya wenza inkatana na, i. e.: do you then make this piece of wood a play-thing? (*lit.*: do you make this piece of wood like a play-thing?)—ba bekana na? i. e.: what do they see then?

6. Somewhat different from the cases under No. 5, is *na* in noting some *degree of equality* or specifying a certain degree in a diminutive sense, *as*: a ku so aboni abantu abamnyama bodwa *na*bamhlope futi ngabona, i. e.: the black people alone are not sinners (or are not sinners alone) even the white also are such themselves, = the white people are equally so themselves;—lomuntu umkulu njena, i. e.: this man is next to commonly great,—next to less great. (*See* Ana, dim., and Nje, 5.)

7. Na is frequently suffixed to monosyllable-verbs, and a few polysyllables of a cheerful meaning, when *bidding, challenge, exclamation,* or *admiration,* &c., should be expressed, *as*: zana, i. e.: come with! come on!—yana, i. e.: go simply! unite in going!—plur. zanini, i. e.: come ye with! come ye together!—ni yezwanini, i. e.: do ye hear then! do ye hear ye all, or together! what do ye hear!—bonganini, i. e.: do praise ye all! (*See* i-Ni, 3.)

In the preceding plur. cases we observe that *na* of the sing. has been changed in conformity with the pronoun to which it gives emphasis or distinction like *ipsissimi!* (*See* Nango.)

8. Na is also the general interrogative particle retaining, or expressive of its primary sense referring the action to its subject or object, *as*: u y'azi na, i, e.: do you know;—ni bonile na, i. e.: have you seen?

NOTE.—In the Zulu dialect this interrogative particle has always a particular intonation, the last syllable of the preceding word having an accent besides, being regarded as the penultima of the whole combination.

umu—NA, n. sing. (From the verb.) A scabby eruption appearing on the head of infants and little children. It discharges watery matter, from which it has been named.

uku—NABA, v. t. (From na, to be single, and iba, to separate. *Allied to* aba.)

The same as Enaba, *which see.*

um—NABO, a contraction of umne wabo, *see under* Ne.

NABU, NABO, NABUYA, and NABAYA, verb. pron., and adj. (From na, derivative, 2, and ubu, nom. form;—na-ubo;—na-ubu-uya; and na-ubu-aya. *Compare* lobu.)

Literally: this self-same; that self-same; this self-same here; that self-same there; referring to nouns in ubu, *as*: nabu ubutywala, i. e.: this beer even.

This class of pronouns contains, properly speaking, words of some superlative idea, = ipsissimus, and is, practically, a class of shouts referred to nouns (*see* na, 7,) expressing the mind, as, here this, here that, here this here, there that there; = here it is, here that is, yonder it is, &c., representing subjects or objects near to one, less near, &c., according to the radical meaning of na.

uku—NAFUNA, v. t. (From na, to unite, and funa, to strike together; or from nafu, and na, which is all the same. It applies to the sense of feeling.)

Literally: to cohere; to be clammy; thick; viscous; cleaving; sticky; glutinous; *as*: umhlaba o nezindau ezi ng'omi u nafuna, i. e.: earth which has places that do not dry up, it is clammy;—o julukile uma u m pate ngesanhla u nafuna, i. e.: he who has sweat feels clammy when you touch him with your hand. *Hence* the infinitive ukunafuna, cold sweat, clammy drops.

uku—NAKA, v. t. (From na, acting with the mind, and ika, to put up, to fix. *Literally*: to fix the mind or sense. *Radically one with* nika, nuka, and neka of aneka. *Allied to* baka, beka, buka, &c.)

1. *Primarily*: to have a feeling of interest in what is presented to the mind; to concern, *as*: wa yi bona into enhle wa naka kuyo, i. e.: he saw a beautiful thing and felt an interest in it;—2. To attach to; to stick to; to frequent; to be seen at, *as*: inyamazana i nakile ku lendau, i. e.: the game is always at this place;—3. To connect; to conjoin to, *as*: be ngi ti kuye u ngezi kumi, u ngi nakileke i. e.: I told him not to come to me, but yet he connected himself with me;—4. To concern; to feel anxious or interested; to care, *as*: wa tyelwa futi okulungileyo kanti ke e nga naki kona, i. e.: he was told often what is good, and yet he did not feel anxious about it;—5. To regard; to respect; to esteem; to notice, *as*: a ngi nakiwe lapa, i. e.: I am not respected here, = I am disregarded at this place, not honoured, &c.

—— NAKEKA, qult. fr. To be concerned, interested in; to be attached to; to be respectful; to be attentive, *as*: u ngumuntu o nga nakekile, i. e.: he is one who is unconcerned;—umuntu onakekileyo, i.e.: an attentive person.

—— NAKEKELA, qulf. fr. 1. To be concerned about, attached to, *as*: a ka nakekeli 'luto, i. e.: he is not at all concerned about it;—2. To be careful about; to care about, *as*: ngi ya nakekela loku, i. e.: I do care about this,—it is my concern.

—— NAKELA, qulf. fr. 1. To concern, to attach, to care for, *as*: ni ya nakela na loku, i. e.: do you care for this?—2. To respect, regard, esteem for, *as*: a ngi nakelwa luto, i. e.: I am not regarded as anything.

n—NAKA, n. sing. (From the verb.) An interest; care; attachment; regard; respect, &c.

um—NAKA, n. pl. imi. (From the verb. *Others*, um-Daka.) *Literally*: an object of care, regard, or esteem; applied to a neck-ring of brass, formerly worn as a sign of honour.

NAKANYE, adv. (From na, and, also, and kanye, at once.)

Even once; even at all, *as*: a ngi m bonanga nakanye, i. e.: I have not seen him at all, or I have not even once seen him.

It is often used elliptically, in anticipation of a negative sense, or representing the latter, *as*: ba ti ma ku kitjwe inkomo wa ti omunye nakanye, i. e.: they said that a beast must be given up, but the other replied, never! *viz.*: it shall not be given up at all.

ubu—NAKAZANA, n. (From naka, esteem, &c., and izana, little or small pieces. *Connected with* umnaka.)

An ornament, consisting of coloured or spotted beads, worn around the neck, similar to the neck-ring. (*Others use* ubu–Manakazana,—ma, adding the sense of: *set*, a set of spotted beads worn as an ornament around the neck.)

um—NAKI, n. pl. aba. (From naka.) One who is interested, concerned, &c., in; a careful person; who pays regard or respect to, &c.

NAKU, NAKO, NAKUYA, and NAKAYA, verb. pron. and adj. (From na, derivative 2., and uku, nom. form; na-uko; na-uku-uya; na-uku-aya. *Compare* loku.)

Literally: this self-same; that self-same; this self-same here; that self-same there; referring to nouns in uku, *as*: naku ukuhla, i.e.: here food even; nako okuhle, i.e.: that is like something beautiful. (*See* the explanation *under* Nabu.)

i—NALA, n. (From an obsolete stem nala, *radically the same as* nela, in anela, and nula, in anula.)

1. *Primarily*: a sufficiency of food; abundance; plenteousness, *as*: si nenala nonyaka, i. e.: we have plenty of food this year;—2. *Applied to colour*: an animal or a thing which has plenty of spots, as a tiger is called inala; inkabi enala (from a-inala) i. e.: an ox which has many little spots; especially applied to red or brown with white spots.

isi—NAMA, n. pl. izi. (From na, to join, unite, and ima, to move. *Literally*: to move together; a contact; to fix one thing to another by natural or artificial means; cohesion of bodies, &c. *Allied to* enama, oma, &c. *Others have* isinami, or isinamu. The *Xosa* has, besides, ukuti nama, i. e.: to cleave together, to adhere.)

Burdock (arctium); a very troublesome weed.

uku—NAMATA, v. t. (From nama, contact, and ita, to throw, to put. *Compare* gamata, &c.)

To come in contact with; to lay hold at something. (*Not often used.*)

—— NAMATELA, qulf. fr. 1. To come in contact with something; to hold together; to stick to; to cleave; to adhere, *as*: udaka a lu namatele enhlwini, i. e.: the plaster will not stick to the house;—2. To hold or stick to; to be attached by personal affection, *as*: u namatele emfazini wake, i. e.: he is attached to his wife, = he loves her dearly;—3. To be firmly attached to; to be firm, unshaken.

NOTE.—The fact that this form never assumes the negative termination *i*, has caused it to be taken for a noun—amatele, constructed with the verb na. It suffices to remark that this particularity has its reason in the meaning of the word which, a priori, is emphatical, and *hence* has this form, which is one of the emphatical conjugation, Perft. tense. But, besides this particularity, it gives another clear evidence for the consistency of meaning in the roots, which holds good in whatever way they may be compounded.

—— NAMATELISA, caus. fr. To make to adhere to; to cement together, *as*: wa yi namatelisa imbiza i file, i. e.: he cemented the pot, it being broken.

—— NAMATISA, caus. fr. 1. To cause to hold together;—2. To seal; to attach or cleave together by a wafer or wax;—3. To cement.

—— NAMATISELA, qulf. fr. To seal for; to put a seal upon, *as*: ukuyinamatisela incwadi. (The *Xosa* uses ncamatisela, derived from ncama, instead of this verb.)

isi—NAMATELO, n. (From namatela.) Adhering; adhesiveness; cohering; cohesiveness; firmness; denseness; closeness.

uku—NAMAZA, v. t. (From nama, to be firmly united, and iza, to make. A modification of namata.)

To become firm; to assume a firmness, denseness, &c., applied to fluids, *as*: izulu li sa namaza, ku wa amatonsi odwa, i. e.: the atmosphere keeps quite hard or closed up, and there fall a few drops of rain only.

—— NAMAZELA, qulf. fr. 1. To become more firm, dense, or condensed; to become a thick mass or clot;—2. To concentrate; to draw together, *as*: izulu li ya namazela, i. e.: the atmosphere draws together into a thick cloud;—3. To emit or discharge a very small quantity; to rain in small or few drops.

NAMBA, NAMBO, and NAMBAYA, verb. pron., and adj. (From na, derivative, 2, and ma, to move, stand, and ba, *see* Ba, pers. pron. and Aba, dem. pron.;—na-ma-abo;—na-ma-aba-aya. *See* nampa. The *Xosa* and *others* use the simpler form naba, nabo, nabayo.)

Literally: these self-same standing; those self-same standing; those even standing yonder or there; applied to

nouns in aba, *as*: namba abantu, i. e.: here they are standing. (*See* the explanation *under* Nabu, and Nansi.)

i—NAMBA, n. (From ini, identical, something like, and amba, to move forward, = hamba, to walk. *Its radical meaning is*: holding together, striking together. The word is a modified idea in respect to inyoka, *which see*. *Dialectic*: imamba.)

Literally: something like a walking or rolling together, designating the larger kind of serpents, which appear to walk, not to creep, like the boa-constrictor, throwing itself forward or together. In this case the word is taken by the *Xosa;* but other tribes of Natal apply it to a rattle-snake.

isi—NAMBA, n. pl. izi. (From na, little, small, together, and amba, to move forward, to walk.)

Literally: a slow walker; one who always lingers behind, or remains behind, appears to stick fast.

isi—NAMBATI, n. sing. (From nama, iba, separate, and iti, poured, smooth, soft. *Compare* ambata, bambata, &c.)

A kind of food boiled with water, into a sticky, slimy, or viscous mass; applied to gruel, or thin porridge.

uku—NAMBITA, v. t. (From namba, *see* nambati, and ita, to touch. *See* buta, to collect.)

1. *Primarily*: to smack; to make a noise with the lips after eating or tasting, as when licking with the tongue or the lips food which adheres within the mouth, *as*: nga libala ukunambita kwa mnandi ukuhla, i. e.: I used to smack a while after dinner, the food having been so delicious;—2. To have a taste; to have a savour; to relish; referring to things which are pleasant to the organ of tasting as well as to the mind, *as*: izwi lako ngi li nambita li ngene enhliziyweni, i. e.: your word I have relished, it went to my heart.

—— NAMBITEKA, qult. fr. To be tasteful, savoury, relishable, *as*: ukuhla okunambitekileyo, i. e.: pleasant food,—of great relish.

—— NAMBITISA, caus. fr. To give a taste, savour, or flavour; to let have one a taste, &c.

—— NAMBITISEKA, qult. fr. To be in a state of being tasteful, savoury, relishable, &c.

um—NAMBITI, n. sing. (From nambita.) The Klip-river; a left tributary of the Tukela near the Drakeberg.

uku—NAMEKA, v. t. (From nama, and ika, to put, to fix.)

1. To put things or substances together by glutinous matter; to fasten or attach them together, *as*: izimbiza ezimbili zi nanyekiwe ngobulongwe, i. e.: the two pots have been or are fastened together by or with dung;—2. To plaster; to overlay with plaster, *as*: ku nanyekwa izindonga zenhlu, i. e.: the walls of the house are plastered over;—3. To lute; to coat with lute;—4. To glue.

uku—NAMEKEZELA, v. t. (From nameka, and izela, to make for, to make after.)

1. To be engaged in putting things together by glutinous matter; to be engaged in plastering, &c.;—2. *Figuratively*: to impeach; to accuse; to charge with misdemeanour (*lit.*: to plaster a charge on one;) *as*: wa leta into e file wa namekezela ngami, i. e.: he brought a broken piece and accused me of having broken it (*lit.*: he cemented it with or by me.)

NAMHLA, and NAMUHLA, adv. (From na, even, with, and umhla, day.)

Literally: even the day; to-day; this day;—umhla wa namhla, i. e.: the day of to-day.

isi—NAMI and NAMU, n. *See* isi–Nama.

i—NAMO, n. sing. (From enama, *which see*, the initial being dropped.)

Mirth; gaiety of mind; levity.

NAMPA, NAMPO, and NAMPAYA, verb, pron. and adj. *Dialectical* forms, the *same as* namba, nambo, &c., *which see*. (*See* the explanation under Nansi.)

uku—NAMULA, v. t. (From nama, and ula, to strain, remove. *See* mula, amula, damula, &c.)

To remove one thing which is fixed to or upon another; *hence*, to take off; to uncover; to open, = ukuzibukula isitya esi nanyekiwe ngobulongo, i. e.: to take off the vessel which has been pasted upon the other with dung.

uku—NAMULULA, v. t. (From nama, and ulula, to make loose.)

1. To take off loosely or lightly; to lift up a little or slightly the upper vessel from the lower, as when one opens a cover of a boiling pot in order to see whether the contents are burning;—2. To open; to open, as eyes; applied to the first opening of the eyes of young animals.

NANA, a termination. (*Originally*, a verb, and as such existing in the eastern languages. *See* Nene. Compounded from ina-ina, denoting reciprocal actions of responding, &c., as also a comparative smallness, comparative small degree.)

Noting comparison of smaller degrees corresponding to each other, as less small, much smaller, still smaller, &c. It is suffixed to a few nouns, but chiefly to compound words, *as*: ngaka-ngakanana, *which see*, and *coincides with* nyana. *Compare* una, and na, derivative 5, 6.

isi—NANA, n. pl. izi. (From nana.) A name given to the little green frog,—*rana arborea*,—known from its predicting rain. The name signifies both the smallness and the corresponding sounds of this little animal.

i—NANDA, n. sing. (From na, even, equal, and inda, to extend in length.)

1. The name of a range of mountains equally extending from south to north, situated between the rivers Umngeni, Umnqeku, and Umhloti; but *particularly*: the southern prominent point of the range; —2. The name of a river coming from that range, and running south-west of it into the Umngeni.

um—NANDI, n. sing. (From nana, agreeing, and di, high, long, or, which amounts to the same, from na, even, fine, delicate, and ndi, extended, even high. *The literal and primary sense is*: highly agreeable. *Allied to* munda. *Sis.* monate. *See* Toti.)

1. A subject or object delightful to the senses. Applied to feeling; delicacy; fineness of texture; smoothness; softness; tenderness, &c, *as*: uboya bengubo bu 'mnandi, i. e.: the wool of the cloth is fine.

2. Applied to the taste of food, *as*: inyama i 'mnandi, i. e.: the meat is delicious, nice, pleasant, &c. *Hence*, deliciousness, pleasantness, daintiness, sweetness, &c.

3. Pleasing to the mind; neatness, elegance, tasteful, graceful, gratifying, indulging, &c., *as*: kwa ba 'mnandi ukuhlabelela kwabo, i. e.: their singing was highly delightful, agreeable.

4. Softness of manners; kind attention; civility; politeness in speaking and acting and in expressing compassion, *as*: umtwana u 'mnandi ukukuluma kwake nabantu, i. e.: the child is very pleasant in speaking with people;—u 'mnandi, i. e.: he is very grateful.

Note.—The word is used in apposition, as an adjective, as is obvious from the instances given.

uku—NANEKA, v. i. (*Properly*: a quit. form from the obsolete verb nana. *See* Nanela.)

To be shouting from joy; to be grateful, cheerful.

uku—NANELA, v. t. (From the obsolete verb nana, and ila, to strain, and, *properly*, the quit. form from nana. *See* Nene, Anana, &c.)

1. *Primarily*: to shout to one another; the shout of one person being responded to by another; *hence*, to respond; to answer;—2. To exchange shouts of joy; to exhilarate; to cheer, *as*: uma umuntu a hlabe inyamazana a nanele a ti, yimka nawo, i. e.: when one has struck game he shouts for joy saying, go off with it (*viz.*: umkonto, spear sticking in the animal);—3. To respond; to reply to a favour received; to show gratitude by giving a shout or cheers of thanks;—4. To give cheers.

—— Nanelisa, caus. fr. 1. To give cheers or shouts of joy; to respond to cheers given;—2. To cause or let one be responding, &c.; to try to respond in some degree.

Remark.—It having once been a question of some importance whether the Zulu-Kafirs have a word for gratitude, I must call attention to the proper definition of this word. Gratitude, as an emotion of the heart excited by a favour received, &c. —such a momentary emotion is fully expressed by nanela;—but gratitude, as an agreeable emotion of the heart, accompanied with or shown by good will and suitable returns to a benefactor is more properly expressed by um-Nandi, and ubu-Mnandi. These words, however, being, originally, not Zulu-Kafir, but introduced by other nations among them, it may be said that they have none of their own. And this very fact of those words being introduced, accounts fully for the absence of real or moral gratitude so generally observed in the practical life of these savage nations.

isi—NANELO, n. pl. izi. (From nanela.) 1. An agreement for making sounds, shouts; —2. Response; concord; shouts of joy; exhilaration;—3. Sign of gratitude.

NANGA, Nango, and Nangaya, verb, pron. and adj. (From na, derivative, 2, and nga, contracted from the prefix *ng*,— and *a* extracted from the pri. n. ama;— na-ng-awo; na-ng-a-aya.)

Literally: the self-same; these or those self-same; the self-same; the self-same here or there; referring to plur. nouns in ama, *as*: nanga amadoda, i. e.: here are the men, &c. (*See* the explanation *under* Nabu.)

isi—NANGAMENGA, n. *Tribal. See* Mengemenge, a wound.

i—NANGANANGA, n. pl. ama. (From na, con, and nga, to bend; *lit.*: forced together, condensed. *Radically one with* nenga. *Kamba*, nanga, to choke.)

1. *Properly*: a point or a single thing which goes beyond its measure or degree; excessiveness; extravagance;—2. *Commonly*: applied to colour, a spotting, speckling, *as*: ihashe li namananganganga, i. e.: the horse has very many spots, is unusually speckled, quite out of the way, &c.;—3. Applied to the mind: confusion; irregularity; excess; extravagancy, *as*: u namananganganga, = u kuluma amanga, i. e.: it is the same as: he tells falsehoods; untruths, extravagant things.

NANGU, NANGO, NANGUYA, NANGWAYA, and NANGAYA, verb pron., and adj. (From na, derivative, 2, and ngu, contracted from the prefix *ng*,—and *u*, extracted from the pri. n., umu or mu;—na-ng-o (*see* lo),—na-ng-u-aya;—na-ng-o-aya;—na-ng-a-aya.)

Literally: he, she, it, this, the self-same; that self-same; he, she, it, the self-same there; he, she, it, that self-same there; referring to sing. nouns in umu-um-u, *as*: nangu umuntu, i. e.: here is a man;—umfula nanguya, i. e.: the river there it is, yonder it is, &c. (*See* the explanation *under* Nabu. The *Xosa* and *others* have nanku, nanko, nankuya, &c., for the personal nouns, and the above for other nouns. The distinction is merely tribal, not etymological.)

NOTE.—Nango is commonly used in a plur. sense, *as*: nango tina, i. e.: here we are;—nango nina, i. e.: here ye are, &c.

um—NANGU, n. *The same as* nangu, with the additional nom. form um; *lit.*: a he here he is. *(Occasionally in use.)*

i—NANI, n. pl. ama. (From the obsolete verb nana. *See* anana and nanela. *See* mali.)

1. *Radically*: a sameness of thing; an exchange of one thing for another; an equality, commodity, *as*: inkomo i ya tengwa ngenani elinjani? i. e.: the cow is to be bought with an equality which is what, = with what sort of commodity is the cow to be bought?—2. A number; a multitude, *as*: a ng'azi inani lezinto zi nga pi, i. e.: I do not know the number of things, how many there are;—3. A name; a numerator.

NANKU, NANKO, NANKUYA, and NANKWAYA, verb, pron. A *dialectic* difference from naku, nako, &c., *which see.* (*See* the explanation *under* Nansi.)

NANSI, NANSO, NANSIYA, and NANSAYA, verb, pron., and adj. (From na, derivative, 2, and nsi;—na-nso;—na-nsi-iya;—na-nsi-aya. The *Xosa* has ntsi instead of nsi.)

Literally: it, this self-same; it, that self-same; it, this self-same here; it, that self-same there; applied to nouns in i-in-im-imi, *as*: nansi imali, i. e.: here is the money; inyoni-nansiya, i. e.: there it is the bird. *See* the explanation *under* Nabu.)

These forms, together with those under nanti, and nantu, &c., present some peculiarity when compared with their shorter ones. They are, undoubtedly, remnants of old dialects of the primitive language, and contracted from na-ini, something,—and si *or* tsi, a more primitive substitute for *i*, as this is still the case in the *Sisuto*, tse, = *i* in the Zulu-Kafir, and similar are titu, used in the *Kamba*, &c. Thus insi, —intsi,—inti,—intu, &c., *dialectically the same as* into, i. e.: something, just as uti-inti-izinti, at the present time, are *radically one with* into. And these examples exhibit to us plainly the efforts which the language has made in respect to progressive contraction and abbreviation.

u—NANSI, n. pl. o. (*See* Nansi, Nanso, &c.) *Literally*: an identical with the same; a sameness of a person (nearly = seipsum.)

This expression is used in conversation, by which the speaker indicates or points to some person (or inansi to some thing) whose name he cannot remember at the moment, exactly like "Mr. how or what do you call him,"—inansi "the thing what do you call it."

u—NANSIKA, n. pl. o. (*See* Nansika, the verb.) Used in the same manner as unansi, and inansika as inansi.

uku—NANSIKA, v. i. (From nansi, n., and ika, to put, set, or fix.)

Used under the same circumstances as unansi, *as*: u ya nansika lo, i. e.: that one is doing what or how do you call it now!

NANTI, NANTO, NANTIYA, and NANTAYA, verb pron., and adj. (From na, derivative, 2, and nti; na-nto; na-nti-iya; na-nto-aya. The *Xosa* and *others* have nali, nalo, naliya, and nalaya. *See* the explanation *under* Nansi.)

Literally: it, this self-same; it, that self-same; it, this self-same here; it, that self-same there, yonder; applied to nouns in i-ili, *as*: nanti ihashe, i. e.: here is the horse;—nantiya itole, i. e.: there or yonder is the calf, &c. (*See* the explanation *under* Nabu.)

NANTU, NANTO, NANTUYA, and NANTWAYA, verb pron., and adj. (From na, derivative, 2, and ntu;—na-nto;—na-ntu-uya;—na-nto-aya. The *Xosa* and *others* have nalu, nalo, and naluya. *See* the explanation *under* Nansi.)

Literally: it, this self-same; it, that self-same; it, this self-same here; it, that self-same there, yonder; applied to nouns in u-ulu, *as*: nantu uti, i. e.: here is a stick;—nantwaya ukalo, i. e.: it that hill yonder, there, &c. (*See* the explanation *under* Nabu.)

uku—NANZA, v. t. (From ina, even, identical, or from nana, to agree, and za, to do, make. *Allied to* panza, vanza, &c.)

Primarily: to be agreed with one's self; to get, or procure; to practise. (A word much the same as nansika.)

—— NANZELA, qulf. fr. To care for one's self by greediness in eating, *as*: ukuzi-nanzela, i. e.: to care for himself.

i—NANZI, n. pl. ama. (From nanza.) The ruminating stomach.

isi—NANZI, n. sing. *alii* NANTI. (*See* Nanza.) A sort of grass growing broad, or having always two leaves opposite each other.

NAPAKADE, adv. (From na, even, and pakade, of very long time.)

Everlasting; ever. It is used emphatically for: never, *as*: ni vu mile na? napakade, i. e.: have you agreed? Never!

NASI, NASO, NASIYA, and NASAYA, verb pron., and adj. (From na, derivative, 2, and isi, pri. n., or nom. form;—na-iso;—na-isi-iya;—na-iso-aya. *See* Paya.)

Literally: it, this self-same; it, that self-same; it, this self-same there; it, that self-same there, yonder; referring to nouns in isi, *as*: nasi isitya, i. e.: here is a basket;—isiwa nasaya, i. e.: there that rock yonder. (*See* the explanation *under* Nabu.)

uku—NATA, v. t. (From na, *see* the verb, and ita, to touch, take. *Radically one with* neta, to leak; and *allied to* mata, to moisten.)

To wet the mouth or the lips, *as*: ngi pe ngi nate, i. e.: give me that I may make wet my lips, = drink a little.

um—NAWE, n. pl. aba. (From na, with, and we, extracted from wena, thou. *See* Ne.)

Literally: a person like thee, with thee; thy brother; thy right or own brother. It always has reference to a younger brother who is under the authority of the umune, i. e.: elder brother. *See* um–Ninawe.

um—NAYE, n. pl. aba. (From na, with, and ye, extracted from yena, he, she, it.)

Literally: a person like or with him, her, it; his brother; her brother; its brother; his right or own brother. It refers, properly, to the younger brother; this difference is not, however, observed.

NAZI, NAZO, NAZIYA, and NAZAYA, verb pron., and adj. (From na, derivative, 2, and izi, pri. n. or nom. form;—na-izo;—na-izi-iya;—na-izo-aya. *Dialectic*, nanzi, nanzo, nanziya, and nanzaya, *lit.*: identical with izi, &c. *See* the explanation *under* Nansi.)

Literally: they, these self-same; they, those self-same; they, these self-same there; they, those self-same there, yonder; referring to plur. nouns in izi-izin, *as*: nazi izihlalo, i. e.: here are these chairs;—nazaya izintaba, i. e.: there are those mountains, yonder. *See* the explanation *under* Nabu.)

i—NCA, n. sing. (From ini, even, small, fine, and ca, top, point, end.)

Even or fine tops; applied to grass as a generic term.

isi—NCAFUNCAFU, n. pl. izi. (From nca, even or at a point, and fu, pressed. *Dialectic*, nqafunqafu.)

Literally: a making for pressing over or on a point; applied to the little cover or cap, worked of small strings or leathern laces, and worn by the natives over their foreskins; prepuce-cover.

uku—NCAMA, v. i. (From nca, at a point, and ima, to move, stand. In the *Xosa* this word signifies, to be at an end, to give up all hopes, and its noun isincami, an end, point. *Allied to* nxama, to be in a haste; and to nqamula, to break or cut off.)

To be at the point or moment of starting; to be about to start for a journey; and, as food is usually taken before starting, to eat before or about starting; to take a starting-meal, *as*: ngi sa ncama, i. e.: I am still eating before starting.

um—NCAMO, n. pl. imi. (From ncama.) A portion of food for the road or journey; ration, *as*: ngi peni umncamo ngi hambe, i. e.: give me my ration that I may go.

i—NCAMU, n. pl. ama. (From ncama.) A kind of herb, used as a medicine; signifying either the last which is given before death or the last before recovering, to strengthen the constitution. It is of a bitter or sour quality, which is the sense of the word in its transposed form, *see* munca.

uku—NCAMULA and NCAMLA, v. t. (From ncama, and ula, to strain. *Allied to* nqamula. *Coinciding with* capula.)

To take always a little bit of food; or, to take food with the end or point of a spoon, &c., as when one is only tasting food. (In the *Xosa* this word is used of eating one by one, *viz.*: when spoons are wanting, a whole number of people eat with one spoon out of a pot or dish of food.)

i—NCANE, n. (From inca, a small point, and ane, dim. form. It is a contraction from ncinane, *which see.*)

Little, small, *as*: inhlu encane, i. e.: a small house;—umbila umncane, i. e.: small maize. (Ncanyana, *dim.* of ncane, much smaller;—Ncanyanyana, *dim.* of ncanyana, very much smaller, a great deal smaller.)

uku—NCATJA, v. t. (From nca, even at the top, even small, and itja, to shoot, throw. *Radically coinciding with* catja.)

1. *Literally*: to throw something on the top; applied to accusation, &c.; to throw blame upon; to put in a bad light; to darken or obscure one's character, *as*: wa ngi ncatja ngokungishumayelela izwi e ngi nga li tjongo, i. e.: he damaged my

character by reporting a tale about me, which I had not uttered;—2. To complicate; to involve; to entangle by false reports.

—— NCATJANA, repr. fr. To throw blame one on the other; to darken each other's character.

—— NCATJELA, qulf. fr. 1. To obscure, darken, &c., about, for;—2. To throw tops, = to shoot ears, *as*: umbila u ya ncatjela, i. e.: the maize is beginning to show ears.

i—NCATJA, n. pl. izi. (From uncatja.) A head of cattle which is affected with the u-Ncatja.

u—NCATJA, n. (From the verb.) A blame, fault or sickness among cattle, appearing in small sores between the feet, whereby they, as it were, are entangled. It usually causes the death of the animal.

um—NCATJA, n. *alii* u-NCATJA, and um-NANTJI. (*See* u-Ncatja.)

A herb or shrub used as a medicine against the unatja.

NCE. An exclamation expressive of a noise made by a collision of two bodies of a small kind, as a slap, snap, or smack, *as*: li ti nce! nce! itonsi, i. e.: the drop (of rain) sounds = nce (in falling upon a stone).

isi—NCE, n. *See* Nqe.

i { NCEBE, / NEBE, } n. *Dialectic. See* in-Tebe.

uku—NCEDA, v. t. (From nce, even the top, the utmost, and ida, to add, pull.)

Literally: to aid to the utmost; to help. (More exclusively used among the *Xosa* and other frontier tribes.)

i—NCEKU, n. pl. izi. (From ini, individual, ce, a point, top, and iku, fixed, from ika, to put, fix. *Radically in* encika, *which see.*)

1. *Literally*: an individual for fixing or leaning upon; the name for that particular servant upon whom the Zulu kings lean in walking or standing, and who serves their food by holding or bringing the vessel before or to their mouth. *Hence*, one who serves at table; a steward;—2. *In general*: a servant.

i—NCEKUKAZI, n. pl. izi. (From inceku, and kazi, denoting female.)

A female servant of the same description as the inceku.

uku—NCELA, v. t. (From nce, even the utmost, and ila, to strain. *Radically one with* cela, *which see, as also* gqila.)

To exhaust to the last drop; to suck the last milk, *as*: itole li se li ncelile ku nge ka botjwa unina, i. e.; the calf has already sucked the last before his mother was tied up.

—— NCELISA, caus. fr. 1. To cause to suck the last drop;—2. To let suck, or give suck when there is no milk in the breast, applied to man and beast.

um—NCELE, n. pl. imi. (From ncela.) 1. *Literally*: the extreme point or end of any thing; the edge or border, *as*: umncele wezimbali, i. e.: the edge or border of a flower-bed;—2. A landmark, line, or limit cut in the ground, *as*: ukufaka umncele, i. e.: to make an ornamental border, as in a garden;—ukusika umncele, i. e.: to cut a border. (NOTE.—Care is to be taken not to confound this signification with that of umkaulo, which denotes a border, limit, &c., *extensively*, but umncele *in a restricted sense*; or, as the passive termination *ulo* shows: that which is measured, and the active *ile*, that which measures.)

uku—NCENCA, v. *Dialectic. See* Nqenqa.

in—NCENCE, n. *Dialectic. See* Ngcengce.

uku—NCENCETA, v. t. (From nce, exclamation, and ita, to touch. *Allied to* cenceza.)

To snap the fingers quickly together; to clap the fingers.

uku—NCENCEZA, v. t. (From nce, exclamation, and iza, to make. *Allied to* cenceza.)

To make a noise like a drop when falling on a stone; to drop; to drip.

u—NCENDO, n. pl. izi. *Dialectic, same as* Ncwedo, *which see.*

um—NCENDO, n. pl. imi. *Dialectic, same as* Ncindo, *which see.*

uku—NCENGA, v. t. (From nce, to a small point, and inga, to force, urge. *Radically one with* cenga.)

To beg; to beseech; to entreat; to supplicate. *The sense is* = ukukuluma kahle, i. e.: to speak in tender or affectionate words.

—— NCENGELA, qulf. fr. To beg, beseech, entreat, &c., for, about, *as*: u ya zi ncengela, i. e.: he is entreating on his own behalf.

uku—NCESEZA, v. *See* Nxasezela.

isi—NCETE, n. pl. izi. (From nce, *onomatop. see* nce, exclamation, and ite, also rather *onomatop.* though its *literal* sense is the same.)

Literally: something making ncete, i. e.: the sound or noise of a little bird, a species of the genus motacilla. (The *Xosa* and *others* have u-celu, instead of this.)

uku—NCETEZA, v. t. (From nceta, *radically the same as* ncatja, and iza, to make. *The literal sense is*: to engage in bringing blame, &c., upon one.)

1. To engage in telling tales; to inform against; to represent blameable things against; to misrepresent; to calumniate;—2. To defame; to traduce; *as*: wa nceteza ngabantu enkosini, i. e.: he misrepresented things to the chief in regard to some people. Always followed by the prep. nga.

—— NCETEZELA, qulf. fr. To tell tales; to misrepresent, &c., for, in respect to, *as*: wa ngi ncetezela enkosini, i. e.: he was speaking evil things of me to the chief.

um—NCETEZI, n. pl. aba. (From nceteza.) A calumniator; evil informer; traducer; betrayer.

NCI. An exclamation (*radically one with* nce ci) expressive of a painful feeling caused by a pressure between two bodies, as by pinching. It implies, at the same time, a small part, or rather the quality or mode of pressing between the two bodies.

um—NCI, n. pl. aba. (From nci, that which is small, or smaller. The *Xosa* use inci, pl. amanci in counting, signifying the tenth which follows after one hundred (ikulu,) but denoting properly, the smaller (tenth.) *See* nci, exclam.)

1. A small person;—2. One younger than another; a younger brother, *as*: umnci wami, i. e.: the younger brother of mine;—umnci wabo, i. e.: their younger brother. (*See* Ne.)

NCIBILI and NCIBILILI. (From nci, ibi, separated, and ili, strained. *See* cibi, gwili, &c.)

An exclamation expressing a softness, smoothness, quick flowing, running, sliding or slipping of any matter or thing, *as*: ya ti ncibili insimbi, i. e.: the iron melted away.

uku—NCIBILIKA, v. i. (From ncibili, and ika, to go off. *Closely allied to* nyibilika.)

1. To melt; to dissolve, *as*: inhlamvu i ncibilikile, i. e.: the ball is melted;—2. To feel comfortable; to be in a state of ease or moderate enjoyment, *as*: umzimba wami u sa ncibilikile, i. e.: my body still feels comfortable, = is free from sickness; —si ncibilikile lapa, i. e.: we are comfortable here.

—— NCIBILIKISA, caus. fr. To melt; to smelt; to dissolve, *as*: ukuncibilikisa amafuta, i. e.: to melt tallow.

i—NCIKANA, n. (From nci, smaller, and kana, drawn small.)

Something little or small in quality. *Same as* Ncinane.

u—NCIKICANE, n. pl. o. (From nci, small, ika, fixed, ica, tip, top, and ine, dim. form. *Others have* cikicane.)

The little finger.

uku—NCIKIDA, v. t. (From nci, at a point, iki, got off, and ida, to pull.)

To press something between the points of the fingers and drive it off with a jerk or twitch.

ubu—NCINANE, n. (From umncinane.) The state of being yet small; smallness; littleness, *as*: ubuncinane bami, i. e.: my childhood.

um—NCINANE, n. (From nci, and nana, denoting smaller degree. *Others have* the contracted form cane.)

Smaller; less; denoting quality, *as*: umuntu omncinane,—into encinane, i. e.: a smaller person,—a smaller thing.—Ncinanyana, dim. very small, very little.

NOTE.—The word is used in apposition, and assumes the nominal forms of its antecedent accordingly.

uku—NCINCA, v. t. (From inci-inca, pointed, to move on a point.)

To press to the top; rather *onomatopoetic*, signifying: to be glad or delighted at something when looking at it.

uku—NCINDEZELA, v. *See* Cindezela.

um—NCINDO, n. (From nci, even, small, and ndo, extended. *Radically one with* ncendo and ncondo.)

A substance of a thin quality; used of pap or porridge which is not so thick or stiff as umjingi.

uku—NCINTA, v. t. (From, at the top even, and nta, to take or touch even. *Radically one with* centa.

1. To jump over a thing and nearly touch it, *as*: nga yi ncinta inkuku nga tjaya pansi, i. e.: I sprang over the fowl and fell down (in running after it);—2. To be unlucky, *as*: be be ncintiwe, i. e.: they have been unlucky, *lit.*: they were jumped over (used of hunters over whose heads the game jumped, as it were, without their killing any, or of warriors who were jumped over by their enemies.)

uku—NCINZA, v. t. (From nci, and inza, to make. *Radically one with* ncunza. *Allied to* ncinta, centa, &c. *See* ncwaba, ncweba.)

1. To cut, bite, or pinch off the tops or ends; to pinch off with the nails of the fingers; to nip;—2. To bite, *as*: umuti u ya ncinza emlonyeni, i. e.: the medicine draws the mouth together,—cuts in the mouth;—3. To take a pinch of snuff.

—— NCINZISA, caus. fr. To cause or make to cut, bite, &c.; to give a pinch of snuff.

uku—NCIPA, v. t. *Passive* Ncitjwa. (From nci, small point, and ipa, to pull, to thrust, to make.)

1. To lessen; to diminish; to wane; to become smaller or less in size, *as*: umzimba wake u ya ncipa, i. e.: his body grows thinner;—2. To depreciate; to lessen in value.

—— NCIPEKA, qult. fr. To become less; to come into a mean or low state or condition; to come under the usual price; to come to a lower condition.

—— NCIPISA, caus. fr. To make smaller; to lessen; to diminish; to cause diminution; to reduce a condition; to cause reduction, &c.

ubu—NCIPO, n. (From ncipa.) Diminution; lowness; lowliness; reduction; a state of low condition, &c.

uku—NCITJA, v. t. (From nci, and itja, to shoot, throw. *Radically one with* ncatja, ncipa, catja, citja, cotja. *Xosa*, cisha.)

1. To stint; to supply sparingly, *as*: ukuncitja umuntu ukuhla, i. e.: to stint a person in his meals;—2. To be stingy; to be extremely covetous, *as*: u ya ngi ncitja izinto zonke, i. e.: he covets all my things.

—— NCITJANA, rcpr. fr. To stint one another; to be stingy against each other.

i—NCITJANA, n. pl. ama. (From ncitja, and ina, dim. form, adding a certain degree.)

An extremely close or covetous person; a miser.

ubu—NCITJANA, n. (From incitjana.) Extreme stinginess.

um—NCITJANA, n. pl. aba. (From incitjana.) The same as incitjana.

i—NCO, n. (From ini, small ones, a plur. and, co, spot, point. *See* nca, nce, nci and ncu.)

Literally: variegated points, spots; applied to animals of variegated colours, especially white and red, the latter colour prevailing, *as*: inkabi enco (contracted from e-inco), i. e.: a white and red spotted ox.

uku—NCOKA, v. t. (From nco, with extreme, top, &c., and uka, to go out, to fix. *Radically one with* nceku.)

1. *Primarily*: to come to the very point; to admit something to be true; to own; to confess, *as*: ukuncoka icala, i. e.: he admitted the guilt or debt (of law pleadings);—2. To be sensible of; to acknowledge; to own with particular regard; to own with gratitude, as a favour, &c., *as*: wa yi ncoka into ayipiweyo, i. e.: he acknowledged the favour he had received.

i—NCOKAZI, n. (From inco, and kazi, denoting female.)

A white and red spotted female-animal.

uku—NCOKOLA, v. t. (From ncoka, and ula, to strain, to be light.)

1. To speak in easy terms; to speak sensible things; to speak on certain points; to turn into a joke;—2. To chat; to be playing in a pleasant and witty manner with the actions or words of another, in order to raise a humorous laugh;—3. To talk in a formal manner; to discourse.

—— NCOKOLANA, rcpr. fr. To talk together in a jocose manner, &c.

i—NCOKOLO, n. (From ncokola. *See* isi-Goco, and in-Kolo, a hole.)

A certain grub found in the stalk of corn. It is probably a tribal name, because *others use* isihlava.

isi—NCOKOLO, n. (From ncokola.) 1. The manner of talking,; formality;—2. A formal discourse; bantering.

uku—NCOKOLOZA, v. t. (From ncokola, and uza, to make a sound. *Coinciding with* cokoloza, 2.)

1. To get one to speak a little; to stir up to talk; to engage or try to talk a little in a murmuring manner, as when one is urged by others but feels disinclined to speak, is either sick or ill-tempered;—2. To irritate; to tease, to annoy by jests, &c., *as*: inja e funa ukuluma u yi ncokoloze ngentonga, i. e.: a dog which will bite, you must poke with a stick.

i—NCOKOVA, n. pl. ama. (From ncoka, sensitive, and uva, denoting irritating nature. The *Xosa* has i-nqukuva, an animal with a pointed forehead but without horns; and, in chiding, people call each other by that name. *Allied to* quku, and nquku; *see* nqukuza.)

Properly: a bad disposition; a disposition to chide, to rise up as an angry animal, as an angry baboon, &c. (An offensive expression.)

i—NCOKOZANA, n. pl. izi. (From incoko, something small put up, and izana, of little things.)

A very small thing of a house, made like a cage, of small pieces of wood or sticks, to catch birds in with a snare.

uku—NCOLA, v. i. (From nco, even the top, extreme, last, and ula, to strain. *Radically one with* ncela, *which see. Allied to* gqila, gxola, &c.)

1. *Radically*: to strip off the last; to strip by violence; to rob; to plunder; to violate, *as*: amasela a m ncolile enhleleni, i. e.: the thieves have robbed him of the last thing along the road, or in travelling;—2. To spoil; to become foul, dirty, polluted, corrupt. (The *Xosa* uses the word in the latter senses only.)

—— NCOLISA, caus. fr. 1. To cause to strip off the last;—2. To strip; to spoil; to violate; to profane, &c., *as*: ba yi ncolisile inhlu yake, i. e.: they have destroyed his house,—violated, corrupted it, &c.

um—NCOLOZI, n. pl. ama. (From ncola, to strip off, to spoil, and uzi, from uza, to make a sound. *See* Loza.)

Literally: one who spoils the sound, pronunciation; a corrupt speaker. A proper name of the ama-Ncolozi-tribe, distinguished by speaking a bad dialect, but abounding especially in using the click—nc, as in this case nco. (*See* Tekeza.)

uku—NCOMA, v. i. (From nco, and uma, to move, to stand. *Radically one with* ncama. Some use it instead of qoma.)

Literally: to move sensibly; to come near to the point; to come out with a

point; to speak out a point. (The *Xosa* uses it of: to speak highly of something.)

—— Ncomisa, caus. fr. To speak favourably of; to praise, *as*: ukuncomisa amankazana, i. e.: to give the preference to one female out of many.

i—NCOMBO, n. pl. izi. (From inco, soft parts or tops, and mbo, *see* mba, mbeu, and mbu, separated from. *Allied to* nconco.)

1. The so-called Kafir-corn in its first state of the formation of seed,—or when it is young and soft. In that state it has a yellow colour. *Hence*—2. Yellow beads, being like the yellow seeds of the corn.

uku—NCOMULA, v. t. (From nco, tops, and mula, to strain from or away. *It has the same radicals as* muncula. *Allied to* nqamula, domula, &c.)

To draw or pull out the soft parts or the tops of grass, *as*: ncomula utyani, i. e.: pull out the tops of the grass.

um—NCONCO, n. (From nco, soft top. *See* Coco. *Allied to* ncombo. The *Xosa*, ucona, a soft, tender little thing, = baby, has the same radicals.)

1. The young mealies-head, before it shows seeds, when it is yet in a state of marrow;—2. The spinal-marrow, or cord;—3. All soft, sinewy substances of the joints of animals; the most tender parts.

u—NCONDO, n. (From nco, with the top, and indo, extended. *Radically one with* ncendo and ncindo.)

Thinness; a thin quality. *See* um–Ncondo.

um—NCONDO, n. (*See* u–Ncondo. *Allied to* onda, zonda, zonzo, coto, &c.)

Something thin of animal bodies, *as*: into engenayo inyama ngumncondo, or imncondo, i. e.: that which is without flesh is lean, withered, like dry bones.

i—NCONO, n. (From nco, soft, tender, and no, small, little, slight. *Allied to* nconco, ncombo, ncane, nono, nana, &c. The *Xosa* has ucona, a little, tender thing.)

1. Something of a slight degree; not violent, *as*: ukugula kwake ku se'ncono, i. e.: his illness is yet slightly (existing), not considerable;—2. A species of soft, wild turnip, similar to the igonsi, and eaten in time of famine only.

i—NCOTJOBA, n. pl. izi. (From ini-co, itja, shoot throw, and uba, separate.)

Literally: something which takes away the hair. This is a name which the natives give to a razor.

uku—NCOTJOLOZA, v. t. (Nearly the same as ncokoloza, with the change only of the roots ko-tjo, i. e.: shoot, thrown. *Compare* cata, catja, citja, and cotja, to snatch up.)

To tease or torment with begging; to beg very hard.

uku—NCOTUKA, v. i. (From nco, soft top, utu, thrown, and uka, to go out. *See* Hlutuka.)

Properly: to go out upon the slightest touch; applied to falling or going out of hair, *as*: uboya benkomo bu ncotukile, i. e.: the hair of the cow went out.

uku—NCOTULA, v. t. (*See* Ncotuka, to which it forms the transitive by ula, to strain.)

To pull or pluck out by a slight touch; to pull out tender or soft things, *as*: ncotula utyani, i. e.: pull out the weed.

Note.—These two words, ncotuka and ncotula, are often synonymous with qotuka and qotula. It is, however, quite obvious from the roots that the former, originally, apply to tender and softer things, while the latter refer to stronger and harder ones.

i—NCOZANA, n. dim. (From incozi, *which see.*)

A smaller portion, quantity, &c., *as*: ukuhla kwetu ku 'ncozana, i. e.: our food is very little, much less.

i—NCOZANYANA, n. dim. (From incozana.)

1. A much smaller portion, quantity, number, *as*: inkomo i noboya obu 'ncozanyana, i. e.: the cow has but very few hairs (on the body);—2. A minority of things.

Note.—Whenever incozana or incozanyana is used as an adv., it can be rendered by "rather," *as*: lentaba inde incozana, i. e.: this mountain is rather high, *or*: inde incozanyana, i. e.: it is rather a little high. (*See* i–Ncozi.)

i—NCOZI, n. (From ini-co, small points, and izi, particles; *lit.*: a small quantity.)

A small portion, quantity, number, minority, &c., *as*: inkomo encozi, i. e.: a cow which gives a small quantity of milk, = inkomo e namasana, i. e.: a cow which has a little milk only. (This word and its diminutives are used as appositions in comparative sentences.)

i—NCUBUNCUBU, n. (From ncu, originated by emphasis on unu, sense, taste, *hence* tasting *extremely* soft,—and ubu, denoting quality. *See* Cubu.)

Something of extremely soft quality; extremely fine, *as*: umbila ogayisekile u yincubuncubu, i. e.: maize which has become fine by grinding is extremely soft.

ubu—NCUBUNCUBU, n. (From incubuncubu.) Extreme softness; applied to the sense of feeling; weakness, nervous weakness.

i—NCUINCUI, n. pl. izi. (From ncuincui, *onomatopoetic*, representing the sound or noise of the sugar-bird, or *literal*, extremely fine in taste. The click is very

soft sounding almost = nui, which corroborates its origin from unu, *see* ncubuncubu. *Compare* cwincwe.)

A name of a small kind of finch; sugar-bird.

i—NCULU, n. pl. ama. (From ncu, extremely fine in taste, and ulu, stretched, strained. *Radically one with* ncela, ncola.)

Literally: a kind extremely fine in tasting a little; *figuratively*: slender; thin, *as*: umuntu o linculu *or* o yinculu u hla kancane, i. e.: a person who is inculu eats little; a very small eater; an abstemious person; a slender or thin person.

ubu—NCULU, n. (From inculu.) Abstemiousness; extreme slenderness; weak constitution.

NCUMA, NCUMBA, } *See under* Nquma.

i—NCUNU, n. pl. ama. (From ncu, *see* incubuncubu, and unu, littleness, smallness. *Compare* nculu, nconco, &c.)

Extreme moderation, order, regularity, &c., *as*: umuntu o lincunu or o yincunu, i. e.: a man who is moderate, applied to eating and drinking,—who does not indulge in eating and drinking.

Note.—This word nculu and others of the same stock are abstract in their senses, notwithstanding their forming a plural; being besides originally a plur. form and idea of themselves. Here we have another explanation of the nature of these nominal forms as primitive nouns; and the irregularity of applying the abstract in a concrete way is only apparent, it being the same as in other languages, the above "umuntu o lincunu" meaning *literally*: a man who is the moderation itself. *Compare* the radical sense of na.)

ubu—NCUNU, n. (From incunu, *which see*) Modesty; moderation; order; regularity.

i—NCUNUNCUNU, n. (A repetition from ncunu, diminishing its simple sense of orderly, regularly.)

Less in order; not very regular, nor very irregular, &c., *as*: inhlela a yi ncununcunu, i. e.: the road is not very even, not even middling.

uku—NCUNZA, v. t. (From ncu, even the extreme, and inza, to make, become. *Radically one with* ncinza, to pinch off. A variation of kucunza.)

To become small, extremely thin; to come into a low condition. Applied to times of scarcity and famine, when the means of subsistence become extremely small, in consequence of which the people must suffer, *as*: si ya ncunzwa, i. e.: we are pinched very much, (= hlutjwa.)

uku—NCWABA, v. t. (From ncu, very soft, fine, and aba, to separate from, distribute, impart. *Radically coinciding with* ncibi, in ncibilika, ceba, to get rich, cweba, to be smooth. *See* onwaba, enaba, &c.)

1. To impart a fine appearance; applied to outward circumstances of wealth, *as*: umuntu o nezinkomo, nemali u ncwabile, i. e.: a person who has cattle and money is in wealthy circumstances;—2. To be well, to be well off; to be in good condition, *as*: umzimba wami u ncwabile, i. e.: my body feels quite well.

u—NCWABA, n. (*See* the verb.) A name for that period of time when the young grass comes out and the sun shines warmer. It differs according to the locality; in one it is the month of June; in another August, which comes nearer to the idea.

u—NCWABA, n. sing. (From the verb.) Wealthiness; wealth, *as*: umuntu uncwaba, i. e.: the man is wealthy. (From this word the *Xosa* incwaba, a grave, has been derived, signifying, "here lies a wealthy man.")

uku—NCWEBA, v. t. (From nco, with the point, and eba, to separate from. *Allied to* ncwaba. *See* nweba, and coba.)

1. To take off from the point of the fingers; to rub off from the point of the fingers; to rub the fingers as the natives usually do, when they are going to take a pinch of snuff;—2. To take a pinch of snuff; to take snuff (= ncinza.)

uku—NCWEBULA and Ncwibula, v. t. (From ncwe-ncwi, with a point, and bula, to strike. Cwe-cwi may also be *onomatopoetic*, signifying a crack.)

To crack a whip; to beat with the point of a whip; to snap with a whip.

uku—NCWEDA, v. t. (From nco, with a point, thin point, and eda, to draw, pull at. *Others have* ncwada.)

To put on the prepuce-cover.

um—NCWEDO, n. pl. imi. (From ncweda.) The cover or cap which the natives wear over their prepuce or foreskin. (It *coincides with* ncafuncafu.)

uku—NCWELA, v. t. (From ncwe, a thin point, piece, *see* cwe, and ila, to strain. *Radically one with* cwela; *coinciding with* ncela, ncele.)

1. To cut along a point, as to cut out a dress;—2. To make thin; to make smooth; to trim, *as*: ncwela izintambo, i. e.: trim the riems by cutting away the unequal parts or points;—3. To crave.

i—NDAMBI, n. pl. ama. (From damba, to subside, with ini, sameness, *see* the note under Ncunu.)

Water. The word is only used in the plur. amandambi = amanzi, and is an "izwi lezifazi," women-word.

um—NDENI, n. pl. imi. (From ini, same, de, extracted, extend, and ini, same, equal.

With the nom. form umu, *literally*: a person of the very same descent, and it is explained by: abayisisunye or ba puma kwisisunye, i. e.: they who come from one womb.)

1. A consanguineous or blood relation, *as*: owasemundeni wami, i. e.: he who is one of the same blood as myself;—2. A race of descendants, from one progenitor; consanguinity; kin, *as*: ba yimindeni yami, i. e.: they are my kinsmen.

u—NDI, n. (From unu, identic, even, very, and di, height. *Allied to* ilunda.)

Literally: a very height; some very height. This is the name for the rocky peaks of the Kahlamba mountains; or signifies their high appearance as a range; —undi olumnyama, i. e.: the black range of (Kahlamba) mountain.

uku—NDINDA, v. t. (From ni, even, same, very, and dinda, from which comes isi and um-Dindi, *which see.* *Radically one with* danda, donda, &c. *See* dida, landa, &c. *The literal sense is*: the very dinda, nearly the same as dinda, to extend far.)

1. *Primarily*: to move or walk very far about; to ramble; to rove; to wander all about without doing any work;—2. To be idle; to do nothing.

um—NDINDI, n. (pl. imi. *seldom.*) (*See* the verb Dinda.)

1. Idleness; an habitual aversion, or disinclination to working;—2. Laxity; looseness of body. In this sense it means a little more than ncubuncubu;—3. Shamefulness, disgracefulness, *as*: xa umuntu a xote nabantu wenza umndindi, i. e.: if a man drives even people away he commits a shamefulness, = a shameful action.

isi—NDIYANDIYA, n. (From ndiya-ndiya, *see* Ndiyaza.)

1. Perplexity; intricacy;—2. A name for a plant, used as medicine against a perplexed mind (and therefore every or any plant is used for that purpose.)

uku—NDIYAZA, v. t. (From diya,—di, drawn, iya, go, retire, with ni, even, very, and iza, to make. *The literal sense is*: to act as retiring, as without senses. *See* isi-Diya.)

1. To ramble about; to do nothing; to be idle;—2. To be useless; to drive here and there without a proper move, as when one is sent for a thing, but he goes here and there, and cannot find it, falling, however, almost over it;—3. To be mad; distracted; perplexed.

uku—NDIZA, v. i. (From ni, even, very, di, high, and iza, to make; *lit.*: to go very high.)

To fly, *as*: izinyoni zi ya ndiza pezulu, i. e.: birds fly high in the air.

um—NDOVU, n. (From ni, even, very, and dovu, *which see.)*

Literally: the very old or smelling corn.

u—NDU, n. *(Radically one with* u-Ndi, *which see. Kamba* mondo, and ndu, prep. by, at, &c.)

A back; hinder-part; outside; round-side; applied to any body animate or inanimate. (*See* um-Qundu, in-Dundundu.)

i—NDULO, n. pl. ama. (From andula, the prefix *a* dropped. *Radically in* dala, dela, dila, dolo, duli. The *Xosa* has fudula, then, once, referring to former time.)

1. Race or generation of former time, of all times, *as*: abantu bendulo, i. e.: people of former times, = abantu basendulo;—2. Endulweni and mandulo, i. e.: of old; of former time.

uku—NDULULA, v. t. (From ni, even, self, dulu, before, and ula, to strain, to remove. *Radically in* andulela.)

To dismiss, or send away before one's-self is going away, *as*: wa ba ndulula abantu, i. e.: he sent the people away. (Of a tribal use in Natal.)

u—NDWENDWE, n. sing. (From in-Dwendwe.) 1. A company of people who go with a bride to bring her to the place of her master;—2. A business which one has with another, *as*: si lundwendwe lwako, i. e.: we have a business with you. (*Idiomatic.*)

isi—NE, n. (*See* umu-Ne, i-Ni, and Nye.)

Properly: the fourth. It is, however, applied to general counting in apposition with objects which are numbered, and conforms to its antecedent according to common rule, *as*: abantu abane, i. e.: four people or men;—abantu bane, they are four men;—izinto ezine, i. e.: four things; —amahashe amane, i. e.: four horses;—umoya omune, i. e.: four winds.

umu—NE and NI, n. pl. aba. (From ina, even, equal, and *i*, contracted ne, joint, united, *see* the verb na. *Sis.* moena, (= umyena), and *Kamba* muina, my brother, but muinai, his brother, inue, their brother. *See* u-Nina, his mother, u-Nyoko, &c.)

Literally: a joint brother;—umune wami, i. e.: my right, or own brother;—umune wetu, i. e.: our right brother, or our common brother; and *hence*, our great or principal brother. (Compounds are: umnawe, umnaye, umnabo, contracted from umniawe, umniaye, umniabo,—from umni-na, prep. and we from wena, &c.)

NEDWA, *see* Dwa.

i—NEFU, n. sing. (From ina, identity, sameness, and ifu, a cloud. *Allied to* nafuna, inevu, &c.)

A figurative expression of extreme temperance or moderation, *as*: umuntu o

nenefu u hla kancane, i. e.: *lit.*: a man who is like a cloud, *viz.*: who lives on clouds, or air; = is of great temperance, eats very little.

isi—NEKE, n. (From naka.) Attachment; connection; concern; interest; regard; esteem, &c., *as*: u nesineke, i. e.: he is very much attached.

uku—NEMBA, v. t. (From na, to unite, and imba, to separate from. *Literally*: to unite that which was separated. *Radically one with* namba, nama, &c.)

1. To cement, *as*: ukunemba isihlepu embizeni yaso, i. e.: to cement the piece on to a vessel, off which it was broken;—2. To close with paste or any glutinous substance, *as*: isitya si nembe lapo ku vuze amanzi, i. e.: close up the vessel at the place where it is leaking;—3. To stick fast; to stick, *as*: u yi nembile inyamazana, i. e.: you have hit the game, *viz.*: your spear sticks fast in it.

i—NEMBA, n. pl. ama. (From the verb. *Xosa* inimba.)

Pain, *viz.*: that which is caused by the contraction or distraction of the womb; labouring pain. (This is its limited sense.)

i—NEMBE, n. pl. ama. (From nemba.) Some coarse paste of ground mealies, = glutinous substance.

i—NENE, n. (From the verb nena, which exists in the *Suaheli* and *Nika*, to speak to, from whence the Zulu-Kafir has derived it. *Radically one with* nana, and nanela, to respond, to answer to, which agrees perfectly with inene, i. e.: something responded to, *hence*, verified, true, right. In the *Xosa* inene means, 1, true, verification,—2, a person who sits at the right hand of the chief, to whom the latter speaks and the former responds; *hence*, the great, or principal man, = lord.)

1. Truth; right; used only in apposition, as an adjective, and changing its incipient according to its noun, *as*: isanhla esinene, i. e.: the right hand. But this construction is seldom used, and nene is generally compounded with the nom. form oku, uku, or ubu, *as*: isanhla sokunene,—sobunene, this being, at the same time, a more emphatical or significant term, denoting a state or quality of the right hand, and okunene—obunene are used by themselves on that account (without isanhla), *as*: esokunene, esobunene, i. e.: at the right, to the right, including legal power of possession; hereditary right, &c.

2. Great; principal; privileged; having prerogative; legal, *as*: inhlu yobunene, i. e.: the principal house, the great house, the royal house; comprising all the houses situated to the right side of the chief's house, which stands in the middle of the circle;—izinkomo zobunene, i. e.: the cattle belonging to the great or right side.

isi—NENE, n. p. izi. (From inene, right, correspondent. *See* Neno, *under* Nganeno.)

The kind of dress which the Natal Kafir wears in front; the front side being regarded as the right-side.

ubu—NENE, n. *See under* i–Nene.

um—NENE, n. pl. ama and aba. (From inene.) A great or principal man; but particularly called so for being hospitable or charitable to others.

i—NENHLE, n. pl. izi. (From ini, species, and enhle, *which see*, and *see* Genhle.)

A kind of cricket, chirping at night-time out in the field.

uku—NENGA, v. t. (From ne, little, small, and inga, to bend, incline. *Literally*: of little inclination. *Radically one with* nanga, nungu, &c. *Coinciding with* denge, slack.)

1. To show little inclination toward; to think very little of; to count as nothing; to dislike; to have an aversion against;—2. To slight; to neglect; to reject with disdain, *as*: u ya ngi nenga, a ka ngi tandi, i. e.: he dislikes me, and does not love me;—3. To abhor; to avoid all connexion with. (The word applies altogether to the mind of a sluggard.)

—— Nengeka, qult fr. To grow or become disinclined; to become sluggish, despicable, disliked, &c.

—— Nengisa, caus. fr. To cause disinclination; to cause dislike; to behave sluggishly; to behave disdainfully.

um—NENGE, n. pl. aba. (From nenga.) A sluggard.

Note.—The *Xosa* has um–Nenga, pl. imi., which has been used for *wale*, obviously from the figure or comparison with a slug. (*See* Nenke, and its explanation.) For it cannot have been derived from the verb nenga, which in the *Xosa* means: to grind fine, *hence*, umnengo, fine flour. These cases give us a plain instance for the origin, or the way in which the different dialects have originated, showing, at the same time, that the *Xosa* have their nenga, and umnengo from the stem menge, i. e.: the best, finest part, marrow, &c.

um—NENKE, n. pl. imi. (From ne, little, small, and inke, ini, something, somewhat, ke, drawn out, drawing out. *Allied to* nenge, inyoka, &c.)

Literally: a little animal drawing out, going out very little; descriptive of a snail or slug. Its meaning coincides so much with umnenge, that the latter is also used by some people instead of nenke. This is, however, a confusion, because nenga refers especially to the inclination or mind of

man, but nenke only, and quite clearly, to the motion, *creeping* of little animals. *Compare* nyo*ka*, ban*kwa*, &c.

uku—NETA, v. t. (From na, to rain, and ita, to pour, to throw. *Allied to* mata, umbete, &c.)

1. To get wet; to become wet, *as*: si netile namhla, i. e.: we have got wet to-day;—2. To rain through; to leak through; to permit the rain to go in, *as*: inhlu i ya neta, i. e.: the house is leaking;—3. To soak, *as*: be be netiwe yimvula enhleleni, i. e.: they have been soaked through from the rain in travelling.

—— NETISA, caus. fr. 1. To cause to leak; to make wet;—2. To duck; to receive a ducking, washing, *as*: si netisiwe, i. e.: we have received a ducking, *fig.*: = we came very badly off, applied to people who made a request, but were turned off with shame.

i—NEVU, n. pl. ama. (From ne, joined, thin, and ivu, an issue, coming forth; *lit.*: a sticky issue.)

1. A thickened or cohesive matter; applied to viscus or bird-lime;—2. Any kind of pasty or sticky substance.

i—NEVU, n. pl. izi. (From inevu, bird-lime, with a contracted nom. form, from in.)

The parasite shrub upon which the bird-lime (inevu) grows.

i—NEZO, plur. n. (From aneza, to multiply: the prefix *a* being dropped.)

A kind consisting of many parts, or a multitude; signifying the front dress of the men (*see* isi–Nene). This is a word of the ukuhlonipa, used by the izintombi exclusively.

NGA, v. i. and auxiliary. Perft. nge. (A compound from na or ni, with, even, and ga, *which see*, denoting united force or power, inclination; to have power, to be with power, physical, bodily, mental, &c., force of understanding, skill in arts and sciences, animation. It is defective, having no infinitive, at least not in the Zulu dialect, no imperative, and being not subject to other changes. It is irregular in its negative, forming the same by *e*—nge (not by *i*—ngi, as the regular verbs do), which the usages have sufficiently distinguished from its equivocal perft. nge, as it will be observed.)

1. Can, shall, should, indicating a supposition, a doubt, or an effect, *as*: i nga yinkosi yini na? i. e.: he can (be) a king? *lit.*: what king can he be;—or, shall he be a king?—i nge yinkosi yena, i. e.: he can not be a king himself; or contracted: i nge 'nkosi yena.

This is the limited use of nga as a verb intransitive, yet quite enough to show that it is an original verb, which is extensively employed as an auxiliary.

2. As an auxiliary it establishes a Potential mood, and an Obligatory mood, according to the way in which it is applied:

A. If nga precedes immediately any root of a verb, it denotes: can and may, forming a Potential mood;—*a. Positively*: *as*: ngi nga sebenza, i. e.: I can work; I may work; *viz.*: I have the ability or power to work;—ngi nge sebenze, i. e.: I can not work, am unable to work;—*b. Conditionally*: indicating liberty, probability, presumption, *as*: ngi nga ba ngi sebenza, i. e.: I can be working, it is possible that I work, there is a possibility that I work, I may be working;—ngi nge be ngi sebenza, i. e.: I can not be working,—it is not possible that I work, &c. (These phrases can also be translated by: it is likely that I should or shall work; it is probable, *viz.*: it seems so, &c.) Ngi nga ti ngi sebenza, i. e.: *lit.*: I can say I work, = supposed, granted, or though I work;—ngi nge te ngi sebenza, i. e.: I may not be supposed to work, I should not say that I work.

NOTE.—This peculiar negative of the Potential mode is a contraction from nga-i, and sebenza-i, according to the general rule, *see* E and I, and Ai, adv. It gives us, at the same time, the proper rule, after which the regular negative is formed, *viz.*: by dropping or eliding the antecedent *a*, and putting *i* in its stead. *Compare* the negative under nga, prefix, 6.

B. If nga precedes any substitute pronoun, and the verb follows the latter, it denotes, must, should, would, ought, am to, &c., have to, &c., to be obliged, to be the duty, the necessity, forming an Obligatory mode;—*a. Properly*: *as*: ngi nga ngi sebenza, i.e.: I must, should, ought, &c., I work; = I am obliged to work; u nge u sebenza, i. e.: you are not to work, you should not work;—*b. Conditionally*: expressing an event, *as*: u nga ngi tengela (contracted from u ngi tengela) kahle, ngi ku nike nendwangu, i. e.: should you trade with me honestly I would give you also a handkerchief, = supposed, provided, granted you trade honestly with me I give you a handkerchief;—*or*: if you trade, &c. (This condition or contingency is turned into a necessity or unavoidable consequence of an event by placing nga in the second part of that sentence, *as*: uma u ngi tengela kahle ngi nga ku nika (contracted from ngi ku nika), i. e.: if you trade with me honestly, I must needs give you, &c.;—uma u velile Utixo ba nga fa (contracted from ba nga ba fa) abantu bonke, i. e.: if God had appeared all

men would necessarily die. (NOTE.—The conditional part has always contracted forms.)

3. Combinations or mixed forms of nga express a kind of Optative, *as*: ngi nga ngi nga sebenza, i. e.: I would I could work, = I wish I could work; be be nge ba nga sebenza, i. e.: they have had a desire that they might work;—si nge si nga ti, i. e.: we must, ought, we need to speak, = we must needs speak; u nge u nga tyongo, i. e.: *lit.*: you ought you have not spoken, = you ought not to have said so.

NOTE.—The form nga, as an auxiliary is the most difficult specimen of this language, especially in phrases like those of No. 3.—In the second and third instance, *nge* is the Perft. and the following *nga* the Pres., which is affirmative in both, *viz.* the potential mood. *Hence* the potential and the obligatory mood combined form a kind of optative. In the last case *nge* is also the Perft., but *nga* before tjongo is not the potential, but the negative, or prefix *nga*, as is proved by the negative termination *ngo*.

The greatest difficulty arises when either the second or third case is taken for a negative, because it is exactly the same sense to say: we can not but speak,—and: we must needs speak;—they could not but (would) work or but wish to work,—and: they had a desire to work. Yet, although the sense be the same, the *form* is different, *viz.*: that of the following verb must decide whether it is negative: and in cases where the termination of a verb does not decide, as in si nga *ti* or *tjo*, which are not subject to inflexions, the accent will do so, *as*: u nge u nga tjo—here, if the second *nga* is accentuated it will indicate an affirmative sense, but if the accent is put on its antecedent—*u*, this will show that nga is negative. (Other combinations with nga *see under* Ba, 1. and Ka, 1.)

4. Nga is extensively employed as a prefix, or as a preposition, denoting various conditions which other languages render by prepositions, conjunctions or other particles. The most important are:

a. Noting instrumentality, *as*: wa ngi tjaya ngenduku, i. e.: he struck me *with* a stick.

b. Noting passage, *as*: wa ngena ngesango, i. e.: he entered *through* the gate; —wa hamba ngesisu, i. e.: he went *on* the belly, crept *on* his belly.

c. Noting reference or order, *as*: weza ngokutjo kwabo, i. e.: he came *upon, according to* their proposal;—with respect to, on account, &c.

d. Noting locality, *as*: u pi uyihlo? u nga senhlwini, i. e.: where is your father? he (is) *near, toward, by, at*, &c., the house.

e. Noting causality, *as*: impunzi ya baleka ngokubona umuntu, i. e.: the buck ran away *when* or *at* seeing the man.

f. Noting period of time, *as*: nga fika ngokusa, i. e.: I arrived *at, during, about in* the morning.

g. Noting comparison in a general way, *as*: u kuluma ngomtwana, i. e.: he speaks as a child;—se u ngofileyo, i. e.: he is already as a dead man;—u nga ngami (from u ngami), *lit.*: he is as it were as I, or myself, = he is as I, or myself.

h. Noting degree of quality:—1. Some particular degree, *as*: ngo nikela ngenkabi, i. e.: I shall offer as much as an ox;—2. Some higher or the highest degree, *as*: Ufani ngomkulu ku nabo bonke, i. e.: Fani is *greatest* of even all of them;—inkosi i ngenkulu, i. e.: the chief is the greatest.

i. Noting a specification of qualities or numbers, *as*: ba shumayela indaba ngendaba, i. e.: they reported one news *by* or *after* the other, news *upon* news, &c.;—ba tenga isikwebu sombila ngasinye, i. e.: they bought the heads of maize singly, or single by single;—izimbuzi zi yishumi ngenkunzi, i. e.: the goats are ten *including* or *with* the ram.

5. Nga is employed to form adverbs, and can be applied to any nominal verb or noun, *as*: ngokusa, early, from ukusa, to dawn; ngokulunga, rightly, from ukulunga, to be right; ngemihla, daily, from umhla, pl. imihla, days.

6. Nga is used as a prefix, and usually drops its vowel. It serves, in this capacity, to prevent hiatus.

a. In appositions, when a noun is to be used as an adjective and to be connected with its principal by a substitute or pronoun, *ng* is prefixed and may be considered as a kind of copula (am, art, is, &c.) This takes place with all nouns commencing with *u-a* or *o* (*i-e* take yi, *which see*) *as*: into e ngumalukazi, i. e.: something which is aged;—abantu ba ngaboni, i. e.: people they are sinners;—abakulu ba ngobaba, i. e.: the great they are our fathers.

b. In forming the negatives of verbs. The negative prefix *a* is placed either before the substitute pron. or after it, and immediately before the root of verbs, or immediately after the verb in the Perft. tense, and the consequence is a hiatus in all these cases. In order to prevent this consequence, *ng* is prefixed to the negative *a*, *as*: ngi *nga* hambi, *see* letter A 6;—a ngi hamba*nga*, i. e.: I have not been walking;

(literally the negative in Zulu-Kafir is double,—I have not been walking not, similar to the Greek *ὀυ μή*.)

This is the one kind of regular negatives in verbs, which in some of its uses coincides with the meaning of the negative in the potential mood, but is still different from it, *as*: wa ngi beka ngi nga kulumi, i. e.: he saw me that I could not speak, *lit.*: but I not speaking. (This is a regular subjunctive mood.) Moreover, that the analysis here given is the only correct one, can further be proved from the other kind of regular negatives, when the negative *a* precedes the substitute pron. *as*: a *k*u tandi, a *k*a tandi, 2nd and 3rd pers. sing. In these cases *k* is obviously of the same nature as *ng* in the above ngi *ng*a hambi, and the truth is that it has been sharpened from the softer *ng*, for in several other dialects, as also in the *Xosa*, we observe the form a ga ko (he is not there) in common use besides a ka ko.

isi—NGA, n. pl. izi. (From umunga, *which see.*) A place where thorn trees grow.

umu—NGA, n. pl. imi. (From umu 3, and nga, referring to strength or power of taste. *Allied to* umongo, *which see.* *Xosa*, umnya, *compare* munya and munyu.)

1. A species of mimosa, commonly called the thorn-tree, but the Zulu-Kafir meaning is: a nourishing tree or wood, because its inner white bark contains a very sweet sap, and is, therefore, chewed and sucked out;—2. A name of a river coming from the mountains in the district of Maritzburg, and going into the sea immediately east of Durban; *literally*: thorn-river. Usually locative, emngeni or umgeni;—3. Wild hemp. (*Tribal.* *See* i-Sangu.)

u { NGABABA, / NGUBABA, } n. A small river, east of the Umkomanzi, running into the sea.

NGABANYE, adv. *See* Nga, 5, and inye, 2.

uku—NGABAZA, v. t. (From ngaba, it can be, *see* Nga, 2, A, *b*, and Ba 1, *c*, *d*, and iza, to make, to have a feeling. *Literally*: to hold a thing for possible, to make a possibility of something.)

1. To think probable; to think that something may be possible;—2. To presume, = umuntu okuluma, kodwa e linganisa, ku tiwa u namanga, u ya ngabaza, i. e.: one who is speaking, but only making a comparison, is said to entertain doubts, as he is presuming.

NGAKA, adv. (From nga, *see* its sense, and, 4, *g*, *h*, and ika, *see* Ka I., 8. *Compare* kangaka.)

Literally: of such a magnitude, size, bulk, bigness, extent, number, quantity. It is used as an adjective, and assumes the contracted nom. forms of its noun, *as*: lomuti ungaka, i. e.: this tree is of such a size;—ihashe elingaka, i. e.: such a large horse.

NGAKANA, adv. (*Dim.* form of ngaka.) Of a smaller magnitude, size, bulk, bigness, &c.; not so great, not so many, *as*: inusika ingakana, i. e.: the pillar is less great, is not so great, thick, &c. (*See* Na, 6, and Kangakana.)

NGAKANANA, adv. *Dim.* form from ngakana. *See* Nana.)

Of a much smaller magnitude, size, bulk, number, &c.; not so very great, not so great as, *as*: izinkomo zake zingakanana, i. e.: his cattle are not so very many.

NGAKANANI, inter. (From ngakana, and nina, *which see*, having dropped its final na.)

Used as an interrogative, and correlative to the former, *as*: izinkomo zake zingakanani or nina? i. e.: how many are his cattle? Qa zingakanani, i. e.: no, they are not so many (as you think.)

Note.—The last two words are sometimes used also with the negative prefix, *as*: izinkomo azingakanani, i. e.: the cattle are not so very many. *Compare* the explanation on Kangakana.

NGAKI, adv. (*Radically one with* ngaka. *See* particularly Ka I, 8, note. *Sis.*, *Kamba*, &c., ki.)

Used as an interrogative without the particle na, *as*: izinkomo zingaki, i. e.: how many cows are they? (*Tribal. Others* ngapi.)

i—NGAMANZI, n. pl. ama. (From umunga, and amanzi, water. *Others* umgamanzi, *which see.*)

A kind of mimosa tree containing so much water as not to take fire easily.

i—NGANE and Ngwane, n. pl. izi. (From inga, bent, strength, and ine, dim. form. *Sis.* and *others* nguana, child.)

A little child; a darling.

ubu—NGANE, n. (*See* i-Ngane.) Childhood.

NGANENO, adv. (From nga, 4, *d.*, noting locality, and neno, *see* inene, right.)

On this side, *as*: nganeno kwako, i. e.: on this side of you.

NGANI, inter. (From nga, 4, and ni, *see* Nina, inter.)

Whereby, by what; how; why, *as*: u m tjaya ngani, i. e.: why do you beat him, = what has he done that you beat him; or, with what do you beat him (with the hand or a stick)?

NGAPI, interg. adj. (From nga, 4, *d*, &c., and pi, denoting the place to be occupied, here.)

How many, about or near what number, *as*: izinkomo zingapi, i. e.: how many cows are they, or are there? The question

is relative, seeking to arrive at certainty; and the term correlative like kangakanani, *as*: izinkomo zingapi, i.e.: the cows are any how, *viz.*: I do not know, or the number is not known exactly.

NGAPI, adv. (*See* Ngapi, interg.) Whereabout, whither, to which place; at which place, *as*: u ya ngapi na? i. e.: to which place do you go?—inyamazana wa yi tjaya ngapi na? i. e.: at which place (of its body) did you hit the game? (*See* Pi.)

This interrogation refers to a nearer or particular place, and is different from pi, which is applied to a general place.

NGASESE, adv. (From nga 4, and sese, *see* Sa I., 10, *a*, and Sita.)

Behind; after something, *as*: ngasese kwake, i. e.: behind him (where he stands).

NGATI, adv. (From nga, 4, comparison, degree, and iti, to say, to mean.)

As if; as; seeming; like, *as*: ingati inkomo, i. e.: it (is) as if a head of cattle; —ungati u hambile, i. e.: you seem to have gone; it seems you have gone.

NGATI. A part of a phrase, *as*: ku nga ti, i. e.: *lit.*: it not said, signifying: lest, that not, *as*: ba zi kuza izinja ku nga ti zi ngi lume, i. e.: they called or reproved the dogs lest they should bite me. (A subjunctive mood, *see* Nga 6, *b*, and Nga 3, note.)

i—NGCANGA, n. *See* Ngqanga.

i—NGCENGCE, n. pl. izi. (From qengqa.) A basket, = iqoma (*Amalala*).

i—NGCOKAMA, n. pl. izi. (From cokama, *which see.*) 1. A long legged, or long shanked person or animal;—2. A crane.

i—NGCOKOLO, n. *Dialectic. See* Ngcungulu.

i—NGCUNGULU, n. pl. izi. (From ini, something, gcu, at the top, with a top, and ngulu, bent forward, forth, &c. *Compare* bongolo, bungulu, &c.)

A species of the genus goby, in its first stage after having been bred. They frequent pools and muddy places.

i—NGCWANGCWANYONI, n. pl. izi. (From ngcwangcwa, *see* munca, muncuza, to suck acid things; mungumungwane, angco, gwangwa, &c., and inyoni, bird.)

A species of the service-tree, sorbus domestica, so called because the birds eat its acid fruit before it becomes fully ripe.

uku—NGENA, v. t. (From nga, to bend, and ina, to become small, little; *literally*: to bend together, into a small size.)

1. To enter; *properly*: to enter in a bent or pressed posture, designating the entering into a native house, the entrance of which is so low and sometimes so small that one must bend very deep in order to go in; *hence*, to press themselves through into a place;—2. To find its way; to pass; to flow, run, or creep, *as*: amanzi a ngena engcweleni, i. e.: the water is coming into the wagon;—3. To penetrate, *as*: umkonto wa ngena esifubeni, i. e.: the spear went into the chest;—4. To enter into the mind; to touch the mind; to be agreeable or pleasant to the mind; to be welcome; to find admittance, *as*: lendaba i ya ngena enhliziyweni, i. e.: this news is agreeable to the heart;—5. To enter into the thoughts or opinions; to search, *as*: a ngi ngenanga enhliziyweni yake, i. e.: I have not entered into his heart, = did not search it out;—6. To enter upon; to engage in, *as*: ukuyingena indau, i. e.: to engage in a cause;—7. Ingena, *or* Yangena (*elliptic for*: impi ya ngena): a cry or alarm of war given by the inhabitants of a kraal when attacked by a foe.

—— NGENELA, qulf. fr. To enter, &c., for, upon, &c.

—— NGENISA, caus. fr. 1. To make to enter; to move or pass into a place in any way;—2. To bring in; to introduce; to admit.

—— NGENISELA, qulf. fr. 1. To cause to enter; to introduce into;—2. To bring down upon, *as*: wa zi ngenisela icala, i.e.: he brought himself into difficulties.

u—NGENDE, n. pl. o. (From nga, negative, *see* Nga 6, *b*, and enda, to marry away. *See* Bantonyana.)

The family of ingende, or honey-bird.

A most remarkable word. It is a negative form of the obligatory mood (*see* Nga 2, B.) and the verb enda, *lit.*: you must not marry, = not delay, intimating that people who are engaged in marriage-affairs often forget or delay urgent business. The chirping-sounds of the honey-bird can hardly be given more accurately than by this term, and signify, at the same time, the urgency which it shows in calling people away from their work to follow it to the sweet honey-comb. (*Compare* bantonyana.)

NGI, substitute pron. (Extracted from the pri. n. imi, *which see*, and the prefix nga 6, *a*. *Kamba* and *others*, ngu. *Sis.* ki. *Xosa*, ndi. *Compare* si.)

Properly: me, the objective case of I, and *hence also* I, nominative, *as*: ngi ya hamba, i. e.: I do walk;—wa ngi bona, i. e.: he saw me;—kwenziwe ngimi, i. e.: it has been done by me. (*See* i–Mi, and Mina.)

u—NGIHLANE, n. pl. o. (From ngi, bent, and hlane, meeting together. *Others have* ngirane.)

Properly: the top or point of the breast of an animal (particularly of oxen or cows), which consists of a piece of milky fat,

considered by the natives as fit only for females, although it is a principal and excellent piece of flesh. It is destined for the amakosikazi, i. e.: the principal women of a chief, or for the izintombi of a wedding party.

isi—NGINGINGI, n. pl. izi. (A composition of ngi, *onomatopoetic*, signifying the effort of a stuttering person in trying to speak.)

1. One who stutters, stammers;—2. One who speaks without connexion or sense.

i—NGISI, n. pl. ama. Kafirized from *English*, *as*: u lingisi, i. e.: he is an Englishman. (The *Xosa* and *others* have ngesi.)

isi—NGISI or NGESI, n. 1. The English nation; English, *as*: u ya kuluma ngesingesi, i. e.: he speaks English;—2. The English language.

ubu—NGISI or NGESI, n. The English character; nationality of the English.

u—NGIYANA, n. pl. o. (From ngi, bent, inclined, flexible, and iyana, to go or run together, to retire. *See* Giya.)

A black, adhesive matter, like gum, used for polishing the isicoco. It is prepared from a red fluid, an evacuation of some kind of worms which gather it and keep it in a sort of cocoon round the stem of trees. When it has been taken out, and it is cooked, it turns black and becomes thick.

NGOBUNYE, adv. (From nga, prep., and ubunye, oneness.)

Literally: by or through oneness; unanimously; unitedly; jointly.

NGOKU, adv. (From nga, prep., and oku, *see* loku.)

During that time, during then; during this moment, *as*: ngoku si kulumayo, i. e.: just while we are speaking.

NGOKUBA, adv. (From nga, prep., and ukuba, an infinitive of the verb ba, to separate.)

1. *Literally* and *primarily*: by reason of separating; *hence*, contrary, on the contrary;—2. The cause being; because, *as*: ngi gcina ngokuba si suke sa hamba, i. e.: I finish, the cause (of it) being that we are already prepared to go or march;—si ya ku bona ngokuba ni nga baleki, i. e.: we shall see by the fact of that you do not run away, = we shall see it by your not running away.

These are two cases which best explain the exact meaning of ngokuba as used in the language. It is, in both, followed by a subjunctive, and may be followed by any mood, *as*: si ya ni bonga ngokuba neza lapa, i. e.: we thank you on account of (this) that you came hither (neza, being indicative); but taking it in a sense of "for," great care must be given that for be equivalent to "because, by reason of, on account of," the other senses of "for" being given by extra conjugation, *as*: si ya ni bong*ela* ukuza lapa, i. e.: we thank you for your coming hither. It is further obvious from these explanations that the use of "ngokuba" at the commencement of a new sentence is not original.

NOTE.—The frequent use of ngokuba is not Zulu idiom, but Xosa, and phrases, *as*: si ya ni bonga ngokuba n'enza isikole sokuba si funde, i. e.: we thank you that you opened schools for the purpose that we should learn,—are seldom heard from older people in Natal.

NGOKUDALA, adv. (From nga, prep., and ukudala, the infinitive of dala, *which see*.)

From old time; from former time; at old time.

NGOKUHLWA, adv. (From nga, prep., and ukuhlwa, evening.)

About evening time.

NGOKUMANA, adv. (From ngoku, and mana, since, while.)

From the time since; from that time; *as also*, from henceforth. (Frequent among the ama-Hlala tribe.)

NGOKUSA, adv. (From nga, prep., and ukusa, to dawn, morning.)

About morning; with daylight.

NGOMSO, adv. (From nga, prep., and umso, the morning.)

1. To-morrow morning; to-morrow;—2. In future; for the future, *as*: wo si kumbula, ngomso, i. e.: you must think of us in future. The use with na, *as*: wo si kumbula na ngomso,—expresses rather a politeness, friendliness, gratitude, &c., than simply "even, also."

NGOMVA, adv. (From nga, prep., and umva, *which see*.)

Toward the side behind; behind, *as*: wa buyela ngomva, i. e.: he turned behind, backward.

i—NGONE, n. (From ngo, bent, and ine, small, together. *See* in-Gono; *allied to* umkono. *Radically one with* ingane.)

A bend, or arm of a river; a creek; an inlet; an indraught, *as*: umfula u 'ngone (contracted from u yingone), i. e.: the river is with a bend.

i—NGONONO, n. (A *dim.* form from ngone, carrying the sound *o*.)

A very small bend; a very small creek, inlet, indraught.

u—NGOQO, n. pl. o. (From ngo, bent, inclined, and oqo, bulky. *See* Boqo.)

The family of the lark; so called after its broad, or bulky body. (*Tribal*.)

i—NGOSI, n. (From ngo, bent, and isi, denoting degree. The *Xosa* has goso.)

A bend of some degree, = nearly bent, crooked, *as*: inhlela ingosi, i. e.: the road is nearly crooked.

i—NGQANGA, n. pl. ama. (From ngqa, that which is on the top, and anga, to bend, incline from. *Allied to* qanga, baqanga, &c. *The sense is*: something which is as good as that on the top.)

Thick milk of which the cream has been taken off, as in the explanation: uma ku gwengulwe amafuta amasi amahle ngamagqanga, i. e.: if the fatty part is taken off, then the nice milk is (called) amagqanga.

u—NGQIMILUPOTE, n. (From nqima, to stand on the top, and ulupote, *see* u–Pote. *Others have* ngimilupote.)

A tassel of feathers worn on the head, and waving up and down during the motion of walking, &c., *as*: ukwenza ungqimilupote, i. e.: to form such a tassel.

u—NGQOQWANE, n. (From unu, phenomenon, gqo, top, or the sound of a crack, and qwane, dim form of ili-qwa, *which see.*)

A phenomenon of small particles of ice; *hence* frost; snow.

i—NGQULWANI and NE, n. pl. izi. (From ini, species, gqu, top, or high, ulu, light, strained, and ani, herb, plant. *Xosa* ingcongolo, reed, which is allied to it.)

Literally: a species of knot plant, referring to the rings or knots of the stem, and applied to reeds. (*See* u–Hlanga, reed, applying more to the shoot.)

NGU, a prefix. *See* Nga, 6.

umu—NGU, n. sing. (From umu, 3, and ngu, bent, forced off. *Radically one with* umunga, *which see.*)

Fine chaff.

uku—NGUKAMA, v. t. (From ngu, desire, inclination, and akama, to yawn, *which see. Dialectic*, ngakama.)

1. To have an inclination to yawn;—2. To wrinkle the brows; to look gloomy; to scowl.

uku—NGULULA, v. t. (From ngu, desire, inclination, and ulula, to loosen, to entice, animate, *see* Lula. *Radically one with* gulula. *See* Mungulu.)

To coax, to pamper the appetite of a sick person; to indulge, *as*: mungululeni lomuntu, i. e.: try to stir the man's appetite by some nice food.

uku—NGUNDA, v. i. (From ngu, bent, and unda, used of foot, *see* munda, nandi, &c.)

To become musty; mouldy; *as*: amabele a ngundile, i. e.: the corn has got mouldy. (In a tribal use, and especially in the *Xosa*.)

uku—NGUNGA, v. t. (From ngu-nga, bent, bending.) To form a circle. *Dialectic, same as* Kunga, *which see.*

isi—NGWA, n. pl. izi. (From ngo, bent, and a, prim. verb, to move; *literally*: something made in a bending way. *See* isi–Nkwa. *Sis.* sengoa.)

A lump; any lump or mass; a heap of things thrown together.

ubu—NGWEVU, n. (From ingwevu, *which see.*) 1. The state of greyness;—2. *Figuratively*: state of old age, *as*: u nobungwevu bake kambe, i. e.: he has, of course, attained to a high age.

NHLA. (From na, with, against, and hla, the effect of some power, a shoot, throw, &c. *See* Hlanhla, am-Anhla, Banhla, Ntja, &c.)

1. An exclamation, signifying the meeting of one body against another with some force. Used as a verb with ukuti, *as*: ngokugaula nga ti nhla etyeni, i. e.: while hewing down trees I struck on a stone (with the axe).

2. The sense given is primary; but when two sounding bodies strike together the effect is a sound or noise. *Hence*, the word denotes also: to clash; to rebound.

u—NHLABA, n. pl. o. *See* un–Hlaba.

ili—NHLE, n. sing. (From nhla, thrown open. *See* Panhle.)

An open country without people; a wilderness.

NHLU. An exclamation, *the same as* Nhla, *which see.*

umu—NHLU, n. pl. imi. (From onhla, to nurse, the prefix *o* dropped.)

A name for dogs which are brought up by feeding or lapping, and remain, on that account, small;—*hence*, a small or middle-sized dog.

u—NHLUNKULU, n. pl. o. (A personification from inhlunkulu, the great house; royalty.)

1. The person who makes the great house, *viz.*: the female representative of the great house, the inkosikazi, a wife of a chief;—2. All the persons who are connected with that house.

u—NHLUTJANA, n. pl. o. (From unu, denoting section, hlu, pain, *see* hlungu, hlupa, and tjana, to shoot together.)

1. A generic name for spider;—2. *Specially*: the black spider, which shoots with force against or upon an object, and exudes its poison.

umu—NHLWANE, n. pl. imi. (From umu-nhlu, and ane, *Dim.* form.)

The young of the genus canis, including dogs, panther, leopard, lion, &c.

NI, substitute pron. (Extracted from the prim. noun i–Ni, *which see. Kamba*, eniu.)

1. You; ye, 2d person plur., *as*: ni ya hamba, i. e.: you do walk. It is also used in the objective case, and placed imme-

diately before the predicate-verb, *as*: ba ya ni zonda, i. e.: they do hate you.

2. It is suffixed to the imperative, *as*: yizani, i. e.: come ye;—ba bulaleni, i. e.: *lit.*: them kill you, = do ye kill them. We observe, in the last case, that the pri. noun—ini—is retained, and contracted with bulala-ini. This is a standing rule which takes place whenever an objective case is connected with the second pers. plur. of the imperative.

i—NI, pri. n. (From the root ina, *see* na, to join, to unite. It is most probably an original plur. of the sing. unu, as imi of umu, &c. *Kamba*, eniu. *See* Introduction, nominal forms.)

1. It is used as a nominal form, denoting *radically*: something like, a likeness, expressing individuality or identity, and specifying genus and classes of persons and things. In this capacity it is like the English terminations—*ion*, as in union, and—*ship*, as in fellowship, &c., *as*: inhlangano, collection; or like the adjectives—interior, internal, inside, principal, chief, &c.

2. When compounded with other words i is subject to several changes: *a*. When followed by another vowel its final *i* is always compressed into *y*, *as*: inye, one (= unus)—from ini-e (*Sis.* ngue. *Kamba*, nini);—inyoni, from ini-oni (*Kamba*, nioni); –umunyu, from umu-ni-u (*Suaheli* and *Nika*, muniu);—*b*. When followed by the consonants *d*, *g*, *t*, *k*, its final vowel is dropped, *as*: indoda, from ini-doda;—ingubo, from ini-gubo;—into, from ini-to;—inkomo, from inikomo;—*c*. But when preceding a labial, its final vowel is dropped and *n* changes into *m*, *as*: imfe, from inife;—(into) embi, from eni-bi. The same changes take place when its initial *i* is dropped and *u* put in its stead for the purpose of creating proper nouns, or nouns expressing rank or classes (*see* Umu, 1, 2), *as*: undasa, unyoko, from uni-oko, &c.

3. It is used as a suffix forming a locative case, retaining, however, its primary meaning of identity, *as*: enhlwini, in the house, from inhlu-ini. (*See* Ni, 2, and Na, 7.)

The rule for all cases, which come under this section, is but one: *ini* is simply suffixed, and the final vowel of the antecedent must either change into a semi-vowel as inhlu—enhlwini, or it is contracted with the initial of ini, *as*: esityeni, from isityaini; and two concurrent vowels contract into their correspondent single one, *as*: enkosini, from inkosi-ini.

There are a few tribal exceptions, *as*: elifuini and elifini; esifweni and esifeni, endawini and endaweni. These are, however, no irregularities because the nominative of these nouns is in the one case a contraction, and in the other not; but that contraction is dissolved into its simple parts—isifo—from isifua, *see* Fa, and endaweni—from indaua, *see* in-Dau. Moreover, it must be remarked here that *ini* in this case, does not contain the locative sense of *in* or *at*, but retains its primary meaning of identity, which is *inside* (ini, identical with inhlu), *as*: u senhlwini, i. e.: he is in the house inside, inside in the house, and the locative sense is rendered by the prep. *e*—enhlwini.

uku—NIKA, v. t. (From ni, denoting mind, from na, and ika, to fix. *Radically one with* naka, neke, nuka.)

1. To make up the mind; *hence*, to give; to grant; to bestow; to confer, *as*: ngi nike inxiwa, i. e.: give me a place for building at;—2. To transmit; to deliver, *as*: incwadi u m baleleyo wa yi nika endodeni, i. e.: the letter you have written for her he gave to her husband;—3. To contribute; to communicate, *as*: wo ngi nika izwi, i. e.: you must give me a word;—4. To afford; to supply; to furnish, *as*: si nike ukuhla, i. e.: you must give us food.

(This word contains quite a different idea from its equivalent, ukupa, to give.)

—— NIKANA, rcpr. fr. To give to each other; to bestow upon each other. Always bearing in mind the primary sense of the word will prevent one from saying: ukunikana izanhla, = to give each other the hand, which is no Kafir idea at all; they say: ukubambana ngezanhla. *See* Bamba.)

—— NIKELA, qulf. fr. 1. To give for a purpose; to give to; to deliver to, *as*: lemali u si nikele mina nawe, i. e.: this money give for me and you;—2. To offer; to sacrifice.

um—NIKAZI, n. pl. aba. (From nini, and kazi, female.) A female of rank; one who is the owner of some property; a mistress; governess, &c. *See* um-Nini.

um—NIKELI, n. pl. aba. (From nikela.) A giver; deliverer.

um—NIKELO, n. pl. imi. (From nikela.) A gift; sacrifice; offering.

uku—NIKEZA, v. t. (From nika, and iza, to make.)

To let give; to cause to be given, *as*: nga m nikeza ingubo, i. e.: I let him give, or I order a dress to be given him.

—— NIKEZELA, qulf. fr. To give into another's hand; to hand over to.

uku—NIKINA, v. t. (From nika, to give, and na, = con, signifying a shake. *Compare* dikizela.)

1. To give a shake; to give a shaking together; to shake together or out, *as*: nikina isaka lempupu, i. e.: shake out the meal-sack;—2. To shake with quick, short

motions, *as*: ukunikina ikanda, i. e.: to shake the head from one side to the other. Used also of concussion, quake, shock, &c.

—— NIKINANA, rcpr. fr. To give each other a shock, *as*: ba nikinene isanhla, *as*: they shook hands together.

i—NIKINIKI, n. pl. ama. (From nikiniki, or a qult. fr. from nikina, = nikineka, and the *i* sound carried.)

Literally: a kind or sort of shaking; applied to tatters, rags.

NINA, pron. adj. (From inina. *See* ni and i–Ni.)

You, the self-same; yourselves; *commonly*: you, ye, 2nd pers. plur. It is generally used to express emphasis or distinction between you and other persons, *as*: loku no ku bona nina, i. e.: this you shall it notice yourselves, (= you and not other persons;)—objective case: so beka nina, i. e.: we shall await you.

i—NINA, nom. adj. (From ini, pri. noun, and ina, even, self-same.)

1. *Literally*: it you, ye, or yourselves. This class of word has also the force of to be, to be by, *as*: inina nitjoyo loku, i. e.: *lit.*: the yourselves you say so this, = it is yourselves that say so.

2. Compounded with prepositions, &c., it drops its termination na, *as*: kwo hamba nani (from na-ini), i. e.: it shall go ye also, ye with, = you shall go also, or you shall go with;—ku tjiwo nini (from ni, substitute, and ini), i. e.: it has been said by you, it was you who said so.

i—NINA, n. pl. ama. (From ini, something identical, and ina, even, same, kind.)

1. *Primarily*: what kind or sort, which. An interrogative referring to persons and things, inquiring either after their quality, nature, &c., or some reason, *as*: ni ngamanina, i. e.: what sort, *viz.*: of what tribe are you? (usually in the contracted form: ni ngamani?)—yinina ni nga laleli kumi, i. e.: what is the reason that you do not listen to me?

2. When referring to a special quality it expresses kind, sort, manner, rank, class, profession, *as*: u ngumuntu wenina (from wa-inina), i. e.: what sort of a man are you?—umuntu u yinina, i. e.: the man what kind, profession, &c., is he of?—umuntu omnina, i. e.: what manner of man is he?

In the first of these cases, inina, stands in a gent. connexion; in the second it is predicate; and in the third it indicates propriety, degree, &c.

3. When a proposition consists of two inquiries or two alternatives, inina stands at the close of the sentence, denoting which of the two, *as*: yi ti u sa tanda ukusebenza se u kolisile yinina? i. e.: *lit.*: declare, you yet like to work, you already have had enough of which, = say whether you still like to work or whether you have enough of it.

4. The initial *i* is dropped and nina combined with nouns following the same immediately, *as*: into, *or* yinto nina? i. e.: what sort of thing? what is the matter?—indau, *or* yindau nina? i. e.: what place is it?—ku nja nina? i. e.: how is it?—ku ngakana nina, i. e.: how great is it?

5. in the same form as No. 4, it is combined with verbs, *as*: wenza nina? i. e.: what are you doing?—wenzela nina? i. e.: for what reason do you this?—ngi ti nina? i. e.: what or how shall I say?

6. It is also used with prepositions, *as*: ku nganina, or contracted ku ngani, or nganina? i. e.: by or for what reason,—why is it?—u nanina, or contracted u nani, i. e.: what is the matter with you?

In the preceding instances the noun is simply compounded with prepositions. But as *nga* also denotes instrumentality, it is sometimes difficult to make out whether the one is meant or the other. If the context does not decide in such cases the accent will do it, *as*: u m tjaya nganina, with a short accent on *nga* means: with what do you beat him? (with a stick;)—but putting a long accent on it,—the meaning is: by or for what reason do you beat him. *Compare* nga 3, Note. (In the Natal dialects the accent is always on the first syllable of this word, but in the *Xosa* on the penultima.)

7. It is often used elliptically in several forms, *as*: yinina! i. e.: what is there about; this is now in the way of an exclamation, and often implies reproach or contempt,—ntoni! What!—wo hamba ini? shall you go,—what?—instead of: wo hamba u nga hambi yini.

NOTE.—The letter *y* in all the cases of the preceding sections is no radical, but a euphonic prefix only by reason of the accent.

i—NINA, n. pl. ama. (*The same as* i–Nina, interrogative.)

1. *Primarily*: an identical person; *hence*, consort, applied exclusively to the wife of a polygamist, *as*: amanina ake, i. e.: his consorts;—2. *Specially*: the principal wives of the right and left (*see* Nene, 1. 2,) who have younger wives (makoti, *which see*) under them, by whom they are called amanina (on account of ukuhlonipa) in speaking of them to a third person.

u—NINA, n. pl. o. (From unu, pri. n. denoting person or rank, and ina, joint. *See* i–Nina, ne, and nyoko.)

His mother, her mother, its mother.

u—NINAKULU, n. pl. o. (From unina, and kulu, great.)

His, her, its great or grandmother.

um { NINAWE, / NINAYE, } n. pl. aba. (Contracted forms from nini, *which see*, nawe—naye.)

[*The same as* um–Nawe and um–Naye.]

i—NINGI, n. (From ini, a plurality, single ones, and ngi, bent, declined, collected. *Dialectic*, nigi, ninzi, and nizi. The ama-Mpondo have igidi, an unlimited number. *The sense is*: all together; great collection.)

A many; a multitude; a great number of individuals. It is used in apposition and assumes the nom. form of its principal, *as*: abantu abaningi (from a-abaningi), i. e.: many people;—izinkomo eziningi (from a-iziningi), i. e.: many cattle.

ubu—NINGI, n. (From iningi.) An abundance; multitude.

i—NINGIZIMO, n. (From iningi, and zimo, *see* zima, to settle down, to be black, to be heavy. *Compare* mongozimo.)

1. The quarter or side of the heavens towards south-west, so called from the heavy thunder and lightning coming thence. Its opposite quarter is called inyakato, pouring fine rain;—2. The strong wind which blows from south-west.

i—NINGO, n. pl. ama. (From isiningo, *which see.)*

A tube made of clay belonging to a forge. It is six inches at the small end, and nine at the broad in diameter; the hole being about two inches wide, and the whole tube one foot long. It is placed in an oblique posture into the earth, the smaller end pointing into a hollow place, = a forge or chimney, and the broader receiving the air from the imfuto (bellows), *which see.*

isi—NINGO, n. pl. izi. (From ini, inside, and ngo, forced, bent, through, passage. *Compare* umcingo, umnyango, &c.)

Literally: a making which has a passage, or which is hollowed through; an orifice, a pipe; applied to the chimneys which are raised by red ants upon the holes of their abode.

um—NINI, n. pl. aba. (From ini-ini, with the personal nominal form um. *Radically one with* nana, nene, principal, great, nono, and nunu.)

1. A person of rank; of a high class; one who rules, manages, and directs, or conducts, men and business; *hence*,—2. A master; principal; owner; proprietor, *as*: umnini wezinto eziningi, i. e.: the owner of many things;—3. It is usually combined with the noun that indicates the possession, *as*: umnini'nhlu, i. e.: the owner of the house, master of the house; —umnikazi'nhlu, i. e.: the mistress of the house;—umnini'zo izinkomo *or* wezinkomo, i. e.: the owner of the cattle;—umnini'mhlaba, i. e.: the proprietor of the ground. (In this way the word can be combined with any other if required by the sense.)

um—NINI'MANHLA, n. pl. aba. (From nini, and amanhla, power, might.)

The possessor of power; *hence*, the Almighty, so called by converts, because the idea is foreign to the savage.

um—NINI'MZI, n. pl. aba. (From nini, and umzi, a place, kraal.)

The owner of a kraal.

NININA, adv. (From inina, interrogative, and the prep. na, which has dropped its *a*, *see* inina, nom. adj. 2.)

Properly: an exclamation = what ho; but *commonly*, an interrogation denoting what time, when, a point in which an event meets or happens, *as*: inhlangano yo ba ko ninina? i. e.: the meeting shall be held when?—wo yeka ninina loku? i. e.: when shall the time be that you leave off this?

NJA, adv. (*Originally* a verb, perft. nje, from the prep. na, and ja, *which see*; denoting to project with, to have a mode, plan, &c.)

1. It is used in connection with the interrogative inina, denoting: as what, or which matter or thing, *as*: u nja nina namhla yena? i. e.: how is he to-day? (*See* i–Nina, 4, interrogative.)

2. In what manner; in what state, *as*: u ya kwenza njani loku, i. e.: how, in what manner does he do this?

3. To what degree, *as*: u fa yena kanjani, i. e.: how sick is he? = ukufa kwake ku njani, i. e.: his illness how great is it?

NJALO, adv. (From nja, and ilo, strained, forth. It is either an obsolete noun from a verb njala, or a form, *viz.*: substantive form, of the latter, similar to ukutjo and ukutjolo.)

1. *Literally*: projecting or shooting forth; *signifying*: such, so, of that kind, of the like kind, *as*: a si bonanga abantu abanjalo, i. e.: we have not seen such people.

2. In the like manner; in the same way, *as*: njalo si ngabantu abadingayo, i. e.: in the same manner we are needy people.

3. Noting the concession of one proposition, and the assumption of another, *as*: nje ngokuhlanza kwamanzi li njalo izwi elilungileyo, i. e.: as the washing of water, so is a good word (purifying.)

4. Noting continuance, the same that was or had been, *as*: u ya sebenza njalo, i.e.: he works continually, without ceasing.

5. It is sometimes repeated when stress is required, *as*: njalonjalo lomuntu, i. e.: this man's manner is continually so.

NJE, adv. (From nja, *which see.*) So; thus; denoting different modes, ways, conditions, &c. In these senses it always concludes a sentence.

1. Noting comparison, *so much, so many,*—as when the natives show by their fingers any number spoken of, *as*: izinkomo zi nje, i. e.: so many cattle (lifting up so many fingers at the same time.)

2. Noting confirmation, assertion, when opposition or contradiction is implied in a sense, *as*: inkosi ni yi delela inkulu nje, i. e.: the chief whom you despise is so great (nje here instead of njalo.)

3. Noting sometimes emphasis or an expletive, *as*: wesaba nina u bona nje ngi kona, i. e.: what do you fear, to be sure, you see that I am there;—e ngumune wami nje, i. e.: why, or well he is my brother;—lapa nje, i. e.: just here; exactly here.

4. Noting reproof or contempt, *as*: ngi ya kuluma nawe u nga laleli nje, i. e.: I do talk with you, but you are so inattentive (= do not care whether you listen.)

5. Noting diminution, an ordinary degree, inferiority in character, wealth, or power, *as*: be ngabantu nje, i. e.: they are common people, ordinary, nothing particular;—ku ko imikaza eminingi na? Qa yimikaza nje, i. e.: are there many ticks? No, not so many, as usual.

6. Noting indifference, neglect, disregard, uncertainty, &c., *as*: u ya hamba nje, i. e.: he travels wheresoever he likes, or it is;—wo ngi nika nje, i. e.: you must give me what and as you will, or it is all the same what you give me;—u kuluma nje, i. e.: you talk in vain, or it is for nothing that you talk.

7. Noting gratuitousness, *as*: u ya sebenza nje, i. e.: he works gratis, for nothing.

NOTE.—Nje has in all these cases a particular accent of considerable length.

As; even; like, and used in a preceding part of a sentence, njalo, answering to it, *as*: nje ngoyise abantwana ba njalo, i. e.: as the father so are the children. (*See* Njalo, 3.)

Sometimes the comparative prefix nga (*see* Nga, 4, *g*,) is immediately connected with it, *as*: u nje ngami, i. e.: he is just as I am; even so as I;—nje nga loku, i. e.: similar to that; just like that;—ihashe leli li nje ngelami, i. e.: this horse is equal to that of mine.

uku—NJINGA, v. t. (From nje, 6, noting indifference, &c., and inga, to bend, incline. *Allied to* shinga. *Xosa*, tjinga.)

1. To neglect; to omit by carelessness, indifference, &c.;—2. To abuse; to slight.

uku—NJONJA, v. t. (From njo, shoot, thrust, and nja, to project with. *Others*, tjontja. *See* Joja, and oja, onhla.)

1. To cut out small pieces of meat for roasting; to zigzag;—2. To pilfer; to steal in small quantities.

i—NKAFUNKAFU, n. pl. ama. (From nkafu-nkafu, something standing up, as if blown up, *see* Fu. *Allied to* ncafuncafu. *Coinciding with* hlakanhlaka.)

A coarse, rough sort; referring to a coarse side, as cloth which feels coarse or rough.

uku—NKANKAZA, v. t. (From nka-nka, *onomatopoetic*, signifying the stammering sounds of speech, and iza, to make, *lit.*: to make nka-nka. *Radically one with* nkenkeza.)

To bring out stammering sounds.

isi—NKEMBA or NKEMBE, n. (From inkemba.) *Dialectic*, instead of isikembe.

uku—NKENEZA, v. t. (From nke, denoting a sound, ne, even, and iza, to make; but nkene being properly a repr. form, *the sense is*: to make a corresponding sound. *Allied to* nkenkeza. *See* Kenekene and Nene. Other dialects have kenteza and keneza.)

1. To echo; to sound, *e. g.*: umuntu omemeza ku ko amawa amakulu ku ya nkeneza, i. e.: if a man calls out where there are high rocks it will echo;—2. To make a sound or voice at a distance, *as*: umuntu omemeza ni zwe kancane ni ti u ya nkeneza pina, i. e.: if one gives a sound at a distance which you hear only a little, you ask where that sound comes from.

uku—NKENKETA, v. [*The same as* Kenkata, *which see*, and a tribal difference from nkenkeza. These two and nkeneza are used promiscuously, being all of the same onomatopoetic character.]

uku—NKENKEZA, v. t. (*Radically one with* nkankaza, kekeza, &c. *Allied to* gedeza.)

To chatter; to utter indistinct sounds, &c.

uku—NKONKA, v. t. (From nko, drawn out even, and nka, the same. It is only a dialectic difference from kunga, *which see.*)

To encircle; to come around in a circle or crowd; exclusively applied to hunting game in a circle, *as*: inquina i ya nkonka, i. e.: the hunting party forms a circle, besets the game.

This is the usual meaning of the word. Originally, however, it is *onomatopoetic*, signifying a sound or noise, = nko-nka, made by larger antelopes (*see* u-Nkonka), which hunting parties imitated when drawing near to or encircling game in order to hit it.

u—NKONKA, n. pl. o. (From unko-unka, *see* the explanation under the verb. *Compare* konkoza, babalakazi.)

1. A generic name for a large kind of bush-antelope;—2. The name for the male-antelope of this kind. (*See* im–Babala, the female.)

u—NKONONO, n. pl. o. (From unu, denoting genus, class, and konono, *which see.*)

The genus or family of chirpers; applied to the finch family.

ubu—NKUNZI, n. (From inkunzi.) State of a bull; a bull-nature; bull-kind or quality.

isi—NKWA, n. pl. izi. (From ini, joint, ko, or ku, put up, and a. The *Xosa has* isonka; *Sis.* senkhua, and it appears that the word is a contraction from the passive of nika, nikwa, *lit.*: something which is given, and the sense agrees exactly with the verb enka, to accept, receive, *see* Amkela.)

1. Bread *(primarily* or *originally*: a gift, an offering);—2. A loaf of bread; a round ball as the natives make it of mealies (maize.)

isi—NKWAZI, n. A name of a river in the Zulu country.

isi—NKWE, n. pl. izi. (*Allied to* ingwe, tiger.)

1. A name, as some say, for a small kind of monkey, not known in Natal. (It is obviously a word belonging to the northern tribes of the Basuto.)—2. A name for a bird flying above water and catching fish. (*See* im–Vemve.)

NO. A contracted form from the prep. na, *which see*, and u.

NODWA, n. *See* Dwa.

u—NOGWATJA, n. pl. o. (From na, prep. or verb, and ugwatja. *Compare* gwa, gwe, and tja, to shoot;—kwetja, catja, to disappear.)

A generic name of the hare; *lit.*: an obscurer, who rushes out of sight. (*See* um–Vunhla.)

u—NOHEME or MO, n. pl. o. (From u, nom. form, na, verb, and uheme, *onomatopoetic*, signifying a noise as in gaping or suffocating.)

A crane; so called from its being in the habit of opening its mouth as if it was gaping.

u—NOHUNDA, or UNOLUNDA, n. pl. o. (From u, nom. form, na, verb, and uhunda or better ulunda, a hunch.)

A cameleopard, or a giraffe, *lit.*: an animal which has a hunch.

um—NOI, n. pl. imi. (From na-u-i, contracted from nwaya, *see* Enwala, to scratch. *Allied to* nwele, hair.)

A nit.

NOKANJE, adv. (From na, even, with, uka, to fix, *see* ka I., *and* ko, there, and nje, just, so. It is, originally, a verb, to fix with, to make up the mind, to suppose, and *radically one with* nika, to give, *which see. Sis.* noka, to-day.)

Just at this time; even now; yet to-day; just this day, *as*: wo fika nokanje, i. e.: you shall arrive even now.

NOKO, adv. (From noka, and most probably an original passive form from the same.)

Literally: fixed once; granted, admitted; let it be the fact, let it be, &c. It connects a series of propositions or an alternative of terms, or is an explanation of the same thing in different words; *hence* it introduces a conditional sentence, *as*: uma u semfuleni, noko u biza u pesheya, i. e.: when you are at the river, or if (let it be supposed) you call out, being on the other side.

In the Zulu, or among the Natal tribes, this word is used as in the instance given, but the *Xosa* use it in the sense of "yet, nevertheless," *as*: si ya sebenza noko i ya na imvula, i. e.: we are working notwithstanding it is raining,—a sentence which is perfectly according to the explanation;—but: i ya na imvula, si ya sebenza noko, is a construction of the *Xosa* tribe, not used in Natal, except by those who come from the former. The meaning is exactly "let it be" however.

NOKUBA, conj. (*Properly* from ba, the infinitive, with the conjunction na, even, and, &c.)

Literally: even to be so; if it be; and if; and when; or if. It is equivalent to noko, and applied according to the same rule by the *Xosa*. It is not common among the Natal tribes, who use the following noma instead of it.

NOMA, adv. and conj. (From na, even, and uma, plenary imperative, *which see.*)

Even while, during; even when, *as*: a ng'azi noma wo fika na, i. e.: I do not know even when, at what time, he will arrive, = I do not even know whether or when he will arrive.

i—NOMBE, n. pl. izi. (From ini, kind, species, and ombe, moved forward, separated from, denoting to produce, to thrive into a body or bulk. *Compare* Mba; i–Nqumba, &c.)

Cattle; live-stock. (A word of the ama–Hlala, and other *Tekeza* tribes, but found in the same sense among the tribes along the eastern coast up to and beyond the equator.)

uku—NONA, v. i. (From una-una. *Radically the same as* nana nanela, nene, nunu, ncunu, nini, &c. *Sis.*: nona.)

1. *Primarily*: to be very agreeable to the senses; to have a smooth, bright, or

clean appearance;—2. To become fat; to shine, be beautiful, *as*: inkomo i nonile, i. e.: the cow is in splendid condition;—3. To be clean; to be conspicuous, *as*: umuntu ononileyo, i. e.: a bright shining or conspicuous person.

—— NONELA, qulf. fr. 1. To become light, fat, beautiful for, on account, &c., in regard to the bodily appearance;—2. To be tender, soft, pleasant to the taste, *as*: a ngi zi noneli ukuhla, i. e.: the food is not nice or pleasant to my taste, = I do not enjoy food for my benefit;—ngi ya zi nonela ukuhla, i. e.: I enjoy food for my benefit (my body shows it.)

—— NONELISA, caus. fr. To try to enjoy; to make that one enjoys food; to appear to be in a good bodily condition.

—— NONISA, caus. fr. To fatten; to cause to look bright, beautiful, *as*: izwe leli li nonisa izinkomo, i. e.: this country fattens cattle.

NOTE.—The *Xosa* use this word only in the sense of: to be familiar with others; to have great intimacy with them; to enjoy their company.

i—NONI, n. sing. (From nona.) 1. A piece of good fat meat;—2. A fat animal, as a fat ox.

i—NONO, n. pl. ama. (From nona.) 1. A clean person; decent, of good order;—2. A person of peculiar talents; an eminent, illustrious person; one who possesses riches; a person of consequence.

ubu—NONO, n. Fatness, brightness, cleanness, decency, talent. (*See* the Note *under* Ncunu.)

uku—NONOPA, v. t. (From nona, and upa, to pass, push, &c.)

Radically: to make very small steps; to walk very nicely on, in quick steps, in a quick pace, *as*: hamba u nonope, i. e.: go and move quickly.

NONYAKA, adv. (From na, even, and unyaka, year, *which see.*)

Even this year; this very year.

uku—NOTA, v. t. (From no, nice, even, and uta, to touch, throw. *Radically one with* nata and neta. *Allied to* kota, to lick.)

1. To be in bright circumstances; to possess many goods or things;—2. To be very rich; to have riches.

ubu—NOTI, n. (From nota.) A quality of possessing many things; a state of having riches; fortune.

uku—NOTJA, v. t. (From no, nice, even, and tja, shoot, throw, make.)

To make even, nice, smooth; applied to dressing the hair, when the curls have got out of order (= cwala II.)

isi—NOTUNOTU or NOTONOTO, n. pl izi. (Repetition of notu.)

Exceeding the usual state or condition; applied to a long-haired animal, *as*: imbuzi i yisinotu-notu, i.e.: the goat is long-haired.

i—NOVI, n. pl. ama. (From no, even, smooth, and uvi, issue, coming forth. *Radically one with* nevu.)

A sticky matter; applied to bees' wax.

u—NOZAZIZIGWENYE, n. pl. o. (From no, even, very, zaza, to move about, to frequent, and gwenya, = gwinya to swallow.)

A name for the pelican.

uku—NQABA, v. t. (From nqa, to sit on, put on; and iba, to separate. *Radically one with* nqiba nqoba. *Allied to* qaba, &c.)

1. To be of separate, or contrary opinion, to oppose; to put up the mind against (*see* baba II.);—2. To resist; not yielding to force or external impression; applied to all cases where the power of one body acts in opposition to the impulse or pressure of another, *as*: ya nqaba ukuhamba inkomo, i. e.: the cow resisted to go (though they drove her;)—3. To be immoveable; to be fixed; to be fast or firm, *as*: isikonkwana si nqabile a si vumi ukupuma, i. e.: the nail is fast and will not come out (though force is applied);—4. To be immoveable; to have no inclination to move or to change; to refuse to yield, *as*: u nqaba nenkomo yake, i. e.: he will not part with his cow;—5. To be hard, difficult, almost impossible, impracticable, *as*: ku nqabile ukuhamba pezu kwamanzi, i. e.: it is impracticable to walk upon the water;—6. To be beyond reach; to be unattainable, inaccessible; *hence*, to be too dear; to be too high in price, *as*: lengubo i nqabile, i. e.: this dress cannot be got with money, or it is dearer than circumstances can afford.

—— NQABELA, qulf. fr. 1. To have no inclination for any move, change, &c.; to be too difficult, impossible, impracticable, unattainable, &c., in respect to, *as*: lomsebenzi u ngi nqabele, i. e.: this kind of work is too difficult for me;—2. To prohibit, to restrain, *as*: u ba nqabele ukuza lapa, i. e.: you must keep them from coming hither.

—— NQABISA, caus. fr. 1. To make opposed, disinclined, &c.; to make or render impracticable, impossible, inaccessible;—2. To make fast; to fortify, *as*: ukunqabisa umuzi ngezindonga, i. e.: to fortify a place by walls;—3. To keep very close, tied, firm, &c., *as*: sa fihla izinto sa zi nqabisa, i. e.: we hid the things very closely;—4. To keep high prices; to make dear, or dearer, *as*: ba ya nqabisa izinto zabo abelungu, i. e.: the civilized people are very slow in selling their goods except for a good price.

i—NQABA, n. pl. izi. (From the verb.) 1. An inflexibility of mind or of other matter; a difficulty; impracticability; impossibility;—2. A prohibition; restraint; refusal; resistance;—3. A fastness; strong-hold; fortification; firmness.

isi—NQABELO, n. (From nqabela.) Resisting; not yielding to force; resistance; fortifying, &c.

isi—NQAFUNQAFU, n. *See* Ncafuncafu.

uku—NQAKA, v. t. (From nqa, to set on, put on close, or *onomatopoetic*, to signify a cracking or snapping, and ika, to fix. *Radically one with* nqeku in nqekuza, nqika, nquku, qaka, caka, coka, &c.)

1. To catch or seize a thing which is thrown or tossed through the air, as a ball. (The *Xosa* use this word in a *figurative sense*: to provide one with food, *literally*: to throw or toss (food) unexpectedly to one.) —2. To snap, as when one has caught something with his hand.

uku—NQAKULA, v. t. (From nqaka, and ula, to strain, stretch.)

To stretch the hand out after something which is thrown or tossed through the air.

uku—NQAKUNA, v. t. (From nqaka, and una, a reciproc. form. *Compare* capuna.)

To catch or seize something tossed through the air with both hands together.

i—NQALA, n. *See* Nxala.

uku—NQALA, v. t. (From nqa, *see* Nqaba, and ila, to strain. *Allied to* nsala, ngaba, and nqaba.)

1. To be hard, firm, or solid on the surface; not easily penetrated, *as*: umhlaba u nqala, i. e.: the ground is hard;—nqala umhlaba, i. e.: penetrate the ground;—2. To be of an unyielding stiffness; not yielding to pressure, *as*: umuti u nqala, i. e.: the stick has no flexibility.

This word often coincides with nqaba, at least, it appears so, and care must be taken in applying each in its proper sense, *e. g.*: ku nqala ukulima, i. e.: it is difficult to plough the ground, refers properly to the hard quality, inflexibility of the ground, and: ku nqaba ukulima, i. e.: it is difficult to plough, refers properly to the action of ploughing, which is a difficult or hard labour. The latter expresses more the sense of immoveable, and the former that of inflexible. But if the sense of "inflexible" is applicable to either of them, nqaba requires another verb for distinction, *as*: umuti u nqaba, this is imperfect sense, and another word as ukugoba, must be added, i. e.: the stick is difficult to bend, = is inflexible.

i—NQALABA, n. pl. izi. (From nqala, to be inflexible, and iba, separate.)

A coarse sack made of grass, very inflexible.

isi—NQAMU, n. pl. izi. (From nqa, at the point, and imu, moved, stand. *Radically one with* nqumo. *See* Nqamula. *Xosa*, incami; *others*, isicamu.)

1. The end or point of a thing;—2. A piece or part, *as*: isinqamu somese es'apukile si pi na, i.e.: where is the piece of the knife which is broken off.

uku—NQAMUKA or NQAMKA, v. t. (From nqamu, and uka, to go off. *See* Nqamula, and Mula.)

1. To break off; to tear off; applied to the point or end of a thing, *as*: intambo i nqamukile, i. e: the point of the riem is broken off;—2. To leave off; to cease; to subside, *as*: imvula i nqamukile, i. e.: the rain has left off (falling).

uku—NQAMULA, v. t. (From nqamuka, to which it forms the transitive by ula, to strain. *Compare* nquma, and nqumula.)

1. *Primarily*: to pass over or cross a line at a point; to pass across a line, *as*: wa nqamula etafeni lapo, i. e.: he crossed the flat there; = he crossed the flat at a right angle;—2. To break, tear, or cut off, *as*: intambo u yi nqamule, i. e.: you must cut the riem off (in one point);—3. To cut short; to cut through in the middle, in the middle of a breadth, or between two points; to divide, *as*: inkuku i ya nqamula ubusuku ngokukala, i. e.: *lit.*: the cock divides the night by its crowing, and *hence*, cuts it short;—4. To cut short; to leave off; to cease, &c., *as*: umoya u nqamulile, i. e.: the wind has ceased (blowing);—5. To leave off; to break off; to stop; to shorten, *as*: nqamula ukukuluma, i. e.: do not speak longer, or do not speak so long;—6. To close; to conclude, *as*: ukunqamula umnyaka, i. e.: to close a year, *also*, to begin a new year.

—— NQAMULELA, qulf. fr. To pass across, &c.; to break off, &c., for; to cross, *as*: nqamulela itafa, to cross the flat.

—— NQAMULISA, caus. fr. 1. To cause to cross, break, cut, &c.;—2. To lay across, *as*: nqamulisa umuti empongolweni, i. e.: lay the piece of wood across under the cask;—3. To cross in some degree.

uku—NQAMULEZA, or QAMLEZA, v. t. (From nqamula, and iza, to come, to make; diminishing the sense of nqamula.)

To come or make across; qualifying any sense nearer, *as*: hamba u tjetje u nqamuleze enhleleni e seduze, i. e.: go quick, crossing in the shortest way;—nqamuleza ukubeka umuti, i.e.: *lit.*: crossing put the piece of wood, *viz.*: put the piece of wood across; here it qualifies the verb "to put," and in the preceding that of "go quick."

—— NQAMLEZELA, qulf. fr. To cross at, about, *as*: hamba u baleke u nqamlezele lapo, i.e.: go and run and cross in that direction.

um—NQAMULO and NQAMULEZO, n. pl. imi. (From nqamula, and nqamleza. *Others have* nqamlo and nqamlezo, or nqamleza.)

A cross piece, *as*: umuti o nomnqamulo, i. e.: a piece of wood which has a piece across, or which crosses another at a right angle; = a wooden cross.

uku—NQAMSA, v. t. (From nqamu, and usa, denoting degree.)

1. To make a noise or sound like a crack, or like a smack with the mouth, &c.;—2. *Tribal* instead of camusa.

uku—NQANDA, v. t. (From nqa, to set on the point, to oppose, and inda, to extend. *Radically one with* nqinde, nqondo, nqunda, qanda, &c.)

1. *Literally*: to oppose extending, going farther; to prevent from going farther; to drive from an opposite direction, *as*: zi nqande izinkabi nazo zi mka, i. e.: turn the oxen back, there they are going away;—2. To drive back; to keep off; to repel by any means, especially by throwing stones at an object (*coinciding with* qanda.)

—— NQANDELA, qulf. fr. To turn back to a certain direction, *as*: zi nqandele ngapa izinkomo, i. e.: turn the cattle into or toward that direction.

—— NQANDISA, caus. fr. To cause to turn back; to help or assist to turn, &c.

um—NQANDANA, n. pl. ama. (A reciprocal form of nqanda.)

A species of bush or shrub, commonly called blue-bush, the wood of which is very flexible and lasts long. It is, on account of these qualities, used for building the houses of the Zulu kings, and none of the common people may cut it for any purpose of their own. The last cause explains its name.

u—NQATJA, n. *See* Ncatja.

isi—NQAWE, n. (From umnqawe, *which see.*) A place where the umnqawe grows.

um—NQAWE, n. pl. imi. (From nqaba, *b* softened into *w*, or contracted from the passive nqabwe, as some tribes form it; *see also* i–Bwe, i–Tye, and i–Wa, rock. *Compare* iqawe.)

A species of mimosa, or thorn tree, the branches of which spread wide, and are very dense.

i—NQE, n. pl. ama. (From nqa, to set on the top; or from na, even, and qa, white.)

A kind of vulture, of an ash-colour, nearly white.

isi—NQE, n. pl. izi. (From nqa, tender point.)

1. The small or lower part of the backbone between the loins;—2. A piece of the back-bone of an animal with the adjoining part of meat, sirloin, or saddle.

uku—NQEKUZA, v. t. (From nqa, iku, put up, and uza, to make. *Radically one with* nqaka, &c.)

To decline the head with a quick motion, as when one is saucy; to make a nod or bend.

uku—NQENA, v. t. (From nqa, and ina, to join, meet together. *Allied to* ena, bena, &c.)

1. *Literally*: to oppose close engagement; but *primarily*, to indulge in inactivity, laziness; *hence*, to be inactive; to be sluggish;—2. To be disinclined, indisposed to labour; to be indolent, or lazy;—3. To be weak; to give way to indolent habits, to idleness, &c.

ubu—NQENA, n. (From the verb.) Inactivity; sluggishness; laziness; indolence; idleness, &c.

um—NQENI, n. pl. aba. (From nqena.) An inactive, sluggish, lazy, &c., person; a sluggard.

uku—NQENQA, v. i. (From inqa-inqa, to be top-top.) 1. To roll; to trundle, *as*: nqenqa ityе, i. e.: trundle or roll the stone;—2. To tumble; to fall down; to come down, *as*: musa kuhamba pezu kwewa wo nqenqa, i.e.: you must not walk upon a precipice or you will tumble down.

—— NQENQELA, qulf. fr. To trundle forth; to roll away.

—— NQENQELEKA, qult. fr. To tumble; to roll, *as*: ihashe li ya nqenqeleka emhlabeni, i. e.: the horse is rolling on the ground.

uku—NQIBA, v. t. (Nqi, even to the top, and iba, to separate. *Radically one with* gqiba, *which see*, nqaba, nqobo, *and allied to* ncibili, nxiwa, nxibo, diba, ziba, &c.)

To sponge, *viz.*: to fill the empty stomach; to act the sponger; to frequent the food of others.

NOTE.—The philosophy of these words in the sense of "to fill up" is this: the root *iba*, to separate, contains the idea of a cavity or hole which is filled up, or closed up, with some material; and *hence*, cavity or emptiness is the point in them, whereas in zala and other words compounded with the root *ila*, to rise, strain, to become full, the prevailing idea is that of the matter or substance which rises in a receptacle and fills up the same.

i—NQIBA, n. pl. ama. (From the verb.) A sponger, or trencher-friend.

uku—NQIKA, v. *See* Encika.

u—NQILO, n. (From nqi, even a point, and ilo, stretched. *Allied to* gilo.)

The same as Nqula, and Nxibo. *Others*, epiglottis.

i—NQINA, n. pl. ama. (From qina, to compress.)

An impression or mark left by the foot of men or animals.

i—NQINDE and DI, n. (From nqi, even, soft, tender point, short point, and inde, extended. *Radically one with* nqunda.)

Primarily: a remainder; an end remaining after the extended part has been cut or broken off, *as*: inkabi enqindi, (from e-yinqindi,) i. e.: an ox of whose horns the points have been cut off; or which has lost the bush of its tail;—inqindi, any head of cattle of that kind.

isi—NQINDE and DI, n. (From inqinde.) A remainder or end, *as*: isinqinde somkonto, i. e.: a remainder of a spear after any part has been broken off; applied to any object which has that appearance, as a piece of land or a ridge which appears as if its prolongation had been cut off; or a small, remaining part of a row or line of people, &c.

i—NQINDIKAZI, n. (From nqindi,—and kazi, denoting female.)

A female-animal which has the points of its horns tipped; or which has the bush of its tail lost.

um—NQINTI, n. *Dialectic, see* Ncete.

i—NQIRA, n. (From nqi, peculiar point, and ra, = hla, to eat.)

Tribal, same as Ngihlane, *which see.*

uku—NQOBA, v. t. (From nqo, even at the point, and uba, to separate. The *o* is short. *Radically one with* nqaba, nqiba, qoba, qopa, &c. *Allied to* gciba, &c. *The sense is*: to make up, to finish.)

To defeat, conquer; to master, to overcome; to bring under control; to check; to curb; to subdue, *as*: Utjaka wa nqoba izizwe, i. e.: Chaka conquered the nations.

i—NQOBA, n. pl. ama. (From nqo, even point, and oba, *see* um–Oba, and u–Moba. The *o* in this is longer than in the verb nqoba. *Allied to* incubu, ncubu.)

A small wild onion, or shallot, which the natives eat.

isi—NQOBA, n. (From the verb.) Conquest, defeat, victory, &c.

um—NQOBI, n. pl. aba. (From nqoba.) A conqueror, master, victor, &c.

ubu—NQOBO and NQOBE. (From nqoba.) The state of victory, defeat, &c.; the quality or degree of a conquest, defeat, &c., *as*: ubunqobo bukulu, i. e.: the defeat is great.

i—NQOLA, n. pl. izi. (From ini, even, very, similar, qo, at a top, and ula, raised. *It coincides radically with* kwela, to get up, to mount; *with* qola, to excavate, inkolo, excavation, kula, to be great, &c. The *o* is broad as in in–kolo. *Others have* ingcwelo and ingcwelo. *Xosa*, inqwelo. *Sis.*: koloi. *Others*, koloiya. *Compare* nqolobane.)

A wagon. (*Zulu*-proper.)

i—NQOLOBANE, n. pl. izi. (From ini, identic., and qola, *which see*, and bane, spread, *see* isi–Bane, u–Bamba, &c. *Compare* inqola.)

A name for the little store-houses, which are built upon four poles next to the dwelling-house.

uku—NQOMA, v. t. (From nqo, an even point, a particular object, body, &c., and uma, to move, stand. *Radically one with* qoma, to prefer. Inferior dialect, ncoma, *see* the verb ncoma. *Allied to* komo, cattle.)

1. *Primarily*: to set, fix, give, or transfer a fee or loan of cattle, which the tenant or grantee may use, and expect to draw a share in the increase;—2. To give a loan of cattle or other things, *as*: wo ngi nqoma inkomo, i. e.: you must give me the loan of a cow.

i—NQOMA, n. pl. izi. (From the verb.) *Properly*: a choice property in cattle; but *commonly*: the loan of cattle, a cow or cows lent to a person for the use of his family.

i—NQONDO, n. pl. ama. (From nqo, even point, and ndo, extended. *Allied to* umkonto. *Compare* condo.)

Literally: a kind of fighting-point; *hence*, the spur of fowls, locusts, &c.

i—NQOROLO, n. pl. izi. (From nqo, small point, urauka, up, and ula, to strain, rise.)

1. The prominent part of the throat, Adam's apple (= qoqoqo);—2. Any prominent part of the body, *as*: umuntu ovama isifuba, i. e.: a man who has a prominent chest.

isi—NQUKUNQUKU, n. pl. izi. (From nqu, point, and uku, gone off. *The sense is*: something cut off. *See* Gquku, &c.)

A stump, as of a tree or wood.

i—NQUKUMBANA, n. pl. izi. (From nquku, *same as* Gquku, sound of stamping, a shock, *see* Nqukunquku; and imbane, from bana, bad, poor, &c.; it is here the noun in apposition to inquku, qualifying its sense.)

1. A dangerous, or vicious thing rising up, designating a porcupine. A name, therefore, of reproach, contempt, and yet *allied to* inungu, generic name for that animal;—2. A poor stamping, or shaking concern, *viz.*: a cart, identified with the porcupine.

um—NQUKUMBANA, n. pl. imi. (From inqukumbane.)

The state, nature, or quality of a porcupine or cart.

isi—NQUKUZA, n. (From nquku, and uza, to come, make. *Radically one with* gqukuza. *Allied to* nqorolo.)

Something, or some form, shape standing forth, *as*: umuntu ovama ikanda, i. e.:

one who has a large forehead, the shape of whose forehead is large.

i—NQULA, n. (From nqu, point, and ula, strained, raised. *See* Nculu.)

Glottis, or epiglottis. *Dialectic, same as* u–Nqilo.

uku—NQUMA, v. t. (From nqu, cut, point, end, and uma, to move; to stand. *The literal sense is*: to stand cut off. *See* Nqamu, Nqumuka, and Nqumula.)

1. To lop; to separate in any way by cutting, sawing, &c., *as*: nquma izinkuni lezi, i. e.: saw these pieces of wood (*viz.*: their points);—2. To set apart from a number; to fix, *as*: nquma usuku u ya kuhamba ngalo, i. e.: appoint a day when you will go;—3. To cut short; to shorten; to finish, *as*: nquma icala, i. e.: do curtail or make an end to the case;—4. To separate; applied to fluids, *as*: ubisi lu nqumile, i. e.: the milk is separated, one part is coagulated;—amafuta a nqumile, i. e.: the fat is congealed (the last case is a confusion with qumile from quma, which frequently takes place among people of different tribes);—5. To cut off; to stop; to be abrupt, *as*: wa nquma ukukuluma, i. e.: he at once broke off the conversation, = he was still, startled. (The *Xosa* gives this last sense by nqumama, to be startled.)

—— NQUMEKA, qult. fr. 1. To fall off; to drop off, *viz.*: the points, ends, &c., of any thing, *as*: itjoba li nqumekile, i. e.: the point of the tail dropped off;—2. To lose a point, a limb or member of the body.

—— NQUMELA, qulf. fr. To lop, clip, &c., for.

—— NQUMISA, caus. fr. To cause to lop; to cause to curtail, &c.; to try to do so; to cut very much.

isi—NQUMA, n. (From the verb.) A thunder-storm with hail, which cuts or crops the points of the plants.

i—NQUMBA, n. pl. izi. (From qumba, to blow up, to be angry.)

A buffalo; so called after its ill-nature. (*See* in–Kamba and i–Nyati.)

isi—NQUMO, n. (From the verb nquma.) A certain thing cut off or out, as a pattern; an excision.

uku—NQUMUKA and NQUMKA, v. i. (From nquma, and uka. *Radically one with* nqamuka.)

1. To fall off; to drop off; applied to longer pieces;—2. To lose a whole piece from a body. (*Compare* nqumeka.)

uku—NQUMULA and NQUMLA, v. t. (From nquma, and ula, to strain. *Radically one with* nqamula.)

To cut off entirely; to cut off longer pieces; to amputate.

NOTE.—This word is used synonymously with nqamula, and with nquma; and the confusion between the different tribes is so great (*see* Nquma, 4,) that one is inclined to take them for dialectic differences only. There is, however, no doubt that they differed originally, as this can be observed from the definitions of each word.

uku—NQUNDA, v. t. (From nqu, even point, and inda, to extend. *Radically one with* nqanda, nqinde, nqondo.)

To bend a point; to turn an end or point, *as*: umese wami u nqundwe ngubani, i. e.: who has bent the point of my knife?

—— NQUNDEKA, qult. fr. To be in a bent state; to bend.

NOTE.—This word is dialectic, and quite the same as qunda, *which see.*

uku—NQUNDEZA and NQUNDUZA, v. t. (From nqunda, and iza.)

Literally: to make a bounce; but *primarily*: to be repelled; to run hard or knock against something, *as*: ukunqundeza umuti enhlwini, i. e.: to knock a piece of wood against the house.

—— NQUNDEZANA, recpr. fr. To knock with the head against each other.

—— NQUNDEZEKA, qult. fr. To knock; to run against, *as*: wa nqundezeka esicabeni ngekanda, i. e.: he knocked with his head against the door.

um—NQUNDU, n. *See* um–Qundu.

NQWA. (From na, even, and qwa, a passive form from the verb qa, to set at, to come at. *Compare* cwa, gwa, kwa, &c.)

1. An exclamation expressing near to, close to, together. It is used with ukuti, *as*: nga ti nqwa nengwe, i. e.: I had an unexpected meeting with a tiger;—2. Expressing: like, resemblance, equivalent, *as*: lamazwi amabili a ti nqwa, i. e.: these two words are quite equal, elegant in expression.

uku—NQWABAZA, v. t. (From nqwa, iba, to separate, and iza, to make. *Radically one with* qwabaza.)

Literally: to put one finger close against another and force it from that position with a jerk, descriptive of: to fillip.

uku—NQWALA, v. *Tribal, see* Nqala.

i—NQWABABANE, n. pl. t. (From nqwaba, and ibane, spread, to be next each other.)

Literally: a species, or a piece which is turning upon another of the same kind; applied to a vertebra, or a joint of the back-bone.

um—NQWAZI, n. pl. imi. (From nqwa, close together, beautiful, and izi, little particles, or shining particles; *see* cwazi, &c.)

A mass splendidly worked together; *hence*, an ornament made of many sorts of beads to be worn on the head like a cap,

or like a crown. Sometimes it is made of beads only, sometimes of fine fur and embroidered with beads. It is customary that each son-in-law makes his mother-in-law a present of such an umnqwazi, (ukumhlonipa ngawo) to show her respect.

uku—NQWENA, v. t. (From nqwa, and ina, to join. Its form is as a passive of nqena, and it is used in that sense also in the *Xosa*, besides its usual meaning. *Compare* qwe, cwe, cwa, &c. *Allied are* nxanela, and the *Xosa*, nxanwa, to thirst, &c.)

1. *Literally* and *primarily*: to have a desire or wish to meet with something that gives pleasure to the senses; including a sense of envy, jealousy, or grudge;—2. To desire inordinately; to grudge; to covet.

—— NQWENELA, qulf. fr. To have a desire for; to insist upon having or obtaining, *as*: ngi ya nqwenela into yami, i. e.: I wish to have what belongs to me.

—— NQWENELEKA, qult. fr. To be desirable; to be in a state of grudging, *as*: yinto enqwenelekileyo le, i. e.: this is a desirable matter.

NSA, *alii* NTSA, a compound from na, even, joint, and isa, to burst, to shoot, *literally*: to burst open, flat; to throw open; to hurl, whirl; to break forth, &c. *See* Sa.

uku—NSALA or NTSALA, v. t. (From nsa, *which see*, and ila, to strain. *Literally*: to strain to bursting or breaking.)

To pull the string of a bow for shooting; to bend a bow by pulling the string. (The *Xosa* has tsala, to pull a string.)

i—NSELE or NTSELE, n. pl. izi. (From nsa or nse, thrown, and ele, strained. *Radically one with* nsala. *See* ncele, stripe, border; nwele, hair; ncela; sila, &c.)

A name for the ursus mellivorus, descriptive of its bodily shape, as well as its long hair, long stripes, extended toes, &c.

i—NSELO, n. pl. izi. (*See* Nsele.) The hoof of animals, as horses, cattle, sheep, &c.

NSI or NTSI. An exclamation, from nsa, denoting strained, thrown forth, springing forth. &c. Used with ukuti, *as*: a ti nsi amanzi, i. e.: the water sprung forth, as from a small fountain.

NSI or NTSI. (*See* Nsa, and Nsi, exclam.) *Literally*: thrown open; *hence*, nether. It is compounded with pa, *as*: pansi, i. e.: under, beneath; netherward.

i—NSIKELO, n. *Dialectic, same as* Sikelo.

uku—NSINYA, v. t. (From nsi, compelled, strained, and nya, to join together. *Dialectic*, nsina. *Closely allied to* sinya;—to binya, binqa, minya, &c.)

1. To pull or tie fast together; to straighten;—2. To suffer from being bound, *as*: ukunsinya ngentambo emzimbeni, i.e.: to tie fast together with a riem round the body.

NTA, a compound from na, even, next, and ita, to pour, throw, thrust, put; *literally*: to throw or put next to; to throw on, near.

uku—NTANTA, v. t. (*A repetition from* nta. *Literally*: to throw throwing on, = to row. *Allied to* danda, &c.)

1. To float; to swim, *as*: ukuntanta umfula ngomhlanga, i.e.: to float over the river by means of a bundle of reeds (*lit.*: by throwing one's self on a bundle of reed, and pushing on;)—2. To sail, *as*: imikunjana i ya ntanta, i. e.: the little ships, or boats, are sailing;—3. To move about; to shift about; to pass from place to place; to be idle, *as*: lomuntu u ya ntanta a ka sebenzi, i. e.: this man goes from place to place and does no work.

—— NTANTISA, caus. fr. To make to float; to try to float, to sail, &c.

uku—NTELA, v. t. (From na, even, just, and tela, a qulf. form from ukuti, to speak. *Radically one with* ntula.)

1. *Literally*: merely to speak; to speak at random, = ku kuluma ukulaula, i. e.: to speak joking;—2. To speak contemptively; to scoff, = ukuhlekisa abantu, to scoff, or laugh at people.

NTJA, a compound of na, with, even, small, &c., and tja, to shoot, thrust; *literally*: to thrust open; to project to; to strike with. It is compounded with other words. *See* Qamaqantja.

u—NTJAYA, n. (From ntja, and iya, to go, retire.)

A name for the species of the Indigo plant, used by the izinyanga for medical purposes. The literal meaning is, a substance to strike to rest or retirement, denoting an effect which opium has, and this meaning agrees well with the plant.

i—NTO, n. pl. izi. (From ini, something, and to, thrown. *Sis.* nto.)

1. Something; an indeterminate or unknown reason, cause, or event, *as*: wa e se e fikile ku ngeko into enhleleni, i. e.: he would have already arrived if there were not a thing or cause in the way;—2. A matter; a topic for conversation not specified, *as*: yinto nina ni yi kulumayo, i. e.: what is it that you speak of?—3. A substance or material thing unknown, *as*: ku ko into ukubopa ngayo na? i. e.: is there something to bind with?—4. An indefinite quantity, portion, part, more or less, *as*: u nga ngi bambisa umsebenzi ngi ku nike into, i. e.: if you help me to do the work, I shall give you something;—5. Any substance; that which is created; any particular article or commodity.

Into ka nje, a phrase, *lit.*: a thing of so and so, = u *or* i-Nansi, when the name is not immediately present. It is applied to persons and things in contempt or disparagement.

ubu—NTOMBI, n. (From intombi, a girl.) Girlhood; maidenhood.

isi—NTU, n. sing. (From umuntu, *which see.*) Mankind; human race; men.

ubu—NTU, n. (From umuntu, *which see.*) Human nature or quality; humanity; manhood.

umu—NTU, n. pl. aba. (From umu, *see* u–Mu; and ntu, from unu, denoting sense, special and common, and tu, thrown, formed, taken, created. It is common in the African languages. *Others*, as the ama–Hlala, have umunu, *lit.*: a human being which has sense.)

Literally: a human being or kind created with sense or mind.

uku—NTULA, v. t. (From na, even, small, and tula, to take off, leave off, become silent. *Radically one with* ntela. *Allied to* tala, tola, &c.)

1. *Radically*: to be thrown away into a state of decline; to be reduced to poverty;—2. To decline from wandering about for supply, *as*: abantu uma ba hliwe, ku hliwe nezinkomo, nezinto zonke, ku tiwe: se be ntula ba funa ukutolwa, i. e.: when people have been eaten up, and the cattle and all things have been taken away from them, they are said to be in a state of decline and wish to be picked up;—3. To decline; to fail; to become weak; to be given up; to be exposed to poverty and need, &c.;—4. To be destitute, wanting; to be naked.

NOTE.—The difference between this word and dinga is obvious from the radical meaning.

—— NTULEKA, qult. fr. To be in a state of being reduced to poverty, = nakedness; to be in a state of exposure, privation, &c.; to be forsaken; to be in a wandering state.

u—NTULIKAZI, n. *See* Tulikazi.

i—NTULO and NTULWA, n. (From ntula. *Amahlala*, inulu and inulwa.)

A species of the genus lacerta (lizard) resembling the salamander; it is earth-coloured, and usually of the same size as the chameleon. Its name means "reduced to poverty, or nakedness," which is of historical importance, inasmuch as it refers to or represents the fallen state of man. *See* the tradition *under* u–Nwabn.

u—NTUNTU, n. (From ntu-ntu, of the same sense as nta; *see* ntanta. *Compare* tuntu.)

1. *Literally*: a floating, swimming; a flowing together; applied to the eyes when they are weak, so that things seem floating before them, or running together;—2. Blunt, weak-eyed; weak-sighted; purblind; dull of seeing.

u—NU, pri. n. (From the root una, *see* the verb na, ana, and ini. *Closely allied to* umu, and *radically coinciding with* ulu, *compare* capuna and capula.)

1. *Radically*: a joining, equality, equal property, identity, specifying genus and classes of persons and other objects, *as*: unina, his mother; unwele, hair. Applied to the senses it means special sense, smell, taste, and common sense, feeling, &c., denoting that which affects the senses from outside, which acts from without upon the senses; *hence*, external, &c.

2. It is compounded with other words, and often takes the place of a nominal form, but not the office, because when it denotes a person it is ruled by the law of personal nouns in *umu*, and when it refers to things it is ruled by the power of nouns in *ulu*, *as*: unina walomtwana, i. e.: the mother of that child (not unina na lom.); —and unwele lwake (from lu-ake), i. e.: his hair (not unwele nu-ake).

3. There is, however, no doubt but *unu* was, originally, of the same character as other prim. nouns which are used as nominal forms, and it is still in use as such in the *Nika* and other dialects, as well as its pron. nuna, of which the Zulu-Kafir has retained only a Gent. case—enu, 2d. pers. plur. of you.

4. From the last case we proceed to observe, that *unu*, originally, was the pronoun for the 2nd person sing. and plur., exactly analogous to the English *you*, and Teutonic yu, and further, that *we* of wena, you 2nd pers. sing. is the contracted form from unu, as *we* in umu-nwe, &c.; and lastly, that when the language was progressing and striving after greater perfection the plur. *ini* developed, and hence the plur. ni-nina, generally, was substituted for nuna. In these references we find also the reason why *unu* does not stand for an officiating nominal form.

uku—NUKA, v. t. (From unu, smell, and uka, to put up, to draw. *Dialectic*, nunga, more frequent among the eastern tribes up the coast. *Sis.*: enkha.)

1. *Literally*: to draw with the organ of smelling; to smell; to scent;—2. To smell or scent after, *as*: lento i nuka amasi, i. e.: this smells after milk;—3. To smell ill or well, &c.; (the verb is often qualified by kabi, bad, and kamnandi, sweet);—4. To smell at; to smell out; to find out by sagacity; *hence*, to accuse one of a crime; to suspect, (a common practice among savage nations to find out witchcraft by means of wizards—izinyanga.)

—— NUKANA, rcpr. fr. To smell at each other; to accuse one another, &c.

—— NUKELA, qulf. fr. 1. To smell out, for, &c., *as*: e be m nukelwa kade, i.e.: he was smelled out on her account a long time ago, *viz.*: the object of this verb was smelled out in respect to the person (subject) who instituted that kind of proceeding. (This is the Zulu-Kafir idiom respecting the use of the passive verb, in which the subject is what in other languages is the object and *vice versâ*;—something like the Latin Acc. *cum Infinitivo*);—2. To have an offensive smell; *lit.*: to smell at one, against one, *viz.*: against his sense, *as*: icala lake li ya ngi nukela, i. e.: his case is as an offensive smell to me.

um—NUKAMBIBA, n. pl. imi. (From nuka, to smell after, and imbiba, weed.)

A kind of tree which has a peculiar smell, like some weeds. It resembles the syringa.

i—NUKU, n. pl. ama. (From nuka, to smell bad.)

1. A place which smells ill; applied to unclean genitals;—2. A person who does not keep his genitals in proper order, but leaves them in a filthy, nasty state.

ubu—NUKU, n. (From nuka and inuku.) Defiled state; pollution; filthiness; nastiness.

i { NULU, NULWA, } n. *Dialectic, same as* i-Ntulo.

um { NUMZANA, NUMUZANA, } n. pl. aba. (From unu, rank, and umzana, dim. from umzi, place.)

1. The owner of a small place or small places, in opposition to the umzi omkulu, i. e.: the great place, = the chief's place; *hence*, a person in rank next after a chief;—2. A rich man.

u—NUNGENDE, n. pl. o. (From unu, rank, and ungende, *see* Ngende, must not marry.)

Literally: a rank which does not marry. A name given to the queen of white ants.

i—NUNGU, n. pl. ama. (From unu, smell, feeling, and ngu, bent. *The sense is*: a kind which is smelling strong, denoting either the nature or the quality.)

A porcupine.

isi—NUNGU, n. pl. izi. (From unu, smell, taste, and ngu, bent, by power. *See* i-Nungu.)

A collective name for plants, including:—1. Wild clover;—2. All kinds of hare-lettuce; so called from their strong taste.

um—NUNGU, n. pl. imi. (*See* i-Nungu and isi-Nungu.)

A species of the genus Fraxinus, or ash-tree, the leaves of which exactly resemble the hare-lettuce.

um—NUNGUMABELE, n. pl. imi. (From umnungu, and amabele, breasts.)

Another species of the genus Fraxinus, which has, along the whole stem, small protuberances with a little thorn in the centre, resembling thus a breast with a nipple.

um—NUNGWANE, n. pl. imi. (From umnungu.)

Another species of the genus Fraxinus, smaller, and with little thorns along the stem.

NUNU, interj. (From nnu-unu, denoting nervous, tender. It is a remainder of an original noun in a vocative form and sense, = you! you! or, you nervous! *See* u-Nu, 4.)

It is used to frighten little children, and usually applied to a single child only, *as*: nunu! i. e.: you nervous! = you naughty! (*Compare* nana.)

uku—NUNULA, v. t. (From nunu, and ula, to strain. *Radically one with* nanela, nonela, &c.)

To call out, or shout out nunu! nunu! to little children.

uku—NUNUSA, v. t. (From nunu, and usa, to cause, to make in a degree. *See* Nunula.)

1. To frighten little children, *as*: ukununusa ngento, i. e.: to frighten with something;—2. To frighten; to make nervous; to terrify; to make uneasy, *as*: wa si nunusa ngenkosi, i. e.: you frighten us with the chief.

u—NWABA and NWABO, n. pl. izi. (From unu, nervous, tender, weak, sensible, and aba, impart, communicate. Derived from onwaba, the prefix *o* being dropped. *Radically one with* ncwaba, *which see. Allied to* enaba, &c.)

Literally: a tender, weak messenger, implying also, who brings a tender, comfortable message. The name for the chameleon.

This slow and curious little animal is of some historical importance in respect to these savage nations. Tradition says, that Unwabo was sent by Unkulunkulu (a first great being), after men had been made, to tell them that they should live for ever, and not die. But after he had started, the great being repented, and sent Intulo (the quick running salamander), to tell the people that they should die. Unwabo being too slow in delivering his message, was outrun by Intulo, who came first with his message to men, by whom also it was accepted. When, therefore, Unwabo arrived afterwards, his message was not accepted, because men answered him: do thou go, for we have already accepted of that which Intulo has brought to us. *And hence*, adds tradition, *it is that men die.*

Comparing these names with the nature of the tradition there can hardly remain any doubt, but that we have here some report of the creation of man, and his primary, blessed state or destination which was interrupted, and lost by the acceptance of a message bearing upon death.

u—NWABA, n. (*See* the preceding word.) A mountain at the right bank of the Umlazi-river, about 10 miles from the sea.

i—NWABI, n. pl. izi. (From nwaba, tender, fine. *Allied to* imbaba, jackal.) A kind of wild cat, = imbobla.

uku—NWALA, v. *See* Enwala.

u—NWANA, n. pl. o, and aba. (From unu, tender, and ana, little. *Amahlala. Others have* umunwana.) A little one; a little child; *the same as* um-Twana.

uku—NWAYA, v. t. (From unu, feeling, and aya, from a, locative, and iya, to retire, settle. *Dialectic*: enwaya, and onwaya, *see* Enwala.) 1. *Literally*: to settle a local sensation; *hence*, to scratch, as a wound, or a place which itches;—2. To preen, as birds.

u—NWAYI, n. sing. (From nwaya.) *Literally*: a mass or substance settled at a place; *hence*, a dense, solid substance; applied to hard fat of the kidneys or loins of animals.

isi—NWAZI, n. pl. izi. *alii* Nwasi. (From unu, tender, soft, and azi, from a, prefix, and izi, little particles.) A plant or shrub; wild vine, creeping or winding on large trees; bearing a small fruit, and being altogether of a very soft substance.

umu—NWE, n. pl. imi. (From unu, *which see*, and *e; literally*: a joining; joint. *Dialectic*: nue.) A finger. (The same in most African languages.)

uku—NWEBA, v. t. (From unu, even, thin, and eba, from a, locative, and iba, to separate, press. *Dialectic are* neba ndweba. *Allied to* naba, enaba, onwaba, &c.) 1. *Literally*: to make as thin as a spider's web (*see* Ebu);—2. To stretch; to draw out in breadth and length, *as*: nwebani isikumba s'ande, i. e.: stretch out the skin that it become wider. (In this sense it coincides with anula, but the radical difference between *iba* and *ula* is the same here as pointed out under nqala, *which see*);—3. To enlarge; to widen, *as*: ukunweba isitizi senhlebe, i. e.: to widen the holes of the ear-lap (by putting a larger ornament in);—4. To remove from one place to another; to live here and there.

um—NWEBA, n. pl. imi. (From the verb.) A species of tree growing very large and wide. It has red wood, and is found near the sea.

u—NWELE, n. pl. izi. (From unu, thin, soft, tender, and ele, from a, prefix, and ile, strained, risen from, up. *Suaheli* and *others* unuele.) A hair; human hair, *as*: izinwele zake zinde, i. e.: his hair is long.

i—NWENWE, n. pl. ama. (From unwenwe.) A pearl-muscle of the unwenwe.

isi—NWENWE, n. pl. izi. (From unwenwe.) A place where the pearl-muscle is found; or the pearl-oyster.

u—NWENWE, n. pl. izi. (From unu, thin, flat, and e, *lit.*: a joining, a double joining, a beautiful joining. *See* Nwe. The pearl-oyster; or a kind of that description.

uku—NWEVA, or Neva, v. t. (From nwe, finger, and iva, to feel, to come. *Radically one with* nweba, nevu. *Allied to* ñaba.) To plait; to braid; to weave, (= luka.)

NXA, adv. (Originally a verb. From na, with, even, &c., and xa to fix. *Allied to* ca, qa, ra. *Radically one with* ka and ga, and naturally originated from the former by emphasis. In the *Xosa* the noun inxa is used mostly with the prep. nga, *as*: ngenxa yam, i. e.: on my side, as regards, concerns, belongs to me; for my sake; for my part, &c.; and this sense is exactly the same as any other given by *ka*, *as*: ka mina, belonging to me;—katjana, at a time, instead of which nxatjana is used also. *Compare also* gamanxa, banxa, &c.) 1. *Literally*: fixing time. When; at a time, *as*: nxa ku njalo kwenziwe kanjani, i. e.: when it is thus how is it done then?—2. Denoting local position, side, at the side, near, not far distant, *as*: nxa ku tiwa u neminyaka, i. e.: where it is said you are with year, = when you are at the side of life being old;—3. *Onomatopoetically*, signifying or indicating sympathy, suffering, pain, pressure, and *hence* sometimes displeasure. *Compare* its compounds, and also xa.

i—NXALA, n. pl. ama. (From nxa, and ila, to rise, strain. *Literally*: a strained position, = anxiously looking or rising. *Allied to* xala.) A kind of antelope, a little smaller than the inhlango. It is usually known under the name of red reed-buck.

uku—NXAMA, v. i. (From nxa, to fix even, just, and ima, to move, stand. *Allied to* nxana.) To have the mind fixed on a subject. (It is often used synonymously with nxana. In the *Xosa* it means, *commonly*: to be quick, or in a haste.)

—— Nxamela, qulf. fr. To have a mind, inclination, intention, or will to do something, *as*: u ya ngi nxamela, i. e.: his

mind is constantly occupied with me, *viz.*: to do me harm.

—— NXAMISA, caus. fr. To have the appearance of doing something wrong, or of doing harm.

u—NXAMU, n. pl. o. (From nxama.) The liguana.

uku—NXANA, v. i. (*Properly* a recpr. form from the original nxa, to fix with, to press with an object. *Radically coinciding with* kana, and *kanuka*. *Allied to* nqena and nqwena. In the *Xosa* exists also a passive of this form, *viz.*: nxanwa, i. e.: to be thirsty, to thirst.)

To pine; to languish with desire.

—— NXANELA, qulf. fr. 1. To pine for;—2. To have a vehement desire for;—3. To design strongly; to intend;—4. To be assiduous, diligent, *as*: umuntu onxaneleyo, i. e.: a diligent person;—5. To have a strong inclination or desire for; *hence*, to covet, *as*: u ya nxanela impahla yake, i. e.: he covets his goods.

—— NXANELISA, caus. fr. To cause to pine; to cause a strong desire; to make covetous, &c.

uku—NXAPA, v. t. (From nxa, and ipa, to give, to pass, pull. *Allied to* qapa.)

1. *Primarily*: to articulate the click represented by *nx*; and this being a sign for showing sympathy; *hence*, to show sympathy, = kuza;—2. To imitate or resemble the articulation of the click; *hence*, to miss fire, *as*: isibamu si nxapile, i. e.: the gun has refused fire; *lit.*: the cock cracked only, signifying the noise made by the cock when going off without firing.

uku—NXAPAZELA, v. t. (From nxapa, and izela, to make often. *See* Nxasezela.)

1. To make a sign of sympathy by clicking nx! nx!—2. To imitate repeatedly the cracking or snapping of a fire-lock (*see* Nxapa, 2.)

NXASE, exclam. (*Properly*: an old imperative form second pers. sing. analogous the second pers. plur. nxaseni. From nxa, and isa, to cause, make, denoting degree. *Radically one with* nxusa.)

Expressive of sympathy towards one who has met with an accident, *as*: uma umuntu u limele be ti nxase, pepa, ba m lilela, i. e.: if a man has hurt himself, people say nxase, = poor fellow you hurt yourself, be careful, bewailing him.

It is also used in asking or praying for sympathy, &c.

uku—NXASEZELA, v. t. (From nxase, and izela, to make often. The *Xosa has* nxenxezela, of the same meaning.)

To assuage; to mitigate; to appease; to pacify one who has hurt himself, as also one who is angry, *as*: ukunxasezela ngento enkosini i tukutele, i. e.: to sue for peace with the angry chief by a present or a gift.

NOTE.—This word is used synonymously with xapazela in the sense of showing or expressing sympathy to another who sustained a hurt.

i—NXAYIBO, n. pl. izi. (From nxa, side, and ibo, separated, *y* being euphonic to prevent hiatus.)

Literally: a separated side or part. A substitute for im–Pande, i. e.: root; created by the Zulu people for the sake of "ukumhlonipa um–Pande," i. e.: showing respect to king Pande.

NXE, interj. (*See* Nxa, 3, with which it is one.) *See* Pepa.

i—NXEBA, n. pl. ama. (From nxe, painful, and iba, to separate, press.)

A wound; a cut; (*lit.*: a painful separation.)

um—NXEBA, n. pl. imi. (From nxe, *same as* Nxa, 2, side, and iba, to separate. *Radically one with* inxeba.)

1. *Properly*: a sinew which connects or attaches a muscle to a bone;—2. A thread made of sinews, *as*: iminxeba yenkomo, i. e.: thread of sinews from cattle;—3. Any stringy substance, as bark of herbs and trees, that can be used for strings to bind with.

i—NXELE, n. pl. ama. (From nxe, side, and ele, which is strained from. *Literally*: strained side, weak or soft side, deficient part. Applied to the hand or side it denotes the less efficient.)

1. A left-handed person;—2. An animal whose left horn is either bent or broken off, *as*: inkabi inxele, i. e.: an ox with the left horn broken off.

ubu—NXELE, n. (From inxele.) The state of being left-handed, *as*: isanhla sobunxele, i. e.: the hand of the left or to the left; quasi-left-handedness.

i—NXENA, n. *Dialectic; see* um–Nqeni.

uku—NXENELA, v. t. (From nxe, = nxa, side, ina, next, even, and ila, to strain, rise. *Radically one with* nxanela. *Others have* ncenela. *Allied to* cinana, to be close together.)

To have a desire for being near to, *as*: u tandana no Tomi wa ya kunxenela kuye, i. e.: he and Tom love each other, so he went to settle at his place.

um—NXIBO, n. pl. imi. (From nxi, with the utmost, point, and iba, to separate. The verb nxiba is used in the *Xosa*, denoting to constringe, to confine, to bind. *Others have* u-nxibo, or nxiwo. The word is *radically one with* nqiba, to fill up.)

Properly: a matter for stopping passion, vehemence; a means for constraining, confining; *commonly*: a piece of wood, like a cudgel, used as a bit, *viz.*: put through

the nose of cattle to bridle them, = ukubopa umuti womkala, i. e.: to bind a piece of wood for a bridle. (The word u-Nxibo, mentioned, denotes the action of bridling, but is little used, because the verb is obsolete among the Zulu tribes.)

i—NXIWA, n. pl. ama. (*Originally* a passive from the obsolete verb nxa, to settle; to be seated or sited.)

1. A site; a seat; a ground-plot, convenient for a site of a kraal, or village;—2. The site of an old, evacuated, or destroyed kraal or place.

i—NXOZA, n. sing. (From nxa, side, site, and uza, to make, engage, be naked. *Radically one with* xoza.)

Sites, of places or kraals which have been destroyed, *as*: nga yi bona inxoza, i. e.: I saw the sites of places.

i—NXULUMA, n. pl. ama. (From nxu, side, site, ulu, raised, and uma, to stand.)

1. *Primarily*: a site, or a place of considerable circumference; *in general*: the place of a chief or another great man, including many houses and a large cattle-fold within it;—2. A town.

uku—NXUSA, v. t. (From nxa, 3, and usa, to cause, to make in some degree. *Radically one with* nxase, *which see.* *Allied to* busa.)

Literally: to cause sympathy; *hence*, to ask a favour; to beg a favour; to entreat the good will of another, *as*: nga nxusa yena a ngi tyeleke imali, i. e.: I entreated him to lend me some money.

i—NXUSA, n. pl. ama. (From the verb.) 1. *Literally*: a favorite; (*properly*: one who asks a favour, and who receives it); —2. A messenger; a policeman; because those are always employed, who ask for some favour.

uku—NYA, v. i. (From unu, smell, external, I. outside, and ia, to pass, to go. *Literally*: to pass a smell, to pass outside, to excrete. The infinitive has a peculiar long accent ukúnya, because it is contracted from uku-unu-ia; passive ukunyiwa. It belongs to the I. class of vowel verbs. *See* introduction. Its proper pronunciation, *see* in the analysis of nya II. *Allied to* nya II., and na.)

1. To have a motion, or passage;—2. To void excrements; to discharge through the natural passage; to eject, *as*: umtwana u nyile, i.e.: the child had a passage.

—— NYELA, qulf. fr. To void excrements at, about, &c., *as*: u nyele emhlabeni. i. e.: he made filth on the ground;—u ya kunyela, i. e.: he goes somewhere, he goes to do his business away, or aside, somewhere.

—— NYELELA, freqt. fr. To do his business entirely aside. This form is used in a *figurative sense*: to go aside in a shameful, or improper manner, *as*: ba hlangana naye, wa nyelela, i. e.: when they met him, he went away, aside of them, (went out of the way as a dishonest person, or as one does who goes to do his business aside.)

uku—NYA, v. t. *Passive* Nyiwa. (From II. ini, inside, and ia, to go; *lit.*: to go inside; to press in. This verb belongs to the II. class of vowel verbs. *See* introduction. From this root are derived: anya, to suckle; enya, to slip away, &c. *Radically one with* nya I. *Compare* na, eya, gwinya, minya, &c.)

[There is a difference of pronunciation between these equiliterals, which rendered great difficulty to foreigners. It is simply this: nya I, compounded from unu-ia, will be correctly pronounced by trying to give all its sounds as nuia, and suppressing the *u* slightly before *i*, whereby the latter easily changed into a semi-vowel; or by pronouncing the nasal *n* a somewhat deep sound; nya II, compounded from ini-ia, to be tried in the same way, but sharpening the *i* into a full contraction; or giving the nasal *n* a short, but emphatic, high sound.]

1. *Radically*: to let in; to let or press under, into, between; *hence*, to sink, *as*: ba si nyile isikwebu sombila si tambe, i. e.: they have sunk the ear of maize into the water that it may become soft;—uselwa lu nyiwe emhlabeni, i. e.: the calabash has been put under the ground, *viz.*: sunk in the ground so that the point of its small neck stands out. This is done for the purpose of hardening it and making its contents soon decay, after which process they are taken out and the calabash is used as a jug, &c.;—2. To dip; to soak in water; to drench. (*Seldom used.*)

—— NYANA, repr. fr. *Lit.*: to go in between, to let in one with another; applied to queries or statements, to go into details; to be explicit; to be particular. (*Compare* nana, nene, nanela.)

—— NYANISA, caus. fr. To corroborate statements; to confirm. (This word is used but little among the Natal tribes, and is common among the Frontier Kafir.)

—— NYEKA, qult. fr. 1. To become wet, soaked, drenched by water, *as*: u nyekile, i. e.: he has become wet;—2. To take in water, *as*: amasimi a nyekile, i. e.: the lands have taken in much water, are soaked.

—— NYELA, qult. fr. 1. To wet; to pour water; to moisten, &c., as a garden, or lands, by leading the water upon them; (nyenyeza is more frequently used in this sense;)—2. To drench; to soak, *as*: ku

yenyela embizeni a ku se ko umlilo, i. e.: (the food) is soaking in the pot, there being no more fire under it.

NOTE.—Care must be taken not to confound this form with enyela, to slip away, (qulf. fr. from enya,) which in the same tense as the preceding *ku yenyela* (contracted from ku ya-inyela) is *ku y'enyela* (ku ya-enyela, *a* elided,) and, therefore, distinguished by the apostrophe. The latter belongs to the III, and the former to the II, class of vowel verbs.

—— NYELISA, caus. fr. 1. To make sink; to make wet, moist;—2. To do as if drinking; to let one drink a few drops only, *as*: yini u ngi nyelisa ng'omile kakulu, i. e.: why do you give me only a few drops to drink seeing I am very thirsty.

REMARK.—This word nya, together with the foregoing derivatives, and most compounded other words, *see* nyaniso, nyateliso, &c., indicate and refer to an original custom of making sacrifices, when parties went through between the sacrifice, signifying: to make faith, by pouring water upon, &c. *See also* Nyau.

ulu—NYA, n. (From nya II. The nom. form ulu or u, i. e.: straining, tightness, forcing, advances or raises the sense of nya to inclemency, hardness.)

1. Hardness; severity; rigorousness; roughness;—2. Inclemency; unmercifulness; insensibility; harshness, *as*: u nolunya lomuntu, i. e.: this man is very unmerciful;—3. Perseverance, *as*: ulunya lwake lukulu, i. e.: his perseverance is great;—yeka unya lwake, i. e.: what a persevering man he is!

This noun drops often its nom. form, and is constructed with ukuti, in an emphatical mode of speaking, denoting: *a*. Violently, hard, vehemently, *as*: kwa bulawa ku ze ku te nya, i. e.: there was destroyed so far until nothing remained, until all was violated;—*b*. Useless, of no effect, without sense or feeling, *as*: wa kuluma kahle, kanti wa ti nya omunye, i. e.: he spake very tenderly, and yet the other remained as a stone;—*c*. Severely, cruel, cruelly, fiercely, *as*: nya! i. e.: without mercy! never! (In all these cases nya has a peculiar accent, just as one accentuates a word when speaking in anger, or with harshness.)

uku—NYABA, v. t. (From nya II., and aba, to impart, to give. *Radically one with* nyoba. *Compare* gaba.)

To give one a good thrashing; to give it one well; to give a flogging; *lit.*: to give one a ducking, soaking, drenching, &c.

—— NYABELA, qulf. fr. To distribute; to give one a small portion, or a certain portion, *as*: ngi m nyabele e kongozela, i. e.: I gave him some into his hand (which he held up).

u—NYABA, n. pl. izi. (From uni, something, identic, and aba, to give, distribute. *See* the verb.)

1. Something used for distribution; signifying the hand which, when a spoon is wanting, always is used instead of it;—2. A bundle of wood, (a women-word) = i-Nyanda.

NYAFU, an *onomatopoetic*, expressive of chewing in an unbecoming manner, opening the mouth too much, and moving the lips too quickly. It is used with ukuti, *as*: u ti nyafu nyafu e hla, i. e.: he chews very improperly when eating.

uku { NYAFUNA / NYAFUZA } v. t. (From nyafu, and una, to even, to imitate, or uza, to make, imitate. *Radically one with* nyefuza.)

To imitate chewing in an improper manner, for the purpose of mocking others.

i—NYAKA, n. (From ini, identity, and aka, to build. *Radically one with* nyeka, nyoka, nyoko, nyuka, &c.)

1. *Literally*: identical with building; *hence*, year. (The building of a place being such a fact in the history or the life of savages as to serve as a date to reckon from.)

2. *Particularly*: an indefinite space of time about the length of a year, *as*: inyaka inye, or rather contracted, inyakenye, i. e.: *lit.*: it being a year, about a year, = the last year;—but ngenyakenye, after a year, = next year;—ku'nyakenye ngi ku bone, i. e.: it is a year, or about the time of a year since I saw you.

isi—NYAKA, n. (*See* isi–Nyakanyaka, of which it is the simple stem.) The colon, (in anatomy.)

u—NYAKA, n. (From inyaka, with the nom. form, referring to persons of rank, sect, class.)

Literally: *the* year; *definitely*, the present year, and always used with the prefix na, even, &c., *as*: imvula inkulu nonyaka, i. e.: the rain is great this present year; amabele a nga w'a nonyaka, i.e.: the corn it being that it or of even the year, = this year.

umu—NYAKA, n. pl. imi. (From inyaka. *Kamba*, &c., muaka, pl. miaka. *Sis.*: monguaga. *Others*, munaka, &c.)

Literally: a space of a year; = civil year; a period of a year. This is the termination for general chronology, *as*: u neminyaka 'mihlanu, i. e.: he is five years old;—umunyaka wesitatu or owesitatu, i. e.: the third year.

uku—NYAKAMA, v. t. (From nya II., to draw together, ika, put up, and ima, to

move, stand. *Radically one with* nyikima. *Compare* akama, kama, nyuka, &c.)

1. *Primarily*: to put up a pressed or a sunk face; to contract or draw the face together; to knit the brows; to frown, *as*: u nyakeme, i. e.: he is frowning;—2. To express displeasure, sorrow, grief, &c., by looking gloomy or surly, *as*: ngi fika e nyakeme ku fe umuntu wa kubo, i. e.: I coming when he looked cast down because a member of his family had died;—3. To look dark, *as*: izulu li nyakeme, i. e.: the atmosphere is drawn close together, looks dark, is preparing for rain; or it is already raining in single drops;—4. To become wet; to be moist.

—— NYAKAMELA, qulf. fr. To frown, &c., in regard to; to be displeased for, &c.

—— NYAKAMISA, caus. fr. 1. To cause to frown;—2. To put into water; to make wet, or soft, *as*: ngi wa nyakamisile amabele, i. e.: I have put the corn into the water, to get soft.

um—NYAKANYA, n. pl. imi. (From nya II, to sink, dip, ika, put up, and nya, the same as the first root. *Radically one in* nyuka, and with nyikinya. *See* nyakaza, &c.)

1. A mass, or a substance inclining downward and upward, moving upwards and downwards; applied to a tuft of feathers from the indwa, &c., which the warriors wear at their heads;—2. A larva, or large wood-worm; so called from its motion of drawing together and stretching out again.

isi—NYAKANYAKA, n. (*A repetition of* nyaka, to put up a motion, a wavering, &c. *See* Nyakanya.)

A commotion; a concourse of people; a confusion; a restlessness; a noise, *as*: ku kona isinyakanyaka namhla, i. e.: there is a great commotion to-day (in the public).

i—NYAKATO, n. sing. (From nyaka, *see* nyakanyaka, and ito, thrown, poured. *Radically coinciding with* in-hlangatwa.)

1. *Properly*: the north-east side; so called from the nature of the wind coming from that quarter;—2. North-east wind.

uku { NYAKAZA, NYAKANYEZA, } v. t. (From nyakanya, and iza, to make. The first is a contraction from the latter.)

1. To wave; to move as a wave sinking and rising, *as*: utyani bu nyakaza, i. e.: the grass is waving;—2. To move one way and the other, backwards and forward; to sway, as trees from the wind;—3. To crawl, *as*: izimpetu ezi senyameni zi nyakaza ziningi, i. e.: the meat is alive with worms;—4. To be restless; to be fickle, *as*: ba lala ngengubo enye bobabili, omunye wa nyakaza, i. e.: they both slept under one cover, but the other was restless;—5. To bristle; to stand on end, as hair; to be noisy.

—— NYAKAZELA, qulf. fr. To wave for, &c., *as*: si nyakazela emhlabeni, i. e.: we are restless upon earth, moving about here and there, as a rolling stone, without a fixed home, &c.

—— NYAKAZISA, caus. fr. To make waving, or wavering, &c.

ama—NYALA, n. plur. (From nya I., and ila, to strain forth. *Radically one with* nyela, *under* Nya I.)

Dirtiness; filthiness; a state of being bemired. Applied also, in a vulgar manner, to unfortunate events.

uku—NYALASA, v. t. (From nyala, and isa, to cause, to burst; denoting degree. *Coinciding with* dalasa, 2.)

To show great disrespect; to be careless about what another says; to be stubborn, disobedient; to throw to the wind; to despise utterly the counsel, advice, &c., of others.

u { NYALOTI, NYALUTI, } n. sing. (From ulu-nya, hardness, and uluti, a stick, wood, uloti or loti, is *dialectic*.)

A kind of native-corn of a very stringent quality; *lit.*: as hard as wood. It is not used unless when ground to small particles.

i—NYAMA, n. pl. izi. (*See* um–Nyana. *Compare* inyaka. *Dialectic*, inama.)

Flesh; meat, especially meat of cattle.

isi—NYAMA, n. sing. *See* um–Nyama.) *Literally*: a process of being blended; *hence*, darkish, blackish; darkishness, blackishness.

ubu—NYAMA, n. (*See* ubu–Mnyama.) Darkness; blackness.

um—NYAMA, n. pl. ama. (From nya II., to join together, and ima, to move, stand.)

1. *Literally*: a mass in one close standing, = standing close together; *hence*, enclosure;—2. *Particularly*: the enclosure of the isigohlo of the Zulu king, who is shut up by the many fences, or partitions made of beams and planks rammed in the ground one close to the other. *Hence*, the royal attribute: wena 'mnyama, i.e.: thou, who art closed up, shut up,—signifying: no enemy can find thee,—of whom the enemies are afraid;—3. A place shut up from the sight or view; *hence* dark, black, *as*: abantu aba'mnyama, i. e.: black people; *particularly*: common people;—4. An inaccessible place, *as*: ihlati li 'mnyama, i. e.: the forest is an inaccessible one.

The plur. amanyama is nearly obsolete except in the sense of: fleshy parts which stick close to the skin, or remain on the skin after an animal has been flayed. And it can not be assumed that this was

a plur. of inyama, flesh, because it does not signify *fleshy*, properly, but the *sticking close* to the skin. When these parts are taken or scraped off from the skin, they are called izinyama.

um—NYAMA, n. sing. (*See* um–Nyama.) The rainbow; so called after its many colours, one next to the other.

im—NYAMAKAZI, n. pl. izi. (From umnyama, and kazi, denoting female. The *Xosa* has inyamakazi, wild buck, game.)

A black female animal.

uku—NYAMALALA, v. i. (From umnyama, and lala, *radically one with* lela, *which see*, and lala.)

1. To sink altogether into darkness; to vanish; to pass from a visible into an invisible state; to turn into nothing, *as*: abantu ba sendulweni ba nyamalele, i. e.: the people of former times have vanished away (from the earth);—2. To disappear; to come entirely out of sight, *as*: amasondo amahashe sa wa bona ngapa, sa fika emfuleni a nyamalele, i. e.: traces of the horses we saw yonder, but coming to the river they disappeared entirely.

uku—NYAMALAZA, v. t. (From nyamalala, by changing lala into laza, to make.)

To make, or cause to vanish, disappear, &c.

i—NYAMAZANA, n. pl. izi. (From inyama, flesh, and izana, denoting many small ones, and also the generating power. *Literally*: small fleshy animals.)

A generic, or collective name for all kinds of clean wild animals, the flesh of which is generally palatable, as game, birds to which belong also fowls, because they have not been domesticated with the natives.

NYANA, a termination (from ini-ana, *see* Nana,) denoting a greater degree of smallness, littleness, than ana, *see* Ncane, ncanyana, and de, dana, &c.

u—NYANA, n. pl. o. (From u-ini-ana, a smaller, tender, younger, &c., one, = a little dear. *See* i–Ngane. *Sis.* and *others* unuana.)

1. *Literally*: a little, smaller, or younger one;—2. *Hence*, the son or daughter of a father;—3. The younger wife of a polygamist, called so by the older wife. (In the *Xosa* this word is exclusively used in the sense of "a son.")

i—NYANDA, n. pl. izi. (From ini, joining, and anda, to enlarge, increase. *Radically one with* nyundu.)

A bundle of wood bound up.

i—NYANDEZULU, n. pl. izi. (From inyanda-izulu, atmosphere, heaven.)

A name for a slender green snake, with little black spots; so called from its slenderness and length.

i—NYANGA, n. pl. izi. (From nya II., and nga, denoting power, skill. *See* i–Langa.)

1. *Literally* and *primarily*: a decreasing and increasing; *hence*, the moon; the lunar body; and she is described, *as*: inyanga i ya twasa, i. e.: the moon shines discovered, = is new;—inyanga i hlangene, i. e.: the moon is full;—inyanga i hlepuka. i. e.: the moon wanes;—inyanga i file, i. e.: the moon is dead. (As for her symbolic character, *see* i–Langa.)

2. A month; the whole time of a lunar month, *as*: ngo sebenza izinyanga ezintatu, i. e.: I must work for a time of three months.

i—NYANGA, n. pl. izi. (*See* i–Nyanga, the moon. The *Xosa* uses this word also as a verb, in the same acceptation of the practice of an inyanga, and in the sense of: to lie, to tell falsehoods.)

Properly: a combination of power; skill, cunning; in fact, the only resource for all the evils met with; *commonly*; a doctor in the widest sense; a diviner, mediator, prophet, priest, &c.; a professional person.

As a common profession it includes or comprises smiths, wood-cutters, &c.; but with respect to the higher kind it has degrees, many of which are inferior, as the cattle-doctors, and the most distinguished are the inyanga yokwelapa, and the inyanga yokubula.

The inyanga yokwelapa, i. e.: the master for administering medicine (*see* Elapa), attains to his profession in the usual simple way of staying for some time with an older person of that class, by whom he is taught some knowledge of botany, and the mode of applying herbs. Both the knowledge and practice are hardly worthy to be called by a scientific name, and are made up, more of superstition than real knowledge.

The inyanga yokubula, i. e.: a diviner (*see* Bula), being the highest instance, is, *à priori*, also an inyanga yokwelapa, and must have practised as such, in order to become a man who is the oracle of the nation. He has to go through a course of experiments of an extraordinary nature. According to the idea of this profession he must be decreased to a low condition in order to become acquainted with the *amahlozi*, i. e.: spectres, under whose directions he is expected to act. From them he is to obtain all information about the causes of evil (sickness, death, &c.), and about the remedies to be employed. For that purpose he has to adopt a very spare diet, the more abstemious the better; he must expose his body to all kinds of wants and

sufferings, as also inflict castigation upon it. He must often dive into deep water for the sake of trying whether he can see at the bottom, or whether he may there obtain sight of the amahlozi, obtain some revelation from them. He must go into the solitude of the field, the wilderness, and other horror-exciting places, to make observations there by listening to the wind, or the air, attending to the noise and cries of birds and wild animals, at day and night-time,—if, in any possible way, he may come into connection with the amahlozi. Besides, and above all that, he must engage in frequent dancing and other fatiguing exercises of the body,—until his health begins to decline, his strength fails, and he sinks into a fainting fit, or great exhaustion, (the consequence of which is, sometimes, certain madness, &c.) And having, during the time of these exercises, been told a great deal about the amahlozi, and the whole system of superstition, it is no wonder that he then, one day in his fainting fit, has peculiar feelings and imaginations, or receives impressions which he is not able to explain himself; or that he should fall into a deep, death-like sleep for several days, from which no one may awaken him, as that state is the very ecstacy he must experience. When it has come thus far with him, he begins to speak of his wanderings, visions, dreams, conversations with the amhlozi, &c., and from henceforth he is acknowledged as a professional man, and enters upon the practical part of his ukutwasa, i. e.: the beginning of his practice.

It is easily perceived that, from such a course as described, no inyanga can have obtained the least knowledge for curing diseases, and that the sole object of his profession is nothing else but a combination of the most superstitious falsehoods. Moreover, it can be no wonder if he, in that state, comes under the influence of a diabolical power, and happens to perform actions which startle and deceive his fellow-men! It is striking to observe how these benighted people allow themselves to be lulled, cheated, and destroyed without suspecting the false actors and their abominable system, or, if they suspect that they do not oppose, nor do away with such things!

The medicaments belonging to this superstitious system are, as it may be expected, usually the most ridiculous things. A piece of a decayed bone of a wild animal,—a piece of rotten skin torn off by wild animals,—a piece of an old claw, hoof, horn, or tooth of animals which have died in the field, or any such thing found and picked up by the inyanga in the field, or abroad, are the *imiti e namankla*, i.e.: powerful medicines, for which the suffering people must pay heavily. Often the most poisonous roots are administered with or without any knowledge of their properties by the inyanga; and when the consequence is death, nobody dares give the inyanga the fault, and he himself is ever ready to accuse some other person and make him the *umtakati*, i. e.: evil doer, poisoner of the case.

In cases of sickness, death, the loss of property, &c., when the skill of the inyanga is applied for, to point out, or tell the cause: he uses a cunning language, leaving it more to the suspicion of the applicant to decide, than to give a pledge by his own words; or he gives an ambiguous answer, as the ancient oracles did. This is the mode he adopts in all cases of which he is ignorant, assuming an appearance as if he knew them perfectly. He usually employs many people as his assistants, to obtain all possible information secretly, regarding persons who may be suspected as *abatakati*, and, when any matter respecting them is referred to him, he can give such proofs of his supernatural knowledge, as to make the applicant believe that he had never been told about them before.

i—NYANGO, n. pl. izi. (From ini, united, joining, place, and anga, from a, local, and nga, force. *The radical sense is*: bent, stored, or put away apart, alone. *Coinciding with* inyanga, signifying: special power. *See* um–Nyango.)

1. An arsenal; a place where the izi-hlangu, i. e.: shields are deposited in the kraal of the Zulu king. These are houses, or repositories constructed upon poles high above the ground, to preserve the shields (which are made of skins) from getting damp or mouldy;—2. *Metaphorically*: a defence; the high defence;—3. A covert; a shelter. *(Coinciding with* isi-hlangu, shield.)

um—NYANGO, n. pl. imi. (From ini-ango, local bend, *see* inyango, *Allied to* isango. *Sis.* moniako and monyako. *Kamba and others* monako.)

A space which has a bend; descriptive of the very mode of constructing the *entrance* of native houses, door, passage.

um—NYANGOTJANI, n. pl. imi. (From umnyango, and tjani, shooting, meeting together.)

That part of the entrance of native houses, in which the sticks at both sides meet each other in the bend, one close to the other, in order to give firmness to the passage. It is similar to a door-post.

um—NYANI, n. pl. imi. (From ini-ani, small, little herb, single parts of herb or plant, a little capsule. *Radically one with* nyoni.)

1. The stalky blossom of maize, or its fructification, used by the natives as a broom for sweeping;—*hence*,—2. Any thin, or stalky herb used for sweeping; a broom.

uku—NYANISA, v. t. The causative form from nya II., *which see.*

i—NYANISO, n. sing. (From nyanisa. (*Sis.*: kaniti, in truth.) Truth. (More common among the frontier tribes.)

NYANYANA, a termination, *properly* a dim. form from nyana, or a compound of nyana-iana, denoting a still greater degree of smallness, littleness, than nyana, *see* de, danyana, danyanyana, &c.)

uku—NYANYAZA, v. t. (From nya II., which is repeated, and iza, to make. *Radically one with* nyenyeza, &c.)

To make wet; to sprinkle, as when water is poured on plants in a garden.

um—NYASA, n. (From nya II., hard, and isa, denoting degree. *Properly*, a caus. form of nya.)

A very hard substance, *as*: umbila umnyasa, i. e.: the mealies are very hard;—ku'mnyasa, i. e.: it is a very hard substance, = it is very hard.

i—NYATANGA, n. pl. izi. (From nya I., ita, to pour, throw, and nga, by force, strongly, much.)

1. *Literally*: a person who smears or bemires himself very much; one upon whom the dirt or filth sits, as it were, finger-thick;—2. A slovenly person. (Ratanga is *dialectic.*)

ubu—NYATANGA, n. (From inyatanga.) Slovenliness; filthiness.

uku—NYATELA, v. t. (From nya II., or which is the same, from nyan, foot, and tela, to throw forth; *lit.*: to set the foot, to make steps. *Sis.*: eta, etella. *See* Kata.)

1. To tread; to trample;—2. To come under foot, or under any thing which is moving, *as*: wa nyatelwa yingcwele, i. e. he came under the wheel of a wagon, = he was hurt, crushed, &c.

—— NYATELISA, caus. fr. To cause to tread, trample, &c.

i—NYATELA, n. sing. (*See* the verb.) *Signifying*: the dance performed at the ukwetjwama. (*See* Etjwama.)

um—NYATELISO, n. pl. imi. (From nyatelisa.) 1. *Signifying*; the act of crushing the calabash of the ukwetjwama feast;—*hence*: 2. A name for the feast itself;—3. A name for the calabash which is crushed, and represents a *sacrifice.*

i—NYATELO, n. pl. ama. (From nyatela.) 1. *Literally*: a place trodden upon; *hence*, a foot-path;—2. A step, stair.

The plur. amanyatelo signifies: hook-sickness; claw-sickness.

i—NYATI, n. pl. izi. (From nyata, obsolete, *see* Nyatela. *Compare* inkamba, buffalo.)

A buffalo (generic), so called after its large foot-marks, as well as its strength, hardness, fierceness;—2. *Figuratively*: a very strong, persevering, hard-working person, *as*: u yinyati, i. e.: he is as strong as a buffalo.

ubu—NYATI, n. (From inyati.) Buffalo nature.

uku—NYATUKA, v. i. (From nyata, obsolete, *see* nyatela, and uka, to go away, off.)

To tread away; to go loose from treading. (*Tribal.*)

i—NYATUKO, n. pl. izi. (From nyatuka.)

A foot-path,—ba tjo abantu abahlonipa inhlela, i. e.: this word is used by those who are afraid to use the word inhlela, i. e.: road, way.

u—NYAU, n. pl. izi. (From nya II., to press in, and u, contracted from the passive nyi*wa*, *see* nya, or from the original ina, to strike, *see* wa. *Compare* bulala, and in–Dau. The nominal u is contracted from ulu, and the whole is compounded of ulu-ini-au, as can be observed from the different dialects, *ama–Hlala*, unau; *Kamba* mau; *Sis.*: mautu, (*see* Bayeti), &c. *Radically one with* nyeu, nye, nyo, nyu. *Allied to* gau, &c.)

Literally and *primarily*: an external impression; an impression made in or on some place; a foot-step upon dusty or sandy ground, or in a road, (*see* Nyatela); *hence*, foot.

isi—NYAZI, n. (*See* um–Nyazi.) *Literally*: anything like an umnyazi—basket.

u—NYAZI, n. pl. izi. (From nya I., to excrete, and azi, to be perceived, that which is coming, which is felt. *See* cwazimula, kazimula, &c. *Dialectic*, nyati, nzazi.)

A flash of lightning; lightning.

um—NYAZI, n. pl. imi. (From nya II., to go in, press in, and izi, *see* umu–Zi, rush. A composition of umu-nya-izi.)

A kind of coarse basket, made of imizi, rush, and used for cleaning corn, as a sieve, &c.

uku—NYAZIMA, v. i. (From nyazi, and ima, to move, come out, wave.)

To lighten; applied rather to fog-lightning.

NYE, exclamation, expressive of the soft, slow, or gentle falling of a drop. (From nya I., and *allied to* ce, nce, &c.) Used with ukuti, *as*: la ti nye itonsi, i. e.: the drop sounded = nye!

i—NYE, n. *See* Inye.

isi—NYE, n. pl. izi. (From nya II., to wet.) *Literally*: something which contains water; *hence*, the bladder.

ubu—NYE, n. (From inye, one.) State of one; oneness; unity, *as*: ubunye babo, i. e.: their unity.

uku—NYEBELEZA, v. t. (From nya II., iba, to separate, and ileza, to make easily, quickly. *Allied to* ncibili, ncibilika, and nyibilika.)

To slide away; to vanish; to disappear; to withdraw, *as*: u nyebelezile, i. e.: he has withdrawn himself suddenly.

—— Nyebelezela, qulf. fr. 1. To slip away, &c., for;—2. To run, as water.

NYEBELEZI, adv. (A remainder of a noun, after having lost its nom. form. From nyebeleza.)

Used with ukuti, and = nyebeleza, *as*: wa hla wa ti nyebelezi, i. e.: he happened to get out of sight suddenly, unobserved.

uku—NYEFUZA, v. t. (From nye, = nya, *see* ulu–Nya, and fuza, to destroy. *Radically one with* nyafuza. *Sis.* nyefolo.)

Literally: to destroy; to make equal to the ground; to put down; to degrade; applied to the character, *as*: wa ngi nyefaza ngabantu, i.e.: he put me down before the people; he slandered me; cursed me, &c.

um—NYEFUZI, n. pl. aba. (From nyefuza.) A slanderer; a backbiter.

NYELA, v. *See* Enyele.

i—NYELA, n. pl. ama. (From nya I., the qulf. form.)

The excreted, or extraneous matter of metals thrown off in the process of melting; cinders; dross.

u—NYELE, n. pl. o. (From nya I., the qulf. form.)

A mass prepared of herbs or trees, used as a purgative. *(Coinciding with* nyenya.)

um—NYELE, n. pl. imi. (From nya I.) A line, or stripe (taken from cattle when they let their dung or excrements fall in going, and making thus a long stripe); a row;—ku tjiswe utyani kwa shiywa imicele, i. e.: grass was burned and stripes were left of it. This instance gives further explanation of the etymology, and shows, at the same time, the synonymy with um-cele.

(The *Xosa* use um-nyele for milk-way.)

uku—NYELEZELA, v. t. (From the qulf. form of nya I, to eject, and izela, to make frequently.)

Literally: to cast forth whelps or young; as the female of the canine species; to pup; to whelp. (The word implies a multitude as well as an easy ejection.)

i—NYELEZI, n. pl. izi. (From nyele, stripe, and izi, many, or small ones.)

A small, wild cat, with two stripes on the back.

i—NYEMBE, n. pl. izi. (From ini, united, something belonging to, and embe, *see* izembe, axe. *Compare* nemba, and nembe. *Others* iyembe.)

1. *Primarily*: a person who understands how to cut, hew, strike, &c., with a weapon, = umuntu obulalayo, i. e.: one who kills, or who gives deadly wounds;—2. A spear which has barbs.

i—NYEMBEZI, n. pl. izi. (From nya I., excreted, secreted, and imbezi, from imbe, excavated, and izi, little parts. This is the only derivation which must be followed, because the *e* in the penultima is not the modified sound as in im–Bezi, passion, but the clear sound as in i–Mbeu, and in all inflections of the perft. tense. The only question is whether this is the original word or the dialectic inembeti, the termination of which—*iti—radically coincides with izi*; and there is no doubt but the latter has been substituted in this case. *See* i–Zi; and um–Bete, moisture, which is the same word as imbeti.)

Literally: a secretion of moisture, (a genitive construction); lymphatic fluid; *hence*, tear, *as*: u ya kala izinyembezi, i. e.: he weeps tears.

um—NYENI, n. pl. om. (From nya II., to go in, and ini, joining, connexion. *Radically one with* nyana, repr. fr. from nya, to go in between or derived from its perft. tense. *Allied to* ndeni, consanguinity. *Dialectic is* umyeni, plr. aba.)

1. A person who enters or who has entered into a connexion with others; one who enters into a family-connexion; *hence*, a wooer, lover, or suiter;—2. A bridegroom;—3. A son-in-law; or brother-in-law, who has married the daughter of a family.

i—NYENKELEZI, n. pl. izi. (From ini, and enke, a small sneaking, sliding, or from nenke, slug; and ilezi, making easily, quickly, often, to and fro, &c.)

1. A blind snake which winds here and there, because it does not see where it must go;—2. A species of weasel, which also runs as if it were blind.

uku—NYENYA, v. i. (From nye, exclamat. *which see*, and nya II., going in; *lit.*: to sink as a drop, to disappear as a falling or sprinkled drop.)

1. To sneak away; to steal away;—2. To escape secretly; to be sly, *as*: u nyenyile, i.e.: he escaped without having been observed.

u—NYENYA, n. pl. o. (*See* the verb Nyenya. *Allied to* minya, to absorb. *See* Nyenyeza.)

A kind of wood, of an aromatic quality, very stringent. It is used for pains in the stomach. The natives always wear a piece around their neck, and, when necessary, bite off a bit, in order to suppress the pain at once. Those, for whom it is too strong, sprinkle water on it, to lessen its immediate power.

uku—NYENYEZA, v. t. (From nyenya, and iza, to make.)

1. *Onomatopoetically*: to make nye, nye! signifying: to speak with a sibilant voice;—2. *Literally*: to whisper;—3. To sprinkle, = nyanyaza.

—— Nyenyezela, qulf. fr. 1. To whisper to somebody; to sprinkle for;—2. *Figuratively*: to asperse.

—— Nyenyezelana, rcpr. fr. To whisper to one another, among each other.

i—NYENZANI, n. pl. izi. (From nye, exclamation, signifying a soft noise, and inzani, from ini, a species, identical, and zani, coming a little, creeping. *See* in-Kunzani, &c.)

A species of cricket; acheta domestica.

i—NYEU, n. pl. ama. (From nye, sunk, perft. of nya II., and u, *the same as* i-Nyau, *which see*. *Allied to* imbeu.)

The thin, shining particles, or husks, which go off from stamped maize, and sink in the water when the maize is washed (= i-Hlungulu).

uku—NYEVUZA, v. t. (From nye, *onomatop.* expressive of a noise as when a dog wishes to bite, showing its teeth, or as an angry person will speak; *radically one with* nya, adv., *see* ulu-Nya; and ivu, come up, forth, denoting nature, and uza, to make. *Closely allied to* nyafuza and nyefuza. *Compare* govuza, govane, &c.)

1. *Literally*: to make a motion with the lips as when one is about to curse, to murmur in anger; to mutter a curse;—2. To have scum on the lips.

i—NYEVUZI, n. pl. ama. (From nyevuza.) One who shows anger in murmuring, expressing bad words but unintelligibly, &c.

i—NYEZA, n. pl. ama. (From nya II., to be under ground, to be wet, soft, and iza, to come, make.)

A kind of sweet potato; so called from growing big under ground, and being wet.

i—NYEZA, n. pl. izi. (*See* the next before.) The stock or herb of the ama-nyeza.

um—NYEZANI, n. pl. imi. (From nyeza, to make moist, wet, and ini, peculiar, very.)

Literally: a very wet or moist substance; descriptive of the willow-tree.

u—NYEZI, n. pl. o. (*Radically the same as* u-Nyazi, *which see*; nye, being the Perft., retains the sense of finished, or done.)

Moonlight.

uku—NYIBILIKA, v. i. (From nyi, sunk, and ibilika, to separate easily away. *Allied to* ncibilika, to melt.)

To glide; to slide away, *as*: ngi nyibilikile inhlela i butelezi, i. e.: I glided away, the road being slippery.

—— Nyibilikisa, caus. fr. To cause to glide away. (In the *Xosa* and *others* this word and nyibilika are used in the same sense as ncibilika, to melt.)

uku—NYIBILIZA, v. t. (*See* Nyibilika, to which it forms a transitive by iza. *Dialectic* ncibiliza.)

1. To slide; to slip; to thrust by slipping, *as*: u ya nyibiliza odongeni, i. e.: he is sliding down the wall;—2. To melt, to dissolve.

(Note.—These two words, nyibilika—nyibiliza, and ncibilika, furnish another clear evidence for the origin of the click by putting emphasis upon the root *nyi*.)

uku—NYIKIMA, v. t. (*See* Nyakama, with which it is *radically one*.)

To shake, or to sink together; applied to the tremulous motion of a body which admits compression, *as*: umhlaba u ya nyikima ngokududuma, i. e.: the earth trembles from thundering (as if it was drawn together in a smaller compass.)

uku—NYIKINYA, v. i. (From nyi, sunk, iki, up, and nya, to sink. *Radically one with* nyakanya. *See* Nyakaza.)

To toss one way and the other; to move one way and the other, *as*: isibonda si ya nyikinya, i. e.: the pole is moving one way and the other.

uku—NYIKIZA, v. t. (*See* Nyikinya, to which it forms a transitive by iza, to make. *Radically one with* nyakaza.)

To toss or move one way and the other, *as*: wo si nyikiza si pume isibonda, i. e.: you must move the pole loose that it can come out.

i—NYO, n. pl. amenyo. (From ini-a-u, *lit.*: a joining of, a being joined. *Dialectic* ino, inu. A word common to almost every African dialect. *See* its compound i-Zinyo.)

Tooth.

uku—NYOBA, v. t. (From nyo, *see* nya II., and aba, to impart, to give. *Radically one with* nyaba.)

To pay a fine for violating a girl. (A word of the *Amabaca*.)

—— Nyobela, qulf. fr. (To pay a fine to one for violating a girl.)

i—NYOBO, n. (From nyoba.) A fine.

i—NYOKA, n. pl. izi. (From ini, genus, species, ia, to move, and uka, to go away, off. *Compare* euka; nyau, &c. *Amahlala* inoka. *Sis.* noka and noga.)

Literally: a species sliding away; descriptive of a serpent or snake. (*See* i-Namba.)

i—NYOKANA, n. pl. izi. (*Dim.* from inyoka.) A small snake.

u—NYOKO, n. pl. o. (From unu, pri. n., denoting person or rank, ina, even, same, and uko, from u-ka-u, as in the 2d pers.

sing. of the possessive case, ako, your. Still more contracted is the ama–Hlala unoko. *See* u–Nina.)

Your or thy mother.

um—NYOMBO, n. pl. imi. (From nyo, united, joining, and umbo, separated from, going forth. *Radically one with* nyumba. *Compare* bamba, bombo, mumbo, libo, naba, &c.)

A single or slender part of any plant that trails on the ground, or seizes anything with its claspers; *hence*, the tendrils of the vine, of pumpkins, melons, squashes, &c.

i—NYONGA, n. pl. izi. (From ini, a joining contraction, and onga, to be substantial in strength. *Radically one with* inyanga. *See* u–Nyonga, &c. *Compare* ilunga.)

The hip-joint.

u—NYONGA, n. pl. o. (From inyonga. *Nika* umunga, lame. *See* i–Nyongo.)

Literally: a hip-jointer; *viz.*: one who has a bone broken which is healed together in the form of a hip-joint; *hence*, a cripple.

uku—NYONGAZA, v. t. (From u-nyonga, and iza, to make.)

To go cripple; to limp.

i—NYONGO, n. pl. izi. (From inyonga, *which see.*)

Properly: concentrated strength, or a concentrated fluid or substance of life; *commonly*: gall, bile.

i—NYONI, n. pl. izi. (From ini-oni. *Radically one with* nyana, little one, and umnyani. *See* Ona. *Suaheli* nioni. *Kamba* niunie. *Others* inoni. *Sis.* nonyana.)

A generic name for birds and fowl. *The radical sense is*: young, denoting tender, soft; and the name expresses, *properly*: a genus of harmless or innocent creatures. (Inyonana, dim. n., a very little bird.)

uku—NYONYOBA, v. t. (From nyo-nyo, soft, and uba, to step forth, to separate. *See* Eba, Nyenye, &c.)

Properly: to go very softly toward an object in order to catch it; to crouch in order to catch something.

—— Nyonyobela, qulf. fr. To go or creep towards something for catching it, *as*: u nyonyobela nina ku ko 'nto na a funa ukuyibamba, i. e.: why does he go so softly,—is there something which he is about to catch?

i—NYOSI, n. pl. izi. (From inyo, *see* nya II., and anya, to suck, press out, and usi, shoot, = utyu, shoot, fluid. *Xosa* ubusi, honey. *Sis.* and several Natal tribes notsi, nosi. *See* Dosi, in–Kosi, &c.)

1. The bee; honey-bee; *lit.*: drawing out a shoot, sting;—2. Honey; *lit.*: that which is sucked out, a fluid.

i—NYOVANA, n. (From nya I., and uva, to feel, to come on, and ana, diminishing, uvana, to come soon or quickly.)

Literally: a feeling of a passage coming on; a feeling as if one must go to stool; a soiling.

The word is a rcpr. form from an obsolete verb nyova, and is exclusively used as an adverb in connexion with puma, *which see.*

umu—NYOVI, n. pl. imi. (*See* Nyovana, and i–Vi.)

A wasp. (*See* Nyosi.)

u—NYOVU, n. pl. izi. (*See* Nyovi.) The specific or collective name for wasps.

umu—NYOVU, n. pl. imi. (From unyovu.) The cells or nest of wasps.

umu—NYU, n. *See* u–Munyu.

uku—NYUKA, v. i. (From nya II., in its radical sense, to go even, and uka, to go up, come up. *The literal sense is*: to go upward. The *original verb is* nyauka, at present only tribal. *Dialectic* enyuka. *Allied to* kupuka.)

1. To come up; to ascend; to move upwards, *as*: u ya nyuka entabeni, i. e.: he ascends the mountain;—2. To ascend; to rise, *as*: intaba i ya nyuka kahle, i. e.: the mountain ascends gradually;—3. To climb up; to mount, as on a tree;—4. To move higher up; to take a higher place, as when people sit at table.

Note.—There is a proper difference between this verb and kupuka, but it is not always observed. The words are tribal and interfere with each other in the same degree as the one tribe mixes with the other. Kupuka is not used of climbing on a tree however.

uku—NYUKAMALA, v. i. (From nyuka, and mala, *which see.*)

1. To come up to some degree; applied to a feeling of illness, *as*: u nyukamele, i. e.: he suffers of acidity from the stomach, = he feels a throwing up from the stomach;—2. To make a sour face; to be sullen.

uku—NYULA, v. t. (*See* Nyuka, to which it forms a transitive by ula, to strain. *Compare* kanyula. *Radically one with* eula.)

1. To bring up from a lower place;—2. To advance or keep in a certain direction, *as*: nyula esihlabatini, i. e.: go right up the sand-river;—3. To choose; to select from a portion.

—— Nyulela, qulf. fr. To choose or select for, *as*: wa zi nyulela into enhle, i. e.: he selected for himself something good.

i—NYUMBA, n. pl. izi. (From ini, identic, species, or hard, *see* nya II., and umba, *see* umu–Mba, i–Kumba, and i–Nombe, cattle. *Radically one with* nyombo.)

Signifying: a barren animal,—yinto e ngazali luto, i. e.: that which brings forth nothing.

i—NYUMBAKAZI, n. pl. izi. (From inyumba, and kazi, denoting female.)

A barren female-animal, as a barren cow.

i—NYUNDU, n. pl. izi. (From ini, species, even, unu, *see* u–Nwele, and du, long, extended; or from nyu, *see* nya I., secreted, and ndu, exterior. The *Xosa* has i–Nundu, a moth.)

A larva of a black moth, or worm, found in the hairy side of old skins.

isi—NYUNDU, n. (*See* i–Nyundu.) A place where the black moth is generated.

umu—NYUNDU, n. pl. imi. (*See* i–Nyundu.) A leech.

nku—NYUSA, v. t. (From nyu, and usa, to cause. *Compare* nyuka and nyula.)

1. To lift upwards; to place something in a higher place, above; applying to objects which are in a position above the ground, *as*: nyusa isibuko, i. e.: shove, put up the window-sash;—2. To cause to come higher up; to give a higher place in rank.

ama—NZI, pl. n. (From ini, even, very, clear, and izi, comings, from iza, to come, to rise, issue, &c. *Compare* igazi; geza, to wash; hlanza, to wash, to cleanse, &c. *Dialectic is* amati. *Other dialects have* mati, from ma, and ti, poured. *See* the nom. form ama, a mass. It is difficult to say whether *nzi* is primary or *ti*, most probably the latter; *see* mata, and nyembezi.)

1. Water, *as*: amanzi a tjile, i. e.: the water is absorbed;—2. *Collectively*: the sea, *as*: ku ya hanjwa emanzini ngemikumbu, i. e.: they journey on the sea by ship.

Note.—It is evident that nzi of itself cannot constitute the full meaning of "water," and ama is necessary to accomplish it.

i—NZIMA, n. (From ini, signifying quality, and zima, from zi, reflexive power, and ima, to move. *The literal sense of* zima *is*: to move down, to stand deep, to be steady; *hence*, heavy. *See* Zima, Timane, &c. *Dialectic* ntima and ndima.)

1. Heaviness, *as*: umuntu onzima, i. e.: a heavy man;—2. Of weight, importance, &c., *as*: izwi elinzima, i. e.: an important word;—3. *Applied to colour*: a deep or steady colour; *hence*, black, *as*: inkomo enzima, i. e.: a black head of cattle.

The idea of "black" is properly explained in u–Zime, being derived from the depth of water into which the stick is put steadily, and from the bottom of which nothing comes up that can be perceived by the eye. An *inkomo enzima* is, therefore, a head of cattle, in which no particular or distinguishing colour can be seen. (*Compare* mnyama.)

ubu—NZIMA, n. (*See* i–Nzima.) A state of heaviness; heaviness; impossibility.

i—NZIMAKAZI, n. pl. izi. (From nzima, and kazi, female.)

A black cow.

ama—NZIMTOTE, pl. n. (From amanzi, water, and imtote, *see* toti, sweet, nice.)

A name of a small river, coming from the high lands on the left side of the Ilovu, and falling into the sea.

O.

O represents in Zulu-Kafir different sounds, the quality of which it is difficult to point out clearly, because fit words by which to explain it are wanting in English. Its quality depends not only on a degree or loudness and distinctness of tone, but more on a peculiar configuration or vocal cavity of the lips and the lower part of the mouth.

We shall distinguish them best in the following way, by observing:—*o—high*, as in *ukubona*, *ukubopa*, &c., sounding as in the English *tone*, *note*;—*o—deep*, as in *bola*, *pola*, *gogoza*, &c., sounding like the English *o* in *go*;—*o—broad*, as in *bonga* II., *in–Kolo*, sounding like the English *bald*, *call*, &c. *O* is, in all cases, a contraction or a compound of *a-u*, as this is shown in the analysis of each word. *Compare* E, and U.)

1. Considering *o* as sound, it may be, in general, remarked that it signifies something hollow, harsh, or rough, *as*: gogoza, hlokoza, kolo, kongoza, &c.; and as a compound from *a-u* it holds a power of plurality, and stands as nom. form for the plural of personal nouns, *see* u–Mu, 1.; and nouns in uni, uno, &c., denoting genus, &c.

2. As terminating vowel of pronouns it has a demonstrative character, *see* lo, lowo, abo, leso, &c.; but as an ending of nouns it is of a passive nature, *see* um–Bondo, i–Cebo, &c.

3. As a prefix it is: *a*. A relative form referring to all nouns beginning with *u*, *as*: umuntu omkulu (from a-umkulu), i. e.: a man who great;—umfula o cwele (from a-u cwele), i. e.: a river which is full;—usuku olubi (from a-ulubi), i. e.: a bad day, &c.;—*b*. A kind of preposition, = *e*, *which see*, *as*: obaleni (from a-ubala), i. e.: at the open place;—o–Tukela (from a-uTukela) i. e.: at or about the Tukela River.

is—OBA, n. pl. izo. (*See* Umoba.) A place, garden, or a piece of ground where the umoba grows, = insimi yomoba.

um—OBA, n. sing. (From a, privative, uba, to separate. *Radically one with* eba, ebu, ubu, *which see*, and the same in Kobe, grain, Kwebu, ear, &c. The *Xosa* has yoba, to intoxicate, which is the same word.)

Primarily: a substance which is of a peculiar quality or effect; applied to sugar-cane, which is *literally* a mass or substance, of which the rind is separated, when eaten raw, and in this state it is generally used by the natives.

uku { OBUKA, OBULA, } *See* Ebuka and Ebula.

ODWA, n. (*See* Dwa.) Referring to nouns in *ama*, *as*: amadoda odwa, i. e.: the men alone, only.

OH, interj. Expression of surprise or indignation.

uku—OKA, v. t. (From a, privative, uka, to go up, to put up. *Allied to* osa, ola, &c. *See* u–Koko.)

Properly: to let go up or off, denoting the rapidity with which fire consumes a grassy field; taking away the superficial appearance. *Commonly*: to scorch.

—— OKELA, qulf. fr. To set on fire, *as*: ukulokela izwe, i. e.: to set the country on fire;—ukwokela izikota, i. e.: to burn the old grass.

OKU, rel. pron., referring to nouns in *uku*, *as*: ukubona okufunwayo (from a-uku-fun), i. e.: to see this which is desired. (*See* O.)

All other pronominal forms in connexion with the preceding, *see under* loku, loko, &c.

uku { OLUKA, OLULA, } *Dialectic. See* Aluka and Alula.

uku—OMA, v. i. (From a, privative, uma, to go out, move out. *The primary sense is*: to lose the freshness of life; *see* the verb ma. *Compare* ubomi and nama.)

1. To become dry, *as*: izinyama z'omile, i. e.: the meat is dry;—To be free from water; to become firm, stiff, *as*: udaka lwomile, i. e.: the mortar has become stiff, wants water;—3. To be scorched or parched by thirst; to become thirsty;—4. To become firm, hard; to become perfectly ripe, *as*: umbila womile, i. e.: the maize is fully ripe.

—— OMELA, qulf. fr. To become dry for, &c. (*Seldom used.*)

—— OMELELA, freqt. fr. 1. To dry fully at; to dry firmly at; to stick to; to adhere, to hold to, *as*: ukuhla kwomelele embizeni, i. e.: the food is dried at the (bottom of the) pot,—sticks to it;—2. To dry up; to fail; to become wanting, *as*: umuntu o funa into a nga yi toli womelele, i. e.: one who makes an experiment to obtain something, but cannot get it has failed, or missed;—omelele amanhla ogulayo, i. e.: the strength of the sick has failed.

NOTE.—The *Xosa* use this form more in the sense of No. 4 of oma,—for: ripen to perfection, to become mature, strong, firm, &c.

—— OMISA, caus. fr. To make dry; to cause to become dry; to absorb.

im—OMBU, n. pl. izim. (From a-umbu, *radically one with* umu–Mba and umu–Mbu, and uku–Mba, *which see*. *Allied to* im–Vubu.)

Rhinoceros.

uku—OMBULULA, v. t. (From omba, obsolete, and ulula, to loosen. The *Xosa* has ombela, used of the dance of a doctor when he is going to dig out (mba) charms, &c.; and ombulula, when he is actually digging, tearing, breaking, &c., something loose.)

Tribal. *See* Sombulula.

im—OME, n. (From oma.) *Literally*: a parched or ripe substance or species, applied to Kafir-corn of a brown colour, which appears parched in comparison with that of a white colour.

uku—OMULA, v. t. (From oma, and ula, to strain, to remove. *Radically one with* amula. *Allied to* simula, lamula, &c.)

1. *Literally*: to free from a state of privation, in which the mouth, as it were, has become dry from hunger, *hence*, to take some meat after a time of fasting; to eat or take the first bit after fasting, *as*: uma intombi i tombile ku hlatywe inkomo yomule ngayo, i. e.: when a girl has come to a certain period of life (during which she is to abstain from food,) a head of cattle is killed that she may eat of it, or eat it as the first food after fasting;—2. To have a treat of a thing for the first time, *as*: umfana wa yomula imali ngezinto zokusebenza kwake, i. e.: the lad treated himself the first time upon money as on things for which he had worked, = this was the first money he had ever got by his work.

uku—ONA, v. t. *Passive* Oniwa. (From a, primitive verb, and privative, and una, to unite, join, possess. *Radically one with* ena. *Allied to* oma.)

1. *Literally*: to deprive of what one possesses; to take away one's living; to bring down to a low state;—2. To destroy; to ruin; to despoil; to put to poverty;—3. To wrong; to do wrong to; to injure; to hurt;—4. To do injustice to; to be unjust to, *as*: ukumona umuntu, i. e.: to treat a man with injustice;—5. To abuse; to misuse; to maltreat;—6. To violate; to break, *as*: wa yona intombi, i. e.: he violated the girl;—7. To sin; to trans-

gress, *as*: wonile kuyise, i. e.: he has sinned against his father;—8. To interrupt; to disturb, *as*: wa z'ona izinyosi ngokuvula umgodi wazo, i. e.: he disturbed the bees by opening the hole in which they were.

—— ONELA, qulf. fr. To deprive, &c., for; to wrong in respect to; to sin upon, &c.

—— ONISA, caus. fr. To cause, make, or induce to deprive, destroy, wrong, sin, &c.

is—ONA, n. pl. izona. (From the verb.) 1. A person who has destroyed many in war;—2. A small destructive plant with a red flower, which destroys the gardens, so that nothing else grows where it grows;—3. A string worn round the neck for destroying evil causes.

um—ONA, n. (From the verb.) This word is used by some for a kind of coop, made of reeds only, and for the purpose of conveying fowls to the market. The same thing, or one similar to it, is used sometimes as a net for fishing. (*See* Hlozo.) It is not technical, however, signifying simply some engine for confining animals, and is not generally known.

uku—ONAKALA, v. i. (From ona, and kala, denoting peculiar force or emphasis. *Allied to* bonakala. *Dialectic* enakala.)

1. To be depraved, corrupt; applied to the mind, *as*: umuntu owonakeleyo, i. e.: a man of a depraved mind or heart;—2. To be bent on mischief, extremely mischievous; to be frivolous, wanton, *as*: umuntu o wonakele u fika u bulala izinto a ka zi bi, i. e.: a person who is mischievous comes, throws things into pieces, &c., but does not steal them;—3. To be damaged, deformed, defaced, disfigured, spoiled, worth nothing more, *as*: indabe yonke yonakele, i.e.: the whole concern is spoiled;—4. To be broken, torn in pieces; to be worn out, *as*: ingubo yami yonakele, i. e.: my blanket is torn to pieces;—5. To be extremely wrong; to be sinful to the utmost; to be unjust.

—— ONAKALISA, caus. fr. 1. To deprave, corrupt, spoil, do mischief, deform, deface, damage, &c.;—2. To do so in an aggravating manner.

uku—ONDA, v. t. (From a, prim. verb, to move, go, and unda, to extend, extension, length, &c. *Radically one with* anda and enda; *the same in* zonda.)

1. To become lank, slim, slender, meagre, *as*: izinkomo z'ondile ku sebusika, i. e.: the cattle are in a meagre state, it being now winter;—2. To become lank, meagre from pining, longing after, from desire, &c., *as*: o kumbula abahlobo bake a ze onde, i. e.: one who thinks much of his friends must become thin or meagre.

—— ONDELA, qulf. fr. To become lank, &c., for, on account; to emaciate for, *as*: ba ti kuye wondela nina, wa ti ng'ondela abantu ba kuti be bulewe, i. e.: they said to him, what do you pine for? and he replied, I pine for our people because they have been killed.

—— ONDISA, caus. fr. To emaciate.

um—ONDI, n. *See* u–Mondi.

uku—ONGA, v. t. *Passive*, Ongiwa. (From a, privative, and unga, to be power, strength, the best, much, &c. *Compare* nga, or ga. *See* ongeza, qonga, *especially* umongo, marrow.)

1. *Literally*: to have no superfluity, not abundantly; applied to provisions;—*hence*, 2. To use frugally; not to be profuse, or prodigal; to spare; to be frugal, saving, sparing, economical in the use of food, money, &c.; not to go to unnecessary expense, *as*: ma ni kwonge ukuhla a ku ko nonyaka, i. e.: use the food sparingly, there is no abundance this year;—2. To spare; to save by frugality, *as*: lomuntu wongiwe ngukuhla, i. e.: this man has been saved (from starvation) by a sparing use of food;—3. To provide sparingly.

uku—ONGAMA, v. *Dialectic*. *See* Engama.

uku—ONGEZA, v. t. (From onga, and iza, to make.)

This word is now exclusively used among the frontier tribes, and is more correct than engeza, used in Natal, for the latter indicates rather a local addition than a making up of a deficiency. *See* Engeza.

um—ONGO, n. *See* u–Mongo.

um—ONGOZIMA, n. *See* u–Mongozimo.

uku—ONHLA, v. t. *Passive* Onhliwa. (From a, primitive verb and privative, and uni, a young, little one, and hla, to eat, feed. *See* umu–Nhlu.)

1. *Literally*: to feed a little one or young, which is deprived of its natural nurse;—2. To nurse; to nourish a little child, which has lost its parents;—3. To provide nourishment, the means for support, aliment;—4. To take care of orphans, &c.

—— ONHLELA, qulf. fr. To provide nourishment for; to feed for, &c.

um—ONHLI, n. pl. abon. (From onhla.) A nurse; guardian; provider.

is—ONHLO, n. pl. izon. (From onhla.) An aliment; an alimentary payment.

um—ONHLO, n. sing. (From onhla.) Alimentation; sustenance; provision.

is—ONI, n. pl. izoni. (From ona.) *Literally*: some kind of sinner; a person who does wrong, is unjust, &c.

ub—ONI, n. (From ona.) A state of wrong, injustice, &c.; sinfulness, *as*: u noboni obukulu, i. e.: he has a great deal of sinfulness upon him, or his depravity is very great

um—ONI, n. pl. aboni. (From ona.) One who does wrong; a destroyer; violator; sinner, &c.

ONKE, n. *alii* OKE. (From oni, a plur of uni, *see* u–Nina, and ke, *see* Ka 4—7. It is a structure similar to inye, one, or um-unye, and, as it were, a plural of this unit—*unye*. The *Sis.* otle, and the *Kamba* onde, prove the etymology of *ke* to be correct, since *tla* and *ndo* are *dialectic*, and exactly used as ka 4.)

1. *Literally* and *properly*: whoever, whatever; *commonly*: all; every one; the whole number of particulars. The word is constructed as other nouns in a genitive case, *as*: bo fa abantu bonke (from ba-onke), i. e.: they must die all men, = all men must die;—2. The whole quantity, quality, or amount, *as*: umhlaba wonke (from u-onke), i. e.: all the land, the whole land;—izinkomo zonke (from zi-onke), i. e.: all the cattle.

is—ONO, n. pl. izono. (From ona.) Wrong; injustice; vice; sin; trespass.

uku—ONWABA, v. t. *alii* ENWABA. (From ono,—*see* the stem nona, and nono,—and aba, to impart, to give. *Radically one with* enaba 3, nwaba. *Allied to* enama, etaba, &c.)

1. *Primarily*: to distribute a pleasurable sensation;—2. To be in good health, in comfortable circumstances;—3. To feel easy, to feel animation of spirit; to cheer, or enliven;—4. To delight, *as*: wonwabile, i. e.: he is delighted;—inhliziyo yake yonwatyiswe, i. e.: his heart has been cheered. (It is identical with tokoza, which is more commonly used in Natal than onwaba.)

um—ONYA, n. A word belonging to the tribes on the eastern coast. It denotes serpent, and contains the chief radicals of inyoka. (*Seldom heard* in Natal.)

uku—OPA, v. i. (From a, primitive verb and privative, and upa, to pass, run, rush. *The sense is*: to suffer a running out. *Compare* topa.)

1. To shed, *as*: ingalo i y'opa igazi, i.e.: *lit.*: the arm spills blood, = the blood runs from the arm;—2. To bleed, *as*: isanhla sopa, i. e.: the hand is bleeding.

—— OPISA, caus. fr. To cause to bleed; to shed or spill blood.

uku—OPULA, v. t. (From opa, and ula, to strain. *Dialectic* epula. *Radically one with* apula. *Allied to* epuza.)

1. *Literally*: to prevent a running out or over, by removing or taking away; *hence*, to take off, to take away, *as*: yopula imbiza emlilweni, i ya pukuzela, i. e.: take the pot from the fire, it is (*viz.*, its contents) bubbling over;—2. To take from, *as*: kwopule ukuhla embizeni, i. e.: take food out of the pot, (*viz.*, while it is still standing on the fire.)

uku—OSA, v. t. *Passive* Osiwa. (From a, privative, and usa, to combust, to burn. *Closely allied to* oka, to scorch, to ota, to fire. *See* fusa, basa, &c.)

1. To roast; *primarily*, to crisp, *as*: yosa inyama, i. e.: roast the flesh or beef, make it crisp, (*lit.*: prevent it from burning hard, let it not burn);—2. To bake, as bread.

uku—OTA, v. t. *Passive* Otiwa. (From a, prim. verb to go, and uta, to pour, to throw, to blow. *Compare* oka, osa, buta, vuta, &c.)

1. *Literally*: to go to exposure (to cold, *see* tamela); *hence*, to warm, *as*: w'ota emlilweni, i. e.: he warmed himself at the fire;—2. To heat, to make hot, *as*: ukwota ngezinkuni, i. e.: to heat with wood;—3. To kindle a fire; to use for making fire, *as*: utango oludala sota ngalo, i. e.: we use the old fence for making fire.

—— OTELA, qulf. fr. To warm for, at a place, &c.

uku—OTAMELA, v. *Dialectic, see* Tamela.

uku—OTJA, v. t. (From a, privative, and utja, to burn, *see* tja. Diverged from ota, as matja from mata, catja from cata, &c. *Dialectic*, etja, and this shows that the word denotes something different from osa and ukutja. *See* citja, &c.)

Literally and *primarily*: to prevent from burning; to make a little crisp; to roast but not sharp.

uku—OYISA, v. t. (*Properly*: the causative form from the obsolete verb oya, which is retained in the noun u–Moya only. The word is common to the frontier tribes, the Natal tribes use eya, eyisa, instead of it.)

To overcome. Used among the Frontier tribes in all the senses which are rendered by ahlula No. 6—10, among the Natal tribes, and the Zulu. The Frontier tribes use, however, eyisa also in all its senses, promiscuously with oyisa. (These instances show in what degree words, which were different originally, at least in some respect, became dialectical or tribal afterwards, or substitutes the one for the other.)

uku—OZELA, v. t. (From a, prim. verb, to go, and uzela, to come forth, over, &c. *Dialectic*, ezela, *which see*. *Sis.*: otsela.)

To doze; to be sleepy, drowsy, *as*: u y'ozela, i. e.: he is drowsy; *lit.*: comes over, inclines over.

This word has most probably originated from a noise like *o*, made when falling asleep, similar to snore; *see* the letter O, 1; and oza is, *literally*, to make o,—while

ela adds the sense of inclining; *see* the verb Ela. At all events, it is proper to observe that ozela and ezela differ originally (*see* the remark *under* oyisa) in some degree, as may be collected also from zunguzela, &c.

P.

P has generally, in Zulu-Kafir, the clear sound of the same letter as in the English *pit, pass;* Kafir, *ukupa, pela,* &c. It is convertible into *b, f,* and sometimes into *v,* as can be seen from the different dialects, and heard in neglectful speaking. The Suto has generally *f,* where the Zulu-Kafir has *p, as*: ukufa, (*Suto*), ukupa (*Zulu*).

When *p* occurs in the middle or at the end of words which are not monosyllabic, it changes into *tj* (as *b* does into *ty*),—*a.* In cases of inflection, *as*: ukuhlupa—ekuhlutjaneni; fupi—futjana;—*b.* In the passive voice, *as*: bopa—botjwa; kipa—kitjwa, &c.

uku—PA, v. t. *Passive* Piwa. (From the root ipa-upa, the *primary sense* of which is: to pass, to come to, to approach; *hence,* denoting nearness, closeness, or being in contact with the surface or upper part of anything; and exactly expressing a meaning like the prep. *upon,* or *on, up.* In these senses it has sometimes the power of a negation similar to the English *un.* Its dialectical changes for *f* are analogous to those of the Teutonic languages, as—*up;* Sax. *ufe;* Dutch *op;* Germ. *auf;* &c.)

1. To give; *primarily*: to pass with the hand, or into the hand of another;—2. To confer; to bestow, *as*: wa ngi pa ingubo, i. e.: he gave me a dress;—3. To present; to make a present; to offer gratuitously; to favour with a gift, *as*: be si piwe imali, i.e.: we were given a present of money;—4. To stow; to put; to place; to lay up; to bring upon a heap, *as*: wa pa utyani, i. e.: he laid grass upon (a heap);—5. To make, *as*: ukupa izinkuni, i. e.: to make wood, *viz.* collect it together.

Pa is used as a prefix to other prepositions, and denotes locality, *as*: pansi, under; pakati, between; pesheya, beyond; pezu, above, &c.

—— PANA, rcpr. fr. To give to each other; to make presents to each other.

This form is used with the obligatory *nga* (2. B.) but without any variation of person, number, or time, and denotes a course by which something is to be carried out, or a necessity as the consequence from certain premises, *as*: uma a ku suki ensimini yami ngapana ngi ku fake entolongweni, i. e.: if you do not get out of my garden, it will be necessary—it will be the case,—unavoidable,—that I must put you into prison. (The following verb is always in the subjunctive, like that after funa, *which see.*)

isi—PA, n. pl. izi. (From the verb 4, 5.) A sheaf; *as*: isipa samabele, i. e.: a corn-sheaf. (*Others use* umpa, pl. imipa, which in the *Xosa* means a cob, spike, or receptacle of the maize after the corn has been separated from it, for which the *Zulu* uses iqobo.)

um—PACANGA, n. *Dialectic. See* Baxanga.

PACEKA. *See* Baceka, *under* Baca.

um—PAFA, n. pl. imi. (*Radically one with* pofu, earth-coloured.) A tree, or rather shrub, much like the wild mulberry, having a thick grey, or earth-coloured bark.

im—PAFANA, n. A right tributary to the Tukela, between the Umjezi and Umngeni, called Mooi River. (It is most probably called after some kind of wood like the *pafa,* just as the Umngeni has its name from the thorn wood.)

uku—PAFUKA, v. i. (From pa, to pass, fu, denoting air, wind, and uka, to go out.) To be shifting away with the wind. It is *tribal,* and the same as pepuka.

uku—PAFUZA, v. t. (From pafu, rather *onomatopoetic,* signifying the expulsion of air from the mouth; and uza, to make, blow. *Radically one with* pefuzela.)

To whiff; to puff, as air from the mouth, or as smokers whiff out the smoke.

uku—PAHLA, v. t. (From pa, to approach, and hla, come down. *Radically one with* pehla, pohlo, puhla, and fahla. *Allied to* kahla.)

1. To set or make a row or line, *viz.*: to place one between two or more other things, = ba pahla ohlezi pakati, i. e.: they enclose him who is in the middle, as in *a, b, c,—b* is *pahliwe,* or put in the midst of the line;—2. To beset; to surround; to enclose, *as*: ukupahla umuntu abanye ba m bulala, i. e.: to surround a man while others kill him;—3. To press on all sides; to enclose, *as*: umuzi wake wa pahlwa yimpi, i hlangana nayo epakati, i. e.: his place was pressed on all sides by the enemy engaging with the one inside;—4. To set, put, or place things together, *as*: ba pahla izinto zabo be hamba, i. e.: they put their things together, as they were going on a journey.

—— PAHLEKA, qult. fr. To be in a beset, surrounded, enclosed state or condition.

im—PAHLA, n. pl. izim. (From the verb, 4.) Any article of moveable goods, utensil, furniture, property, chattel, &c.

u—PAHLA, n. sing. (From the verb.) *Properly*: the wood-work or sticks fitted and bound together in a form purposed to

support the covering; *commonly*, the frame-work of a native house; applicable to any frame-work of bridges, ships, wagons, tents, &c.

um—PAHLA, n. pl. imi. (From the verb.) A kind of wood, having a white bark, and growing very straight. It is commonly used for the upahla, and hence its name.

uku—PAHLAZA, v. t. (From pahla, and iza, to make. *Radically one with* puhluza.)

1. *Onomatopoetically*: to make pahla, pahla, said of rain when it falls in large drops;—2. *Literally*: to strike down; to destroy; to dash, *e. g.*: uma u gcibile inyamazana umkonto u ngene kumuntu u pahlaziwe, i. e.: if you have thrown after a wild buck and the spear enters (unfortunately) into a man who stands in that line, he is struck down.

um—PAHLAZI, n. sing. (From pahlaza.) A name for a large flat on the high lands between the Umvoti and Tukela, so called on account of the destruction that happened to an entire large army which was killed there by a dreadful storm and lightning, when returning from a plundering expedition. (The same place is also called itafa lika Dayi, i. e.: the flat of Dayi, who was the commander of that army.)

PAHLU. An exclamation, signifying the sound or noise of something coming in a distance, *as*: s'ezwa amahashe a hlula lapa a ti pahlu, i. e.: we heard horses passing by here, making a noise (with their hoofs) like pahlu! (The *Xosa* has bahlu.)

um—PAJA, n. *See* Pantja.

uku—PAKA, v. t. (From pa, up, upon, and ika, to put, to dip. *Radically one with* peka, pika, poko, puka, and faka. *Allied to* baka, beka, &c. *Sis.* faga.)

1. To dish up; to dip out, or take up with the hand, *as*: paka ukuhla embizeni, i. e.: take food out of the pot;—2. To put into a space, or between two things, as to put the hand between the bars of a cage;—3. To put into an opening; to put through, *as*: paka intambo esisingeni, i. e.: put the string through its noose.

—— PAKELA, qulf. fr. 1. To put forth from between;—2. To dip out from; to take with the hand, or with a ladle, from a vessel, *as*: pakela ukuhla embizeni, i. e.: dish up the food out of the pot;—3. To dish up for; to help one with food, *as*: wa m pakela ukuhla, i. e.: he helped him to some food.

isi—PAKA, n. pl. izi. (From the verb.) A scar; a mark in the skin remaining after a wound was healed; *lit.*: something caused by a contact with the surface.

um—PAKA, n. pl. ama. (From paka 2.) A figurative appellation for wild cat, descriptive of its cunning in putting its claws into or through any small space, taking fowls out of a cage. For this reason it also is supposed by the natives to be a witch-cat.

PAKADE, adv. (From pa, between, and kade, *which see.*)

Literally: since long; since a long time; a long time ago; a long interval. *Applied to the future*: a long time hence; *emphatically*: eternal, everlasting, *as*: wo hlala pakade, i. e.: you shall live for ever.

uku—PAKAMA, v. i. (From paka, put up, and ima, to move, to stand. *The sense is*: to pass or move upward, in a standing position. *See* Akama. *Sis.* pagama.)

1. To rise upward; to keep an upright, straight position, *as*: wa ti kuye pakama unga lali pansi, i. e.: he said to him rise up, or stand erect, and do not lie down;—2. To rise above; to stand above any other object, *as*: lenhlu i pakamile ku naleyo, i. e.: this house rises even above that one;—3. To be high, elevated, lofty, *as*: intaba epakamileyo, i. e.: a lofty mountain;—4. To be elevated in rank, condition, office, &c.

—— PAKAMELA, qulf. fr. To rise above, or stand above, higher than any other object, *as*: lenhlu i pakamele leyo, i. e.: this house is higher than that.

—— PAKAMISA, caus. fr. 1. To raise; to set upright; to erect, *as*: wu pakamise umpongolo, i. e.: place the cask erect;—2. To lift up; to take up; to heave, *as*: kwa pakanyiswa uto olulahlekileyo, i. e.: there was something lifted up (in order to be shown) which had been lost.

um—PAKAMISI, n. pl. aba. (From pakamisa.) A raiser; one who lifts up something.

im—PAKATA, n. pl. izim. (From paka, come up or put between, and ita, to shoot, throw.)

A shoot of a maize-plant coming from the root or the lower part of the stem, and bearing fruit; *hence*, a sucker of any plant or tree, bearing fruit.

PAKATI, prep. (From pa, *see* the verb, and kati, a limited space. *Compare* pakata, isikati, &c. *Sis.*: gari. *Kamba*, kati; both avoiding, or without the prefix pa.)

Between; within; among; inside, *as*: pakati kwenhlu, i. e.: inside of the house.

um—PAKATI, n. pl. ama. (From pakata.) *Literally*: a person coming from a stem, or coming with a greater one from the same stem; being inferior to the principal one.

This is a title given to all headmen of a tribe subject to one chief. They stand between the chief and the common people, as agents for all the affairs between the

chief and the tribe. This definition refers more to the "Pakati" among the frontier tribes.

In the Zulu the word comes nearer to its original signification, because the "Amapakati" are the kraals or places which lie between the king's quarter and the Amapanhla, i. e.: out-places; and these places being chiefly occupied by the amabuto, i. e.: soldiers, warriors, they are synonymous with the latter. Besides these, this name is a title of all great men who are chiefs by birth and commanders of a tribe, in subjection, however, to one great king. The name referring to their office they keep under the king is in–Duna.

um—PAKATO, n. pl. imi. (From pakata.) The thin or depressed place or space between the rib and the hind leg; the flank. (More common among the frontier tribes.)

um—PAKO, n. pl. imi. (From paka. *Sis.* mofago.)

A portion of food, *viz.*: ukuhla okupatela umuntu ohamba, i. e.: food which a man takes with him when going on a journey; provision for a journey.

uku—PAKULA, v. t. (From paka, and ula, to strain.)

To take out quickly; to empty rashly; to evacuate, *as*: pakula izinyosi, i. e.: to take out honey from a hole, which must be done quickly, because the bees are irritated by it, and will sting him who takes the honey.

uku—PAKULAZA, v. t. (From pakula, and iza, to make. *Others have* pakuluza.)

1. To take out from one and put into another vessel;—2. To empty one and put the food into another vessel;—3. To take out and give away.

isi—PAKULO, n. (From pakula.) *Figuratively*: a hot-spur; a hot-brained person.

uku—PALA, v. t. (From pa, and ila, to stain. *Literally*: to pass forth; to strain upon. *Radically one with* pela, pila, pola, pula. *Coinciding with* bala. *Compare* fipala.)

1. To shave or scrape off the superficial substance of a thing, *as*: ukupala isikumba, i. e.: to shave a hide, to take off the hair with a sharp instrument;—2. To scrape out, *as*: pala imbiza, i. e.: to scrape out a pot, *viz.* the food which has remained in it;—3. To polish, *as*: pala itambo, i. e.: to polish a bone. (In the *Xosa* it signifies also, to gallop, from its *lit.* sense of pushing on.)

uku—PALAKA, v. i. (From pala, and ika, to come out, up. *See* Palala and Palaza. *Radically one with* peleka and puluka. *Sis.* palaga.)

To rush out, *as*: amanzi a palakile esityeni, i. e.: the water has rushed out of the vessel.

uku—PALALA, v. t. (From pala, and ila, to strain. *See* palaka and palaza. *Radically one with* pelela, pulula, &c.)

To run over; to flow over; to spill, *as*: wa tela esityeni a ze a palale amanzi, i. e.: he poured into the vessel until the water flowed over.

uku—PALAZA, v. t. (From pala, and iza, to make. *See* Palaka and Palala.)

To spill; to shed; to effuse.

—— PALAZEKA, qult. fr. To spill over; to run over, *as*: isitya sa wa pansi a ze a ti amanzi a palazeke, i. e: the vessel fell down so that the water was spilling out.

—— PALAZELA, qulf. fr. To spill, shed, effuse for, forth, *as*: amanzi a palazelwe yena, i. e.: water was poured out upon him.

im—PALI, n. pl. izin. (From pala.) *Literally*: something of a scraper, *viz.*: scrapings.

i—PALO, n. pl. ama. (From pala.) Shavings; scrapings.

im—PALO, n. pl. izim. (From pala. *Others have* umpalo or umpalu.) *Literally*: something which has been scraped out; *hence*, a hollow in a tree, *as*: izinyosi za ngena empalweni, i. e.: the bees went into the hollow of a tree;—2. A cave in a mountain or rock, usually a cave for retreat or refuge.

u—PAMA, n. *See* Pamu.

uku—PAMBA, v. t. *Passive*, Panjwa. (From pa, and amba, to separate from, to go, &c. *Radically one with* pemba, pimbo. *Allied to* bamba. *The sense is*: to pass in front.)

1. *Primarily*: to come in contact with a point; to meet at a point, *as*: ukupamba igula, i. e.: to bind a (broken) calabash with cane (in the way as sweatmeat pots are bound) by cross binding;—2. To cross; to revert; to reverse, *as*: inkomo sa yi beka ikanda li ngapa umsila u lapa si buye i pambile, i. e.: we laid the cow with the head to that side, and the tail to this, and when we returned it had changed its position;—3. To turn back; to hold back, *as*: nga panjwa yindaba, i. e.: (when I was coming hither) I was turned or called back by some affair.

—— PAMBANA, repr. fr. 1. To cross each other; to come in opposite directions, *as*: sa pambana ukuya emkungunhlovu, i. e.: we crossed one another in going to Maritzburg, *viz.*: the one went to, and the other came from, that place;—2. To lie perverse, the one this way and the other the opposite way, or the uppermost end down.

—— PAMBANISA, qulf. fr. 1. To reverse; to pervert; to turn upside down; to put in the wrong way, on the wrong side;—2. To take or hold something at the wrong end, *as*: u yi pambanisile incwadi, i. e.: you hold the book in the wrong way, the

upper end is down;—3. To cross; to lay across; to put two pieces so together as to meet or touch each other at their points;—4. To exchange; to interchange; to place one in the office of another, *as*: amabuto a panjanisiwe, i. e.: the soldiers have been changed;—5. To cross; to obstruct; to upset, *as*: wa m pambanisa ngokukuluma kwake, i. e.: he obstructed him in his preaching.

—— PAMBANISELA, qulf. fr. To reverse, &c., for, about, &c.

—— PAMBANISELANA, rcpr. fr. To exchange places; to relieve each other; to put one in the place of the other.

—— PAMBEKA, qult. fr. To be the reverse; to be wrong; to be mistaken; to err; to blunder. This form has special reference to the hearing or understanding, and expresses exactly the sense of *mis*, *as*: ngi pambekile ukuzwa, i. e.: I have been amiss in hearing, = I have misheard, or heard wrong.

im—PAMBANISELWANA, n. (From pambaniselana, a passive form.)

Exchange or relief of watch.

im—PAMBANISO, n. (From pambanisa.) Perverting; difference; discord; contradiction.

im—PAMBANO, n. (From pambana.) Something which is the reverse of another; the contrary.

isi—PAMBATE, TI, or TU, n. (From pamba, and te, &c., thrown. *Allied to* bambata.)

A species of tree, containing very valuable wood, used for handles, and especially for sticks to fight or beat with.

isi—PAMBEKO, n. (From pambeka.) A mistake, error, or blunder.

PAMBI, prep. (From pamba. *Originally* a noun, which has lost its nominal form. *Literally*: reversus.)

1. In front; by, fore, near the forepart, *as*: abantu bemi pambi kwenkosi, i. e.: the people stand in front of the chief;—2. Before.

PAMBILI, adv. (From pambi, and ili, strained. *Sis.* pele. *Suaheli* mbelle.)

1. Before; in time preceding; preceding the present time, *as*: abantu aba be ko pambili, i. e.: people who had been living before this time;—2. In front; further onward in time and in place, *as*: wa hamba pambili, i.e.: he walked in front (of them);—3. Forward; further on, *as*: so beka pambili, i.e.: we shall look forward.

This word is occasionally used as a prep., and the following word is governed as usual:—pambili kwake, i.e.: before him.

um—PAMBINYONI, n. (From pamba, and inyoni, bird; *lit.*: coming in contact with birds.)

A name of a river, the next to Amahlongwa, south-west from the bay of Natal.

um—PAMBO, n. pl. imi. (From pamba.)

1. A handle, which holds opposite ends, *as*: umpambo wembiza, i. e.: a handle of a pot;—2. A hoop of a cask.

uku—PAMBUKA, v. i. (From pamba, and uka, to go off, away.)

1. To deviate; to turn or depart from the common or right way or course, *as*: pambuka enhleleni, i. e.: turn out of the road;—2. To diverge; to be diverse, *as*: izwi leli li pambukile ekutini, i. e.: this word has diverged from a certain meaning.

—— PAMBUKANA, rcpr. fr. To be different from each other; to be differing, various, &c.

—— PAMBUKELA, qulf. fr. 1. To turn aside for, into; to step off the way for, *viz.*: to stop at some place; to lodge;—2. To make room for another, *as*: omunye wa pambukela omunye, i. e.: the one made room for the other; went out of the way that the other could go there.

—— PAMBUKISA, caus. fr. 1. To turn aside; to turn out of the way;—2. To pervert; to seduce; to mislead.

im—PAMU, n. pl. izi. (From pa, to meet; to approach, and umu, open. *See* isi-Bamu.)

Literally: a blow with the open (hand); applied to the palm of the hand, *as*: ukunika impamu, i. e.: to give the palm of the hand, = to give a stroke, slap, with the flat hand.

uku—PANDA, v. t. (From pa, upon, and inda, to extend, expand. *Radically one with* pinda, pondo, pundu. *Allied to* banda, to spread.)

1. To take root; to spread roots, *as*: umuti u ya panda, i.e.: the tree spreads its roots;—2. To root out; to extirpate; to turn up the earth, as swine or wild hogs;—3. To eradicate; to scratch, *as*: inkuku i ya panda emhlabeni, i.e.: the hen scratches in the earth;—4. To remove the earth from a place which has been digged, *as*: panda umhlaba emgodini, i. e.: throw the earth out from the hole;—5. To vault; to make a cellar, &c.

um—PANDA, n. pl. imi. (From panda.) A large pot which is worn out.

im—PANDE, n. pl. izim. (From panda.) A root.

im—PANDU, n. (From panda.) *Literally*: the time for turning or breaking up the ground for sowing. It differs according to the localities, but usually lasts from the midst of August to September.

um—PANDU, n. pl. imi. (From panda.)

1. A cavity; cavern or hollow, *as*: umpandu wewa, i. e.: a cavity of a rock;—2. An arch; a vault; a cellar.

isi—PANE, n. pl. izi. (From pana, rcpr. from pa.) A person who gives to others; a benevolent, a hospitable person.

uku—PANGA, v. t. (From pa, upon, and inga, power. *Radically one with* penga, pinga, punga. *The sense is*: to bestow power upon. *Allied to* banga.)

1. To take pain; to use power, strength, *as*: panga ukuhamba, i. e.: make that you go quick, run quick;—2. To use force; to take by force; to take violently; to rob; to plunder; to seize by violence, *as*: ba m pangile impahla yake, i. e.: they robbed him of his goods;—3. To assault and take.

—— PANGANA, rcpr. fr. To rob, to plunder each other.

—— PANGELA, qulf. fr. To press or urge in motion; *hence*, to outgo; to outrun; to overcome, *as*: wa ngi pangela ukuya etegwini, i. e.: he outran me when going to the bay.

—— PANGELELA, freqt. fr. 1. To outrun; to outgo greatly;—2. To rob, plunder totally, to the last thing.

—— PANGELELANA, rcpr. fr. 1. To outrun each other entirely;—2. To rob, plunder each other to the last thing.

—— PANGISA, caus. fr. 1. To cause to rob, &c.;—2. To run rapidly; to speed, *as*: ukupangisa ukuhamba, i. e.: to walk with great celerity or velocity.

This form is generally used in Zulu to express a quality which one thing possesses in a higher degree than another, a proportion which other languages express by a comparative, *as*: umbila u pangisa amabele ukuhluma, i. e.: maize grows quicker, or more rapidly, than the corn.

im—PANGA, n. pl. izim. (From panga.) The fruit of the um-Panga, much like an acorn. It is hollowed out, and used for a snuff-box.

isi—PANGA, n. pl. izi. (From panga.) 1. A jut; a part projecting beyond the main body, as a projecting mountain;—2. The shoulder-blade.

um—PANGA, n. pl. imi. (From panga.) *Literally*: a projecting or extending mass; applied to signify a species of wild banana tree, of the leaves of which sacks are made for keeping tobacco, &c.

im—PANGAHIYA, n. (From panga, and hiya, denoting a leaping, with wings lifted up.)

A name for the Ostrich, signifying its leaping. (*See* in-Tye.)

im—PANGELE, n. pl. izim. (From pangela.) Guinea fowl; so called from their running with velocity.

uku—PANGEZA, v. t. (From panga, and iza, *lit.*: to make panga, quick.) To hasten; applied to running or working.

um—PANGI, n. pl. aba. (From panga.) A robber, plunderer.

i—PANGO, n. sing. (From panga.) *Literally*: a being robbed or plundered; *hence*, a vacuum, emptiness, a state of containing nothing but air, *as*: u nepango, i. e.: he has an empty stomach. Exclusively applied to a hungry stomach.

im—PANGO, n. pl. izim. (From panga.) Spoil, plunder, prey.

uku—PANHLA, v. t. (From pa, upon, and nhla, denoting a meeting of one body against another. *Radically one with* punhla. *Allied to* pahla, pehla, &c., banhla.)

1. To hurt the eye; *literally*: to give one's self a stroke or a blow in the eye, *as*: ngi panhliwe ngoluti, i. e.: I have been struck with a rod (in the eye);—2. To expose; to put to danger.

—— PANHLEKA, qult. fr. To become hurt; to receive a hurt in the eye.

isi—PANHLA, n. pl. izi. (From impanhla.) A ring or armlet of a skin retaining its hair. *The signification is*: some making for an exposition, public show, as well as a means against a hurt, to parry off a stroke, &c.

im—PANHLA, n. pl. izim. (From the verb, 2., to expose.) 1. A bald-head;—2. A bare, or exposed place.

um—PANHLA, n. pl. ama. (From the verb, 2.) *In the Zulu country*: out-kraals; out-posts; those places which are outside from the chief's place and the amapakati, *as*: ku semapanhleni, i. e.: it is outside.

u { PANHLAZI, PANHLAZISA, } n. pl. izim. (From panhla, and zi or zisa, to bring; to make to come.)

Literally: a substance growing upon or from another; descriptive of a parasitical plant, which grows even to the bulk of a tree upon other trees.

PANHLE, prep. (From panhla, 2. *Sis.* kantle.) Outside; without; besides, *as*: lento i panhle kwake, i. e.: this is outside of him;—ngapanhle kwenhlu, i. e.: outside of the house.

PANHLE, pp. (From panhla.) Exposed; open; bare, *as*: si y'esaba ukulala ku lenhlu i panhle, i. e.: we are afraid to sleep in that house it being exposed to danger, outside of the place.

PANSI, prep. (From pa, upon, on, and nsi, signifying earth, ground, from the sense of burst forth, thrown open. *See* bonsi, above the ground, gonsi, under ground. *Others have* pantsi. *Sis.* fatsi, the earth. This word is evidently a noun which has lost its nom. form; or was originally without one.)

1. Below on the earth; down on the ground; beneath, under, *as*: emhlabeni

pansi, i. e.: on the earth below;—2. Below, beneath, under, in place, *as*: pansi kwomhlaba, i. e.: under the earth;—3. *In a comparative sense*: inferior in rank; in a state of subjection, *as*: u pansi kwomune wake, i. e.: he is under his brother: —smaller in size, in a lesser degree than, *as*: isibili sawo si pansi kwa leso, i. e.: the thickness of this tree is less than of that.

um—PANTJA, n. pl. imi. (From pa, upon, on, and ntja, project. *Dialectic* paja, and batja. *Allied to* pantjwa, passive of pamba.)

A fashion of letting the hair grow under the head-ring, which, on that account, projects high.

uku—PANYEKA, v. t. (From pa, to give, upon, on, and nyeka, to go in, *see* nya II., or, which is the same, from nya, firm, and ika, to put, to fix. *The literal sense is*: to give a fixed place. *See* Penya, and Punynka.)

1. To hang upon or on; to place upon something fixed on high, *as*: wa yi panyeka esikonkwaneni ingubo yake, i. e.: he hung his dress on the nail;—2. To suspend.

im—PANYESO, n. pl. izim. (From panya, *radically one with* penya, and iso, eye.)

Literally: an eye for hanging at; a hole, aperture, perforation. (This appears to be the proper etymology; the word can, however, be derived from a causative of panya, to make a hanging, = ear or hook, which amounts to the same.)

uku—PANZA, v. t. (From pana, *see* Pane, benevolent, and iza, to come, and the *sense would be*: to come to benefactors; or from pa, upon, and enza, to feel a want of food; to rid one's self from want. *See* funza, nanza, vanza. *Allied to* bansa, banzi, &c.)

To live by asking or begging food; applying especially to those poor people who come to their friends for support, and stay so long with the latter until there is a better chance for them.

im—PANZA, n. pl. izim. (From the verb.) One who lives with his friends, and receives his food from them; a beggar.

um—PANZA, n. sing. A right tributary to the Impafana-river, coming from the mountains.

um—PANZI, n. pl. aba. (From panza.) *The same as* im–Panza.

uku—PAPA, v. t. (*A repetition of* pa, to meet, approach, pass. *Radically one with* pepa, and pupa.)

To flutter. *See* Papama.

isi—PAPA, n. pl. izi. (From papa.) 1. *Literally*: any thing passing away soon; descriptive of some plants, of a kind of euphorbia, of the mushroom, &c.;—2. Applied to a dull person, who is reckoned like a mushroom.

uku—PAPAMA, v. t. (From papa, and ima, to move. *Radically one with* pupuma.)

1. To flutter; to move or flap the wings; to stretch out the wings, as birds;—2. To wake early, *as*: nxa ku patjanywayo, i. e.: when (people) awake early in the morning; *lit.*: when they shake off sleep.

—— Papamela, qulf. fr. To flap for; to wag, *as*: indwangu i ya papamela, i. e.: the flag waves.

—— Papamisa, caus. fr. To wave, as a flag; to waken from sleep.

uku—PAPATEKA, v. t. (From papa, and iteka, from ita, to touch, take, and ika, to go off, away.)

To take away in a fluttering manner, or when fluttering. (This word is only a dialectic difference from pepeteka, *which see.*)

uku—PAPAZELA, v. t. (From papa, and izela, to come forth, to make often. *Radically one with* pepezela.)

Literally: to be fluttering about; to be in agitation, in confusion, in fright, *as*: opapazela u baleka ngokwesaba, i. e.: he who runs away from fear, is in confusion.

u—PAPE, n. pl. izim. (From papa.) 1. A feather;—2. A plume;—3. A wing.

i—PAPU, n. pl. ama. (From papa.) A lung.

um—PAPU, n. pl. imi. (From ipapu.) An inflammation of the lungs.

uku—PAQULA, v. t. (From pa, upon, and qula, to beat. *Radically one with* pucula.)

To remove (the filth) which has accumulated upon (the body) *as*: paqula isanhla, i. e.: rub off the dirt which is on the hand. (This is to be performed by puting some other substance, usually dung or clay, on the hand or the body, and then the filth is rubbed off, as when iron articles are rubbed or scoured with sand.)

uku—PASA, v. t. (From pa, to put, and isa I, to be stationary to some degree, space. *Radically one with* pisa. *Allied to* paka, pata, &c. *Xosa*, xasa.)

1. *Literally*: to put something under; *hence*, to stay; to stop from falling, *as*: ukupasa inhlu ngensika, i. e.: to stay a house by a pillar;—2. To stay; to intercept; to interrupt; to seize on; to stop in progress, *as*: ukufa ku m pasile, i. e.: death has seized on him;—3. To carry away; to carry off; applied to any power, good or evil.

—— Pasana, rcpr. fr. 1. To stay, intercept, interrupt, &c., each other, *as*: ba pasene a bezwani be kuluma bobabili futi, i. e.: they interrupted one another and none could hear because they spoke too much, or screamed themselves out of breath.

—— PASEKA, qult. fr. To become stayed, &c., *as*: ukufa ku m bambile lapo u paseka kona, i. e.: death has taken hold of him, where he stops in his progress.

um—PASI, n. pl. aba. (From pasa.) One who stays, interrupts, &c.

uku—PATA, v. t. (From pa, upon, on, and ita, to touch, to take. *The sense is*: to lay the hand upon a thing; to take it between the fingers. *Radically one with* peta, pota, puta.)

1. To touch; to perceive by the sense of feeling; to feel;—2. To meddle with; to handle; to take, *as*: a ngi patanga insimbi yako, i. e.: I have not touched your beads;—3. To handle; to treat, *as*: wa si pata kabi, i. e.: he treated us badly;—4. To bear; to carry in the hand, *as*: u pete incwadi, i. e.: he carries a letter in his hand;—5. To relate; to mention, *as*: ni nga ke ni ngi pate, i. e.: you must not at any time take my name on your lips, must not refer to me, or mention me.

—— PATANA, rcpr. fr. To touch each other; to meddle with each other; treat, to refer, relate to each other, &c.

—— PATEKA, qult. fr. To be tangible; to be palpable.

—— PATELA, qulf. fr. 1. To take forth; to take or carry with; to bring with, *as*: ukuhla a ku patela umuntu, i. e.: food which a man carries with him;—2. To take or carry with, for, *as*: a ka ngi patelanga impahla yami, i. e.: he has not brought my things for me with him.

—— PATELELA, freqt. fr. To stay, rest, lean upon, against, *as*: wa patelela ngaye, i. e.: he leaned himself with his hands upon him,—rested himself on him.

—— PATELELANA, rcpr. fr. To stay, rest or lean against, on each other, *as*: ba patelelene, i. e.: they leaned one on the other with the hands.

—— PATISA, caus. fr. 1. To cause or make to touch, take, carry, &c.;—2. To catch, to seize, *as*: inyamazana i patisiwe ensimbini, i. e.: the wild animal has been caught, ensnared in the iron trap.

—— PATISANA, rcpr. fr. To clasp; to shut close together as an iron trap.

uku—PATALALA, v. i. (From pata, to hold, and lala, to lie down.)

1. To lie on the hands on the ground; to fall upon the hands, or coming with the hands first on the ground, when falling; to fall flat on the ground; to fall extended;—2. To lie flat on the ground; to have no strength to rise.

uku—PATAZA, v. t. (From pata, and iza, to engage.)

To engage in fighting with the hands; to engage in close fight.

PATELENI. A combination of the perft. form of patela, and ni, contracted from nina, what, how; *literally*: how palpable, how reasonable, clear, plain.

It is used in giving consent or approbation to what has been said or remarked on a subject, without any variation of person or number, and is strictly taken elliptically, *as*: pateleni, i. e.: how reasonable (is that which you say!)

um—PATI, n. pl. aba. (From pata.) One who touches, carries, &c.; a bearer, *as*: umpati wencwadi, i. e.: a bearer of a letter.

isi—PATO, n. pl. izi. (From pata.) A handle; a candlestick, &c.

u—PAU, n. pl. izim. (From paula. *See* Dau.) A mark; sign; notch.

uku—PAULA, v. t. (From pa, upon, and ula, to strain. *Radically one with* pala, to strain upon. *Allied to* bala, gaula.)

1. To mark; to cut or make a mark;—2. To give away, *as*: ukupaula inkomo, i. e.: to mark cattle,—which originally was done when it was given away. *See* Paulela.)

—— PAULELA, qulf. fr. To mark for one, *viz.*: to give away to one, *as*: wo ngi paulela itole, i. e.: you must give me a calf, = wo ngi pa itole.

isi—PAWU, n. pl. izi. (From pa, to pass, and wu, most probably from pu, and only a dialectic difference from isipapa. *See* Kowe.)

A small white mushroom, which is poisonous.

PAYA, adv. (From pa, upon, on, and iya, to go, going. *See* Lokuya, &c.)

Properly: yonder; at a distance within view. When this word is used the natives usually point the hand into that direction;—inkomo i paya, i. e.: the cow it yonder, = is yonder, there.

It is sometimes compounded with the demonstrative la,—lapaya, when a clearer or emphatical pointing is aimed at.

um—PAZA, n. pl. imi. (From pa, and iza, to make.)

A name of a tree (denoting not so heavy, less heavy, *nearly coinciding with* impanza.)

uku—PAZAMA, v. i. (From pa, upon, un, pass, and zama, to move little, to move in a vibrating way. *Radically one with* pazima.)

To be unsteady; to be thoughtless, inconsiderate. (This word is often used synonymously with pazima.)

—— PAZAMISA, caus. fr. 1. To make unsteady; to hinder; to intercept by breaking in upon the course or progress of a conversation, &c., *as*: wa ngi pazamisa ngi sa funa ukukuluma, i. e.: you interrupted me

when I was going to say more;—2. To make to fail; to make to fall short.

PAZANA, adv. (A diminutive form from pazi.) Lighter; lesser; smaller.

PAZI, adv. (From pa, on, un,—and izi, senses, feelings, *see* azi. *The primary sense is*: what meets the feelings; applied to weight, *hence*, what is not heavy; exactly as the German *unschwer*. *Compare* zima, heavy. *Allied to* peza.)

Between heavy and light; middling; a middle weight; less heavy, *as*: nxa u tela amabele, tela ku be pazi ku nga ku sindi, i. e.: when you pour in corn, you must pour that it be not too heavy, lest you sink under it.

From the preceding instance, as well as from the analysis, it is clear that pazi is an original noun, signifying carefulness, and the latter part of the instance would be exactly:—pour to be careful that it may not be too heavy for you. Coming near to the meaning of panza, which contains the same radicals as pazi.

uku—PAZIMA, v. i. (*See* Pazama, with which it *radically coincides*. *Compare* cwazima, nyazima, and zima.)

1. *Literally*: to be unsteady; applied to the sight of the eyes; *hence*, to twinkle; to wink with the eye, *as*: ni ba bulale bonke ba nga pazimi, i. e.: you kill them all, that they may not open half an eye more, = to look very faintly, to see only faintly;—2. To glimmer between, or through; to see with the eyes half closed; to see with half an eye, *as*: inkamba i ngi pazimile, i. e.: the buffalo has seen me with half an eye.

uku—PECA, v. t. (From pa, meet upon, and ica, to top, to sit up. *Dialectic*, peqa. *Radically one with* puca. *Allied to* beca, to brush up. *See* caza, to comb.)

1. To dress the hair; to make the hair up in a border, as the native young men do, who wear their hair in the shape of a half-moon from one side of the head to the other;—2. To mark the ears of cattle in a denticulated form.

uku—PECEZA, v. t. (From peca, and iza, to make. *Radically one with* pucuza. *Allied to* feceza.)

To engage in hair-dressing, or in ear-cutting; to imitate that operation.

um—PECO, n. pl. imi. (From peca.) A border of a woman's dress; an ornamental border, clap, edge, &c.

uku—PEFUMULA, and PEFUMLA, v. t. (From pefu, *radically one with* pafu, *see* pafuza, and umula, to strain from, to go out from. *Sis.*: pefumologa.)

1. *Literally*: to expel breath; to eject by breathing; to breathe out;—2. To take breath; to rest from action, *as*: ma zi pefumule izinkabi inhlela i nyuka, i. e.: let the oxen rest a little, because the road goes up-hill.

—— PEFUMLISA, caus. fr. To make to breathe.

um—PEFUMULO, and PEFUMLO, n. pl. imi. (From pefumula.)

1. Breath;—2. Soul.

uku—PEFUZELA, v. t. (From pefu, to blow out air, and uzela, to make often, to make short.)

To breathe short; to expel air by short blows; to pant; to gasp, = uma umuntu a kupuke emangweni a be nepike elikulu, i. e.: if one ascends a hill it is (the case) that he feels great pressure on his chest.

uku—PEHLA, v. t. (From pa, upon, on, and ihla I., to rub. *Radically one with* pahla, puhla. *Allied to* fehla, gwehla.)

1. *Literally*: to rub upon; *hence*, to make fire by friction, *viz.*: by violently turning one pointed piece of wood upon another until it ignites (an original custom with savages);—2. To eat out or make a hollow by gnawing, *as*: insika i pehliwe izimpehlwa, i.e.: the pillar is eaten through by worms;—3. To bore; to make hollow by penetrating a solid body with an auger, gimlet, or other instrument;—4. To churn.

—— PEHLELA, qulf. fr. To make fire for; to bore, &c., for.

—— PEHLELELA, frqt. fr. To bore entirely, perfectly through.

NOTE.—This form is used by some tribes in a sense of *washing*, referring to the literal sense of rubbing upon. In the *Xosa* it has been substituted for *to baptize*, and it gives that idea fully, with the only difference that it implies a repeated dipping under, as is the case in churning (4.)

i—PEHLA, n. sing. (From pehla.) A process of churning; *hence*, the issue of churning, *viz.*: butter. (More commonly used among the frontier tribes.)

im—PEHLA, n. pl. izim. (From the verb.) Something breaking through; *hence*, an abscess.

um—PEHLO, n. pl. imi. (From pehla.) Boring chips.

isi—PEHLO, n. pl. izi. (From pehla.) Any instrument for boring, hollowing out, or for churning; an angle; a churn-staff.

um—PEHLU, n. sing. (From pehla, 4.) A mass for churning. (This is exclusively applied to cows which give a good deal of milk, when milked a second time.)

um—PEHLULI, n. sing. (From um-pehlu, and uli, straining.)

Literally: one who agitates the umpehlu, *viz.*: one who churns, *as*: lenkomokazi a yi nampehluli, i. e.: this cow has none who churns. This peculiar expression is thus explained. In milking it is usual to allow the calf to suck first. If, on the

calf being taken away, the cow refuses to yield any more milk—the expression "the cow has none who churns," is used, equivalent to,—the cow affords no milk for churning purposes. This is a remarkable instance of identification of the animal with the person employed in milking her.

im—PEHLWA, n. pl. izim. (From the passive of pehla.) A species, or any worm which eats out, or hollows out wood. (*The literal sense is*: that which is eaten, *viz.*: the boring chips or dust falling from a hole where that worm is working; the idea being hence conferred upon the worm itself.)

uku—PEKA, v. t. (From pa, upon, on, and ika, to put, set. *Radically one with* paka, pika, &c. *Allied to* beka. *Sis.* pea.)

To put upon (the fire); *hence*, to cook.

—— PEKELA, qulf. fr. To cook for, *as*: ngi ya m pekela umlungukazi wami, i. e.: I am cooking for my mistress.

—— PEKISA, caus. fr. 1. To cause, or help to cook;—2. To cook well.

um—PEKAMPETU, n. sing. (From peka, and impetu, worm. *See* Kambampetu. *Less correct* pekambetu.)

A decoction for worms, cooked from the indigo-plant (in-Hlovane.)

PEKEZELA, a corruption of pelekezela, *which see.*

um—PEKI, n. pl. aba. (From peka.) One who cooks; a cook.

im—PEKO, n. pl. izim. (From peka.) *Literally*: a cooker or boiler, descriptive of the little pot which is put on the smoking-horn, and which, like the head of a pipe, contains the substitute for tobacco and the fire.

uku—PELA, v. t. (From pa, to pass, upon, and ila, to strain. *Radically one with* pala, pila, pola, pula. *Sis.* fela.)

1. To pass over; to cease; to come to a close; to terminate; to stop, *as*: ubusika bu pelile, i. e.: winter is over;—2. To be at an end; to end; to be all gone, *as*: ukuhla ku pelile;—3. To be at the last; to come to the ultimate point, near death, *as*: u ya pela kaloku yena, i. e.: he is now dying;—4. To finish; to be done, *as*: beka umbila u se u vute wa pela na, i. e.: look for the maize whether it is already done (cooking) quite.

—— PELELA, freqt. fr. 1. To cease altogether, wholly, *as*: ba pelela abantu, i. e.: people have come to an end altogether;—2. To come to the utmost end;—3. To be all; to be the last of, *as*: abantu ba pelele, i. e.: the people are all here;—abantu ba pelela ukuza, i. e.: the people have all done coming.

The last instance of the use of pelela corresponds to that of pela 4, to augment or to qualify the sense of other verbs, and the rule is that whenever it precedes the verb the latter stands in the Infinitive. Thus the instance under pela 4 can be turned: umbila wa pela ukuvuta na; and that under pelela: abantu se be zile ba pelela.

—— PELISA, caus. fr. 1. To cause to cease; to put an end to; to bring to an end; to put a stop to, *as*: u pelisile izinkomo zake, i. e.: he has finished his cattle;—2. To destroy; to annul; to abolish, *as*: wa pelisa izizwe Utjaka, i. e.: Chaka destroyed the nations.

—— PELISANA, recpr. fr. To make an end of; to destroy one another.

i—PELA, n. pl. ama. (From the verb.) A cockroach; (*lit.*: a finishing.)

im—PELA, n. sing. (From the verb.) Ending; finishing.

This word is used with or without its nominal form, for the special purpose of qualifying another word (*see* pela 4) after which it follows, *denoting*: then; finally; at the end; after all; fully; totally, altogether, utterly, &c., *as*: u y'azi lento impela, i. e.: he knows that decidedly;—wo bona pela, i. e.: you will see of course.

uku—PELEKA, v. t. (This is *properly* a qult. form from pela, *literally*: to go off an end, a distance, but used as a separate stem. It is analogous to eyeka, *which see. Sis.* felea.)

1. To go with a certain distance;—2. To accompany, *as*: ngi m pelekile, i. e.: I have gone in company with him.

—— PELEKELA, qulf. fr. To go with a little further.

—— PELEKELELA, freqt. fr. To go altogether with; to accompany entirely.

—— PELEKISA, caus. fr. 1. To make one go in company; to give him a company; to seek one's company in going;—2. To assist, to aid, to attend, *as*: wo ngi pelekisa ukuteta icala, i. e.: you must assist me in settling that matter finally;—3. To help to do, or to finish, *as*: ba ngi pelekisa ukusebenza, i. e.: they assisted me in working.

uku—PELEKEZELA, v. t. (From peleka, and izela, to make often, to come or do for one's self, just so, &c.)

1. To go with one; to accompany one for mere pleasure's sake:—2. To make a companion; to attend as a companion.

um—PELEKEZELI, n. pl. aba. (From pelekezela.) One who makes himself a companion to others; who is interested in accompanying.

um—PELEKI, n. pl. aba. (From peleka.) A companion; an assistant.

isi—PELEKO, n. pl. izi. (From peleka.) 1. An act of accompanying;—2. Accompaniment; assistance; help.

im—PELELO, n. sing. (From pelela.) *Compare* impelo.)

1. The last end, *hence*, destruction;—2. *Particularly*: the lower regions, realm of the dead, *as*: impelelo yabafileyo;—3. A state like the lower world, or hell; *as*: ku sempelelweni, i.e.: it is in hell.

u—PELEPELE, n. pl. o. Zuluized from pepper.

um—PELO, n. pl. ama. (From pela. *Radically one with* i-Pele.)

An exhaustion, *viz.*, a flooding of a woman, which is almost incurable.

uku—PEMBA, v. t. *Passive* Penjwa. (*Radically one with* pamba, *which see. Dialectic* pempa.)

1. *Primarily*: to lay one over another; applied to wood which is laid right for making a fire;—2. To make preparation for a fire; to make a fire.

—— Pembela, qulf. fr. 1. To make a fire for;—2. *Figuratively*: umuntu ozala abantwana u zi pembela impi, i.e.: a person who begets children prepares for himself an enemy, = makes himself bad friends.

um—PEMBA, n. (From pemba.) *Literally*: a substance for making fire; *hence*, wood. (*Seldom used.*) Others use it instead of isi-Bemba.

im—PEMVU, n. (From pe, upon, passed, and imvu, natural. *Compare* bomvu, red, um-combo, &c.)

Literally and primarily: some place which has turned, changed its natural appearance; applied to a white face of an animal.

im—PEMVUKAZI, n. pl. izim. (From pemvu, and kazi, denoting female.)

A female-animal which has a white face.

im—PENDU, n. (From pe, turned, un, and indu, extended, drawn.)

Some turn from a direct line; applied to a squint-eyed person, whose eyes stand oblique.

uku—PENDUKA, v. i. (From pendu, and uka, to go off.) 1. To turn off from a direct line; to take another turn; to return; to turn back in the same line in which one had gone on;—2. To alter; to change, *as*: u pendukile ezwini lake, i.e.: he has changed his mind in respect to his word;—3. To change the course or direction, *as*: umoya u pendukile, i.e.: the wind has changed to the contrary;—4. To change a course of life; to repent; to convert;—5. To become by change, *as*: ku tiwa umuntu ekufeni u penduka inyoka, i.e.: it is believed that man after death becomes a snake.

—— Pendukela, qulf. fr. To turn, change for, &c.

—— Pendukisa, caus. fr. 1. To cause to turn; to turn; to alter; to change;—2. To invert; to place upside down, *as*: pendukisa umpongolo, i.e.: make the cask to roll back, or let it roll so as to come to stand on one of its sides;—3. To convert.

uku—PENDUKEZELA, v. t. (From penduka, and izela, to make often, to make for one's self.)

1. To take a gradual change; to change by little and little; to change to some degree, in some respect; to alter partly, &c.;—2. To suffer a partial change; to vary;—3. To become changeable. (This word is of a common application to the mind of men, to a course or direction in walking, to a change of colour, &c.)

um—PENDUKI, n. pl. aba. (From penduka.) One who turns; a convert.

uku—PENDULA, v. t. (From pendu, and ula, to strain. *Xosa* petula. *Sis.* fetola.)

1. To turn; to move in a circular course, as a wheel;—2. To change; to put the upper side downward, *as*: pendula inyama embizeni, i.e.: turn the meat in the pot; (the *Xosa* using petula in this sense);—3. To alter; to vary or change the opinion or mind, *as*: inkosi yinto ependulwayo, the chief is an individual whose mind can be turned, = who must allow himself to be persuaded;—4. To reply; to answer; to return an answer;—5. To persuade or dissuade from a purpose;—6. To defend; to justify; to vindicate, *as*: u bona wonile u sa pendulana, i.e.: you seeing that you have done wrong, are still defending yourselves?—7. Ukupendula amehlo, i.e.: to turn the eyes to the wrong side; to look asquint;—8. Ukupendula icala, i.e.: to decide a case in court;—9. Izulu li ya pendula, i.e.: *lit.*: the atmosphere changes, *viz.*: it thunders in the atmosphere; or heaven thunders.

—— Pendulana, repr. fr. To turn one another; to answer or reply to one another, &c.

—— Pendulela, qulf. fr. 1. To turn, change, alter, &c., for, *as*: iqiniso wa li pendulela amanga, i.e.: he changed the truth for falsehood, or he changed truth into falsehood;—2. To account for; to render an account of; to give reasons or cause for, *as*: wo yi pendulela imali ukulahleka kwayo, i.e.: you must be responsible for the money in the way it became lost;—3. To demonstrate a cause.

um—PENDULI, n. pl. aba. (From pendula.) One who returns an answer; a responsor; a defender.

im—PENDULO, n. pl. izim. (From pendula.) An answer; defence.

isi—PENDULO, n. p. izi. (From pendula.) A variation; turning; change, &c.

uku—PENGULA, v. t. (From pe, turned, ngu, by force, by interference, and ula, to

strain, to remove. *Radically one with* pungula. *Allied to* dwengula, engula, &c. *Dialectic* pengulula. The *Xosa* uses hlwengula instead of it.)

1. *Literally*: to free upon interference; to release or relieve from physical or moral restraint; to liberate from prison, confinement, from the hand of an enemy, from the claws of a fierce animal, &c., *as*: wa ngi pengula umsebenzi onzima, i. e.: he relieved me from heavy work;—2. To deliver, as to relieve from physical difficulty or giving birth; to deliver by force or art, &c.

um—PENGULA, n. pl. aba. (From pengula.) A deliverer; liberator, &c.

uku—PENGULULA, v. t. (From pengula, and ula, or from pengu, and ulula, to loosen.)

1. To make entirely free from any restraint; to let free; to disburden; to make light, *viz.*: to take away the whole burden or restraint which is upon a thing;—2. To dissolve; to loose; to break an engagement or a bargain, *as*: nga tenga ingubo, ngi bone a yi lungile nga ya nga pengulula, i. e.: I bought a dress, and seeing it was not good, I went and returned it and took my money for it back.

u—PENI, n. pl. o. Zuluized from the English *penny*.

im—PENJANI, n. (From pemba, and ani, herb, grass.)

A kind of grass good for making fire.

uku—PENUKA, v. i. (From pe, turned on, ina, even, *hence*, pena, denoting an even position, and uka, to go off. *Allied closely to* panyeka, punyuka. *Compare* bena, bina, &c.)

Literally: to pass from an even position; to lose the balance; to fall backward; to fall on the back.

uku—PENULA, v. t. (*See* Penuka, to which it forms a transitive by ula, to strain. *Allied closely to* punyula.)

To bend behind over; to bend backwards.

uku—PENYA, v. t. (From pe, turned, undo, and nya, to unite, what is in one. *Radically in* panyeka, punyuka, &c.)

1. To open that which was laid or bound together; to unfold; to open for inspection, *as*: penya ingubo si yi bone, i. e.: open the blanket that we may see it;—2. To open anything covered or closed, *as*: penya incwadi, i. e.: open the book;—3. To open to view; to disclose anything that requires contemplation;—4. To explain nearer; to tell nearer or plainer;—5. To open the eyes widely; to make the eyes large.

—— PENYELA, qulf. fr. To unfold, to open for, *as*: wo ngi penyela lendau u yi tjoyo, i. e.: you must explain to me that point you speak of.

uku—PEPA, v. t. (From pe-pa, pass-passing, turned-turning. *Radically one with* papa, pupa, &c. *Allied to* beba.)

1. *Literally*: to change places; to dodge; to evade by a sudden shifting of place; to escape by starting aside; to avoid, *as*: wa wu pepa umkonto, i. e.: he avoided the spear by starting aside;—2. To start suddenly aside, to escape an impending danger, *as*: nxe pepa! i. e.: what a mercy that you escaped (by starting aside), *viz.*, and have not been killed on the spot;—3. To be evasive; to play tricks;—4. To quibble, *as*: wa pepa izwi ela li buzwa, i. e.: he evaded the word in question;—5. To move rapidly, *as*: umoya u ya pepa, i. e.: the wind is rushing violently, = a sudden squall or gale.

—— PEPELA, qulf. fr. To dodge for; to evade for, to escape into.

isi—PEPA, n. pl. izi. (*See* the verb.) A plant much like the u-Benhle.

isi—PEPELO, n. (From pepela.) 1. An escaping;—2. A place for refuge; a hiding place.

uku—PEPETA, v. t. (From pepa, and ita, to touch, blow. This verb has, next to its regular passive pepetwa, a second passive pepetjwa, which can come only from pepepa, an obsolete verb. *Radically one with* papateka. *Allied*: bebeta.)

To take suddenly away, *as*: ingubo i ya pepetwa ngumoya, i. e.: the cloth is rapidly blown away by the wind.

—— PEPETEKA, qult. fr. To jump quickly away.

uku—PEPEZELA, v. t. (From pepa, and izela, to make often. *Radically one with* papazela.)

1. To drive about changing or turning, from one thing to another, *as*: umoya u pepezela, i. e.: the wind is turning from one side to another;—2. To flutter about; to move unsteadily; to wave, as a flag.

isi—PEPO, n. pl. izi. (From pepa, 5.) A sudden or violent gust of wind; a squall; a gale; a tempest without rain.

uku—PEPUKA, v. i. (From pepa, and uka, to go off. A slight modification from pepeta.)

1. To shift off or away with a gust of wind; to flutter away; to drive away, *as*: utuli lu ya pepuka, i. e.: the dust is driving off (with the wind);—2. To trip; to strike with the foot against something so as to lose the step and nearly to fall.

uku—PEPULA, v. t. (*See* Pepuka, to which it forms a transitive by ula, to strain.)

To shift away; to drive away by wind, *as*: umoya u yi pepula incwadi, i. e.: the wind drives the thin leaf away.

PEQA. *See* Peca.

PESHEYA, prep. (From pe or pa, passed, upon, on, and isheya, *obsolete*, but *radically one with* shiya, to leave. *Dialectic* petjeya, and peshiya. *Literally*: it signifies passed-leaving, passed for going over, = left behind.)

Beyond; on the other side (from which one has come, or which he left behind), *as*: pesheya kwolwanhle, i. e.: on the other side of the sea.

uku—PETA, v. t. (From pe, turned, upon, and ita, to take, throw. *Radically one with* pata, pota, and puta. *Allied to* beta, pela, peza, to end, &c.)

1. To border; *literally*: to touch at or upon (the edge); to edge, to hem, *viz.*: to turn and sew; to bind; to finish off. Applied, among the savages, to the binding of mats, the extreme border of which is furnished with a double or ornamental row or line;—2. To hold with the arms or hands around; to enclose with the arms; to twine around, *as*: ngi m pete kaloku, i. e.: I have taken hold of him, turned my arms around him;—3. To parade; to present arms, *as*: impi i petile, i. e.: the army is parading;—4. To take arms; to keep close to; to be ready for an attack; to watch the movement of another;—5. To edge; to be close; to beset, *as*: amadoda a si pete ba tjo abafazi, i. e.: the husbands are very close upon us (give us no liberty), said the women;—6. To provoke; to utter sullen discontent at, *as*: ni ya bona se u ngi petile yena, i. e.: see ye how he almost provokes me?

u—PETE, n. pl. o. (From peta.) An extreme, *viz.*: the little or last finger.

PETJEYA. *See* Pesheya.

im—PETO, n. pl. izim. (From peta.) Bordering, edging, hemming; *hence*, the extreme side or end of any thing edged or hemmed; a specimen of hemming, edging, &c.

isi—PETO, n. pl. izi. (From peta.) Any thing edged, hemmed, bordered; referring more to the making or mode of hemming.

um—PETO, n. pl. imi. (From peta.) A border, verge, edge, hem, extremity; referring more to its bulk or size.

im—PETU, n. pl. izim. (From peta. *See* Tu and Petuza.)

A maggot; from the sense of being turned from a previous state, referring to the eggs of the large blue fly, from which that insect comes.

isi—PETU, n. pl. izi. (From peta. *See* im–Petu.)

A purling fountain; called from its subterraneous cause.

uku—PETUZA, v. t. (From peta, or petu, and uza, to make; to make a noise. *Radically one with* putuza.)

1. *Literally*: to turn into another state or form; *hence*, to rot; to grow worms; to turn into worms, *as*: kwa fa inkomo izolo sa fika namhla i se i petuze inyama, i. e.: yesterday died a cow, and when we came to it to-day the flesh had already become rotten, = was full of worms;—2. To purl; to murmur (rather *onomatopoetic*), *as*: amanzi a ya petuza emfuleni, i.e.: the water murmurs in the river. (Used of small streams of water only, or of fountains.)

—— PETUZELA, qulf. fr. To be living with worms, as a rotten piece of flesh; to purl forth; to gush out.

um—PETWANE, n. pl. imi. (A dim. form from the passive of peta, or a repr. of the same.)

1. *Properly*: the conclusion of the spine; *hence*: ubambo luka 'mpetwane, i. e.: a rib of the spine, *viz.*: one of the small ribs;—2. A small feather, at the extremity of the wing.

uku—PEZA, v. t. (From pe, passed, on, and iza, to make. As it were, a causative of pela.)

To make a stop; to cease from motion, passing on; to stop; to leave off, *as*: peza ukutela amanzi, i. e.: leave off pouring water.

—— PEZISA, caus. fr. To cause to stop; to put an end to any motion.

PEZOLO, adv. (From pa, upon, on, and izolo, the day of yesterday.)

1. *Literally*: the turn of yesterday, i. e.: the time when yesterday was finished or ended;—2. Yesterday night; last night, (Sometimes it is used also of "to-night or this night," but improperly.)

PEZU, prep. (From pa, or pe, up, and izu, *see* izulu, above.)

Radically: up-on; *hence*, upon; above; *as*: pezu kwenhlu, i. e.: upon the house; —umuti umkulu pezu kwenhlu, i. e.: the tree is high above the house.

This preposition serves often to express a comparison, *as*: u namanhla pezu kwami, i. e.: you are stronger than I am, *lit.*: you have power over me.

PEZULU, adv. (From pa, or pe, and izulu, the above region.)

1. Upward, up, *as*: ngo beka pezulu, i. e.: I will look upward;—2. To a higher place; above, *as*: inyoni i ndiza pezulu i. e.: the bird flies high, above;—3. *In a comparative sense*: into e pezulu, i. e.: a higher thing;—isilo si pezulu emtini, i. e.: the tiger is too high in the tree. (This word is sometimes used as a prep., *as*: pezulu kwenhlu, i. e.: up of the house,—but, strictly taken, this is no construction depending on a prep., because it simply signifies: high above the house.)

PI. (*See* Pa.) An exclamation expressive of passing or passed, and referring to

a little point, *as*: into ya ti pi ! i. e.: the point came out a little.

PI, interg. (From pa. *See* Ngapi.) 1. Where; at which place, *as*: u pi na, i. e.: where is he ?—u ya pi na, i.e.: where or to which place are you going ?—u vela pi na, i.e.: from which place do you come.

2. It is of no consequence if the interrogative particle na is omitted. The word has simply a local meaning and the directions of to and from are always expressed by the additional verbs, as is obvious from the instances given.

NOTE.—There is sometimes a difficulty in catching or expressing the proper sense of "where," when in an interrogative sentence two different directions are to be expressed by one verb, *as*: wa yi tjaya i pina inkamba, i. e.: where did you shoot the buffalo ? Here the question may refer either to the place where the buffalo was found in the field, or to the place of its body where the shot went in. Now, the given instance expresses exactly the meaning of the first question, which also can be altered so as to place *i pina* at the end of the sentence; but: wa yi tjaya pina inkamba, expresses the second, which also is given by ngapi (*which see*) avoiding every difficulty.

3. That *pi* has been originally a noun, appears from its general character as a word of interrogation in connection with other nouns, *as*: umuntu umupi or umupina, i. e.: which man ?—isibamu isipi, i.e.: which gun ? *Dialectic*, umuntu uwupi, = umuntu a wu ko, (a ka ko), i. e.: the man not he there;—u ya kumupi, i. e.: you go to which man ?

4. It stands, therefore, as a pronoun proper, or substitute, when a noun referred to is not to be repeated again, as in the last instance under No. 3. The same rule prevails when emphasis is to be expressed, *as*: isipi, i. e.: which (of a number referring to a noun in isi). Isipina isihlalo si lungile, i. e.: which is *the* good chair ? Ilipina izwi a li bulayo, i. e.: which (emphatically) word is it that he means ? (The *Xosa* renders this emphatical mood by a repetition of the nominal form, and contracting the same, *as*: sisipina isihlalo,—lilipina izwi, &c.)

5. The same sentence can be modified or augmented by the addition of the relative form, *as*: umuntu o nguwupi, *or* o ngumupi, i.e.: *lit.*: which is the man who is (meant);—isihlalo esi yisipi, i.e.: which is the chair that is (meant);—amabele a ngawapi, i. e.: which is the corn that is (wanted.)

6. The cases become more complicated when the interrogation refers to a noun which has not the same nominal form as the subject of the sentence, *as*: isihlalo esi samupi umuntu, i. e.: the chair, which is it of which person,—and converted: esi samupi umuntu isihlalo, or esamupi umuntu;—izwi eli lamupi umuntu, i. e.: the word, which is it of which person;—eli lamupi or elamupi umuntu ?—In these instances, the forms, samupi and lamupi, are genitive or possessive cases, which are connected with the subject by the full relative forms.

im—PI, n. sing. (From pa, to pass, upon, to be in contact, to meet.)
1. An army; a force, *as*: kipani, or yipani impi, i. e.: give out, or make up an army;—2. An enemy; a foe.

um—PI, n. pl. abapi. (From pa, to give.) A giver; a benefactor.

uku—PIKA, v. t. (From pi, or pa, up, and ika, to put. *Radically one with* paka, peka, &c. *Allied to* bika, vika. *Sis.* pega.)
1. *Literally*: to put up (the mind); to oppose; to resist; to deny a charge, *as*: ku tiwe u bile wa pika, i. e.: it was said he had stolen, but he denied it;—2. To defend; to repel a charge or accusation;—3. To contradict; to contend; to strive; to dispute, *as*: ukupika nento yake, i.e.: he contended about his matter; made many words about it;—4. To cavil; to gainsay, *as*: wa pika inkani, i. e.: he put forth objections or sophisms, contradictions, &c.

—— PIKANA, rcpr. fr. To oppose each other; to contradict one another; to cavil with one another; to dispute with each other.

—— PIKELA, qulf. fr. To deny, contend, dispute, &c., for, about.

—— PIKELELA, freqt. fr. To venture; to hazard; to oppose entirely; to dispute from the first to the last.

—— PIKISA, caus. fr. 1. To cause to oppose, defend, deny, dispute, &c.;—2. To take pains to defend, dispute, deny, &c.

—— PIKISANA, rcpr. fr. 1. To repel each other particularly; to dispute hard together; to argue against one another;—2. To be divided upon a matter, of different or opposite opinion.

i—PIKA, and PIKE, n. pl. ama. (From the verb.) 1. A difficulty of breathing; hard breathing; asthma;—2. Stitching; pains in connection with hard breathing; pains in the side; spasmodics;—3. A gust of wind.

uku—PIKAZELA, v. t. (From pika, and izela, to come, or engage himself.) To be affected, to suffer from asthma.

um—PIKI, n. pl. aba. (From pika.) One who disputes, strives, denies, &c.

i—PIKO, n. pl. ama. (From pika.) A wing of birds, (from the literal sense of putting up, defending.)

im—PIKO, n. pl. izim. (From pika.) Dispute; denial; contest; strife; opposition; disputation.

uku—PILA, v. i. (From pi, up, and ila, to rise; *lit.*: to rise up. *Radically one with* pala, pela, pola, &c. *Allied to* bila. *Sis.* pela.)

1. To rise up again; to revive; to recover from sickness, = ukusinda ekufeni, i. e.: to escape from illness, death;—2. To become better; to improve in health; to be restored to health, *as*: u ya pila manje, i. e.: he is improving at present;—3. To become healthy; to enjoy health; to be sound;—4. To live; to feed; to subsist, *as*: si ya pila ngamasi, i. e.: we feed on milk.

—— Pilisa, caus. fr. 1. To cause to revive; to revive; to make better; to improve the health; to sustain, *as*: u si pilisile iminyaka yonke, i. e.: you have sustained us all the years;—2. To cure; to restore the body to soundness.

im—PILA, n. pl. izim. (From the verb.) *Literally*: a species for subsistence, *viz.*: a kind of creeper having a tuberous root, which the natives used to eat in former times when maize and other vegetables were less cultivated. Its esculent parts resemble potatoes. Some use it also for medical purposes, as for injections, &c.

um—PILISI, n. pl. aba. (From pilisa.) A restorer; reviver; keeper of health or strength; sustainer.

im—PILISO, n. (From pilisa.) Sustenance; support; food; victuals; health.

isi—PILISO, n. (From pilisa.) Reviving; restoring; curing; cure, &c.

uku—PIMA, v. i. (From pi, up, referring to a point, and ima, to stand. *Radically one with* puma.)

To move out a little; to come out, or forth. (*Seldom used* in Natal.)

—— Pimela, qulf. fr. To stand out; to stand forth. Used of the genitals of male animals.

—— Pimisa, caus. fr. To cause to come out; to bring out. (In the *Xosa* chiefly applied to express the usage of keeping a female for a concubine only.)

—— Pimisela, qulf. fr. 1. To bring out for; to bring out fully; applied to pronouncing a language; to utter or speak words distinctly, plainly, *as*: a ka kwazi ukulipimisela izwi letu, i. e.: he does not know how to pronounce our words properly; 2. To explain; to declare or affirm, *as*: pimisela u nga bambi ngenhliziyo, i. e.: explain, and do not keep it in your heart.

uku—PIMBA, v. t. (From pi, and imba, to separate from, to be in front. *Radically one with* pamba, pemba, &c. *Allied to* bimbi, *which see.*)

To form a neck; to press the point (of the throat); applying to the motion of the throat in swallowing.

i—PIMBI, n. pl. ama. (From pimba. *Others have* pimpi.)

1. A serpent, much like the cobra de capello; so called from having a ring around the neck, as also from the manner of flattening or pressing the neck;—2. A crook in a stick, = a bend.

um—PIMBO, n. pl. imi. (From pimba.) 1. The throat;—2. The whole bent around the neck.

i—PIMPI, n. *See* Pimbi.

uku—PIMPIZELA, v. t. (From pimpi, rather *onomatopoetic*, signifying a sound of whistling like pi mpi, and izela, to make frequently. Others pronounce it pimbizela or bimbizela, but this is not correct, and bimbizela is dialectic besides, the proper word being bibizela, which *radically coincides with* pimpizela.)

To make a whistling, as during milking, or racing cattle, in order to encourage them.

i—PIMPIZELA, n. pl. ama. (From pimpizela.) One who is whistling to cattle.

PINA, interj. (From pi and na, *see* Na, derivative 8.)

See the contracted form pi.

uku—PINDA, v. t. (From pa, turn, upon, un, and inda, to extend, utmost. *Radically one with* panda, pendu, pondo, &c. *Allied to* binda, findo, &c.)

1. To turn the extreme point; to lay together, as a table cloth; *hence*, to double; to lay double;—2. To retaliate; to return like for like; to repay by an act of the same kind as has been received, *as*: ukupinda izono zomuntu, i. e.: to repay the wrong of a man;—3. To revenge; to avenge; to resent;—4. To repeat; recapitulate.

—— Pindela, qulf. fr. To double for; to retaliate, &c. for, *as*: u nga pindeli okuhle okubi, i. e.: do not return for good evil. (This is the idiomatic connection of the sentence, which must be taken *ad notam.*)

—— Pindisa, caus. fr. 1. To cause to double; to make double; to cause to return; to give back or in return, *as*: wo pindisa uto lwabo, i. e.: you must care that you return their goods;—2. To return in some degree; to resent, &c., in some measure; to be resentful, revengeful, &c.

uku—PINDEZELA, v. t. (From pinda, and izela, to make often, to make for some purpose.)

To make some return, or a return again; to retaliate again; to repeat the same thing again in a somewhat different way; to make reprisals.

im—PINDISELO, n. (From pindisela.) Reprisal; resentment.

um—PINDISI, n. pl. aba. (From pindisa.) An avenger.

um—PINDISO, n. (From pindisa.) Revenge, resentment, vengeance.

uku—PINGA, v. t. (From pa or pi, and nga, to use power. *Radically one with* panga, pengu, punga. *Allied to* pinda.)

1. To press upon; to bend down; applied to wattling, entangling, or entwining, *as*: pinga isitya, i. e.: to make a basket, by pressing twigs upon each other;—2. To copulate; to entangle; applied to dogs particularly;—3. To commit adultery or fornication.

—— PINGELA, qulf. fr. To wattle, *as*: pingela isibaya, i. e.: do wattle the cattle-fold.

—— PINGISA, caus. fr. To cause or make a wattling; to cause adultery; to be the cause of adultery; to give opportunity for adultery.

im—PINGAZANA, n. pl. izim. (From pinga, entwine, and izama, little things or prickles.)

A name applied to certain plants whose roots have many bulbs hanging one near the other.

im—PINGELO, n. pl. izim. (From pingela.) Wattling; wattle sticks.

um—PINGI, n. pl. aba. (From pinga.) An adulterer; fornicator.

um—PINGIKAZI, n. pl. aba. (From umpingi,—and kazi, denoting female.)

An adulteress; a whore.

i—PINGO, n. pl. ama. (From pinga.) Hurdle work; woven things.

isi—PINGO, n. pl. izi. (From pinga.) 1. Any hurdle-work; any kind of wattling-stick;—2. A name of the second small river between the Umlazi and the Ilovu, running into the sea.

isi—PINGO, n. pl. izi. (From pinga, 2, 3.) 1. An act of adultery or fornication;—2. A person who commits that crime, (including a sense of cunning.)

um—PINGO, n. pl. imi. (From pinga, 2, 3.) Lewdness; licentiousness; shamelessness.

i—PINI, n. pl. ama. (From pi, upon, point, and ina, to even, to meet, unite.)

Anything which is taken into the hand, or used by the hand, *as*: ipini lokubonda, i. e.: a piece of wood for stirring food; ipini lokugwehla, i. e.: a paddle oar.

um—PINI, n. pl. imi. (*See* i–Pini.) A handle; a haft, *as*: umpini wembazo, i. e.: a handle of an axe.

uku—PINYA, v. t. (From pi, and nya II., to unite. Diverged from pima, as funyana from fumana.)

Used of copulation or coition of dogs, and *tribal*.

uku—PINYAZA, v. t. (From pi, local, and inya II., to sink, to slip away with the foot, and iza, to do, become, &c. *Radically coinciding with* finyeza, to make short.)

Literally: to cause a local contraction, to hurt the joint or limbs in their local position; applied especially to feet or legs which grow short in consequence of such a hurt.

—— PINYAZEKA, qulf. fr. To receive a hurt or dislocation, in consequence of which one leg grows shorter than the other, or one foot grows crooked, &c.

uku—PIPA, v. t. (From pi-pa. *Radically one with* papa, pepa, pupa, &c. *Allied to* ibibi.)

To wipe; *euphemistic*, = ukusula umtwana oncolile, i. e.: to wipe a little child which has soiled itself.

uku—PISA, v. t. (*Properly* a causative from the verb pa; *lit.*: to cause to go out or in; to cause upon. *Radically one with* pasa. *Allied to* pika, pila, &c. *Sis.* pira.)

1. To cause to go out (as in common language, referring to children to make water), *as*: umtundo u ya pisa umuntu, i.e.: the urine presses to pass;—2. *In general*: to be pressed with a passage (this being the result of eating beyond measure, immoderately);—u ya piswa, = u ya ngapanhle, i. e.: he must go out;—3. To put upon, in, *as*: ukupisa umkonto, i. e.: to insert a spear.

—— PISEKA, qult. fr. To stand firm, of inserted weapons, *as*: umkonto u pisekile, i. e.: the spear is well inserted.

—— PISEKELA, qulf. fr. 1. *Literally*: to use for insertion; for pricking, as an umkonto, weapon;—*hence*, 2. *Figuratively*: to taunt; to pierce with words, in discourse or dispute;—3. To use for a bad purpose; to satirize, *as*: u ya ngi pisekela, i. e.: he uses me satirically.

—— PISELA, qulf. fr. 1. To insert into a space made for that purpose, *as*: ukupisela izembe nomkonto, i. e.: to insert an axe or a spear;—2. To insert a handle.

—— PISELELA, freqt. fr. To insert for; to put in a handle for.

um—PISELI, n. pl. aba. (From pisela.) One who inserts weapons, or handles.

i—PISI, n. pl. ama. (From pisa.) *Literally*: a person who makes holes in the earth, and inserts poles in them, for the purpose of catching wild animals; or who makes little houses of sticks for the same purpose of ensnaring or entrapping. *Hence*, a hunter, fowler, bird-catcher.

im—PISI, n. pl. izim. (From, pisa 1, 2. The *Xosa* has u-mapisi, a great eater. *Sis.* piri.)

1. *Literally*: a devourer; the name for the hyena, or the commonly so-called

African wolf;—2. Any enemy who destroys or kills people and their property without any reason;—3. A thief, who comes at night time, for stealing.

im—PISINTJANGA, n. pl. izim. (From pisi, inserter, and intjanga, something shooting with force, burning, referring to the body, or genitals of a female.)

A signification for an animal having the parts of generation both of male and female (inobudoda nesibuno). Hermaphrodite. It is taken from the hyena or wolf, which is believed to be thus shaped.

u—PISO, n. pl. izin. (From pisa.) A small wooden pot of a lengthy shape; so called from its cavity, and its having a small mouth.

u—PISWANA, n. pl. izim. (From upiso.) 1. A very small upiso (pot);—2. n. sing. A high mountain near the sources of the Umvoti on the left side, which has a cavity, or inlet, above, and served as a refuge-place for the natives during the wars with Chaka.

uku—PITIKEZA, v. t. (From piti, touched upon, at the point, put upon, and keza, to make to dip, to use for dipping, *see* u-Kezo, spoon.)

To mix and stir; applied to a mixing of fluids with other substances, as for making beer. (*In tribal use.*)

isi—PITIPITI, n. (From piti, touched upon, on the point.) A confusion; a consternation; excitement.

uku—PITIZA, v. t. (From piti, and iza, to make. *Compare* fitiza. *Others use* pitisa.)

To make piti, i. e.: to mix; to stir; to excite. (*Seldom used.*)

—— PITIZELA, qulf. fr. To confound; to throw into disorder; to disturb.

—— PITIZISA, caus. fr. 1. To make confused; to confound;—2. To mix; to stir, *as*: ukupitizisa indaba, to stir up a story, = to bring it up again, to bring it about.

um—PITIZA, n. pl. aba. (From pitiza.) A disturber; exciter; agitator.

im—PITIZO, n. (From pitiza.) Stirring; disturbing; agitating; exciting.

NOTE.—All these words derived from piti, are only tribal, and most of the Natal tribes use bonda instead of it.

im—PITJOLO, n. pl. izim. (From pi, and tjolo, shoot forth.)

Literally: an agitated motion, descriptive of a buffalo.

i—PIVA, n. pl. ama. (From pi, a point, and iva, feeling.)

A small living creature. *Used collectively.*

isi—PIWO, n. pl. izi. (From the passive of pa, to give.)

A gift which is given, or which one receives.

PO, interj. (From pa, and of the same nature as pi, interrogative, denoting nearness, contact, opposition. *Dialectic* pofu, poh, and poge.)

Expressing astonishment or calling for reasons; then, therefore, *as*: u ti, wa bona into elungileyo pofu, *or* po u nga yi tenganga yini na? i. e.: you say that you saw something good, why, then, have you not bought it?

It is sometimes used elliptically, *as*: se u vumile icala, u ti nina pofu? i. e.: you have already admitted the crime, what do you, therefore, say? *viz.*: more in your defence.

isi—PO, n. pl. izi. (From pa, to give.) A gift; a present, which one gives.

um—POBE, n. pl. imi. (From po, upon, on, un, and obe, *see* um-Oba, in-Kobe, and u-Libo, first fruit.)

1. An unripe mass or substance; *hence*, unripe vegetable, which is yet very soft, easily separable;—2. Any edible substance, as roots, &c., from the vegetable kingdom.

im—POFANA, n. (pl. izin. *seldom.*) (From pofu, and ana, *dim.* form.)

One who has not been entirely reduced to poverty.

um—POFANA, n. pl. imi. (From pofu, and ana, *dim.* form.)

An object which can soon be emptied; designating a middle-sized pot,—imbiza elingeneyo.

im—POFAZANA, n. izim. (From pofu, and azana, denoting small female. *See* isi-Fazana, &c.)

Any ash-coloured female animal.

POFU. *See* Po.

im—POFU, n. sing. (From po, passed, turned, and fu, blasted, blighted. *Radically one with* pafa. *Allied to* bomvu, red. *Compare* fusa.)

1. A pale red, or pale yellow; tawny, *as*: inkomo empofu (from e-yimpofu), i.e.: an ash-coloured animal;—2. A poor, dirty colour, *as*: umhlaba umpofu, i. e.: the earth has a deadly colour (as when all has been scorched);—3. *Figuratively*: poor; beggarly, *as*: umuntu ompofu (from a-umpofu), i. e.: a person who has been impoverished;—sa za sa suka ukuba 'mpofu, i. e.: we became impoverished; we were reduced to poverty.

im—POFU, n. pl. izim. (*See* the preceding.) A species of antelope, known under the name of Eland. (Called after its tawny colour.)

isi—POFU, n. sing. (*See* im-Pofu.) Brownish, or tawny-coloured beads.

ubu—POFU. *See* Mpofu.

im—POFUKAZI, n. pl. izim. (From pofu, and kazi, denoting female.)

An earth, or ash-coloured female animal; a dun-coloured cow.

POHLO. (*See* Pahlu, Fohla, Fohlo, and Puhlu.)

An exclamation signifying a noise or sound caused by the collision of one body against another, *as*: wa tjaya ikanda lake kwa ti pohlo, i. e.: he struck his head and a sound was heard like pohlo!

uku—POHLOZA, v. t. (From pohlo, and uza, to make. *Radically one with* pahlaza. *Allied to* fohloza.)

To strike a heavy blow. *Nearly the same as* Puhluza.

uku—POKA, v. *Dialectic*, instead of apuka; and *hence*, a corruption.

im—POKO or POKWE, n. pl. izim. (From po, upon, and iko, drawn out, or put. *Radically one with* paka, peka, &c., especially impeko. *Allied to* umbeko.)

1. *Literally*: a capsule, with particular application to the capsule of tobacco, many-celled and many-seeded; and *hence also* the blossom of the tobacco seed;—2. The female seed of maize, called otherwise um-Nyani.

u—POKO, n. pl. o. (*See* im-Poko. *Compare* kobe, dakwa, &c.)

A species of the genus Tancus, from 3—4 feet high, having from 3—6 ears, and white seed, which the natives use for porridge for little children, and as an ingredient to the ubutywala, beer. It is of a most intoxicating quality.

um—POKONTE, n. *See* the analysis *under* Bokondwe. Other tribes have pongondwe, bongondwe, and pokoto or pokote. (It appears from popoma that in this case the first root is properly po and not bo; and that the last is nte proper, *see* nta, and ntanta, to float.)

A name of a small river, the next to the Umlazi, toward south-west. (It is called after the peculiar shape of its stones (bokondwe) over which the water floats away.)

uku—POLA, v. i. (From po, up, upon, and ula, to strain, rise. *Radically one with* pala, pela, pila. *Allied to* bola, zola, &c. *Sis.* fola. *The sense is*: to pass over, to pass away from; to rise up from.)

1. *Primarily*: to cool; to lose heat, *as*: ukuhla se ku polile, i. e.: the food has already become cool;—2. To lose the heat of excitement or passion, *as*: inhliziyo yake ya pola a yi sa tukuteli, i. e.: his temper is cool and no more excited;—3. To heal, *as*: amanxeba ake a polile, i. e.: his wounds are healed;—4. To recover; applied to acute disease, to heat of fever or inflammation of wounds; (sometimes synonymous with pila);—5. To grow pale, to grow cold, *as*: kwa pola ubuso bake, i. e.: his face became pale.

—— POLISA, caus. fr. 1. To make cool; to cool;—2. To subdue the heat of fever;—2. To heal a diseased or wounded limb; to restore to soundness.

POMPOLOZA. *See* Mpompoloza.

i—PONDO, n. pl. ama. (From po, upon, on, and indo, extended, into length, height. *See* u-Pondo. *Radically one with* panda, &c.)

A high hill, or a prominent place in the midst of a bushy country, having itself no bush, and being therefore conspicuous. It is a figure, meaning the horn of a country.

im—PONDO, n. (From upondo.) A contagious sickness; pestilence.

u—PONDO, n. pl. izim. (The *Xosa* and *others have* impondo in the sing. *See* i-Pondo. *Radically one with* pundu.)

1. *Literally*: a projection, or a prominence; *hence*, a horn;—2. A tooth of an elephant.

um—PONDO, n. pl. amampondo. (From the plur. it is evident that this word is compounded from um-impondo, and contracted into umpondo.)

A person of the Amampondo tribe, of which Faku is the present chief. (The name signifies horned people, or horned tribe. The form umponda, amamponda, sometimes heard, is not correct.)

um—PONDOMPONDO, n. pl. o. (From impondo-impondo, with the nom. form u, denoting genus, class, &c.)

A name for a class of beetle with long horns bent to both sides. Its colour is blue with black stripes.

um—PONDONDWE, n. pl. imi. (From pondo, and indwe, drawn out, *see* in-Dwe.)

A species of aloe with large, expanded, or extended leaf.

um—PONDWE, n. pl. om. Zuluized from the English pound (in money).

ama—PONGO, n. pl. (From impongo. The nom. form ama adds the meaning of "state or condition," or renders the word in an abstract sense.)

Pertaining to the nature of a he-goat; *hence*, ill-natured; ill-tempered; cross; applied to man.

im—PONGO, n. pl. izim. (From po, up, upon, and ngo, bent. *Compare* gobongo. *Allied to* pondo.)

A ram of sheep or goats; so called from its horns, which qualify it for fighting, and are dangerous.

isi—PONGO, n. sing. (From impongo. *See* ama-Pongo.)

A peculiar protuberance at the forehead; *hence*, a person who has such a forehead.

um—PONGOLO, n. pl. imi. (From pongo, bent upon, and ulo, stretched, extended. *Allied to* bongola. *See* Pungula.)

Any receptacle of a great shape, as a cask, barrel, box, chest, &c.

uku—PONSA, v. t. (From po, nearness, and nsa, to be distant, to bring next or near. *The primary sense is*: to bring near to a distance. *Dialectic*, posa. *Allied to* pisa.)

1. To fling; to hurl or whirl through the air; to drive with great force, *as*: ukuponsa umkonto, i. e.: to hurl a spear through the air;—2. To throw; to cast, *as*: ponsa itye, i. e.: throw a stone;—3. To cast; to drive by force; to throw forward;—4. *Idiomatic*: *a*. To miss; to fail of reaching an object; not to hit, *as*: u ponsile ukutjaya inyamazana, i. e.: he missed in shooting after the wild buck;—*b*. Nearly, almost, *as*: ba ponsa be ngi bulele, i. e.: they had almost killed me, *lit.*: they were near to have killed me; (for which the *Xosa* uses be pansi uku ngi bulala;)—*c*. Ngokuponsa, i. e.: to the left, *or* ngesokuponsa, i. e.: to the which is (hand) the left, *lit.*: in the direction of the missing.

—— PONSEKA, qult. fr. 1. To be in a state of casting, throwing, hurling, &c., *as*: ingonyama ya ponseka kumuntu, i. e.: the lion threw himself forward, sprung forward upon the man;—2. To fall violently, *as*: inkomo i ponsekile eweni, i. e.: the cow fell down the rock;—abantu ba ponseka eweni ukufika kwempi, i. e.: the people threw themselves down the rock when the enemy came upon them.

—— PONSISA, or POSISA. To make or do so as if throwing, casting, hurling, &c. (The *Xosa* uses posisa especially for: to miss, to err, to mistake; for which the *Zulu* uses pambeka and pazama.)

PONYO, adv. (*Radically the same as* punyu *in* punyuka, *which see.*)

Getting off from; going out. Used with ukuti, *as*: izembe la ti ponyo, i. e.: the axe went out from the handle. (*Seldom in use.*)

im—POPOMA, n. pl. izim. (From po-po, *onomatopoetic*, signifying the noise of a fall, and uma, to move. *Others use* popomo, carrying the *o* through all syllables. *Compare* mpompoza.)

Literally: a place, a bank upon which a mass of water is breaking;—*hence*, 2. A cascade; a cataract: a waterfall;—3. A waterspout.

i—POPONI. *Same as* Boboni, *which see.*

uku—POPOZA, v. t. (From popo, *see* popoma, and uza, to make. *Allied to* boboza and mpompoza.)

To rush; to dash; to strike and break, *as*: amanzi a popoza edwaleni, i. e.: the water dashes on the rock, or breaks on the rock;—amanzi a popoza empopomeni, i. e.: the water dashes the waterfall down.

im—POSA, n. (From po, upon, and isa, to cause, to shoot, &c. *Coinciding with* ponsa, 3, *a*.)

The seraglio of the Zulu king. (*See* isi-Gohlo.)

isi—POSISO, n. Error, blunder. (Entirely Frontier-Kafir.)

uku—POTA, v. t. (From po, upon, on, un, and ita, to touch, take, throw. *Radically one with* pata, particularly peta. *Allied to* sonta. *See* Ponsa, and Posa.)

To spin; to twist, *viz.*: by winding one thread round another so that it cannot unravel, *as*: pota intambo, to spinor twist a rope.

NOTE.—The meaning of this word is quite different from aluka, and from sonta, which it is necessary to observe.

—— POTEKA, qult. fr. 1. To be fit for spinning, twisting, *as*: intambo a yi poteki, i. e.: the rope does not twist well;—2. To practice spinning; to be working at spinning.

—— POTELA, qulf. fr. 1. To spin, to twist for;—2. *Euphemistic*, to menstruate.

u—POTE, n. pl. izim. (From pota.) A tassel; applied to a fashion of wearing the hair in long curls like strings.

i—POTJAPOTJA, n. pl ama. (From po, pass, upon, and utja, to shoot, or utjo, to speak out. *Others have* potjolo. *Xosa*, polotjane, a liar. *Allied to* boba, botja.)

To tell stories (= ukuqamba amanga).

It has nearly the idea of putja, ebullition.

im—POTO, n. pl. izim. (From pota. *Closely allied to* puta.)

A corn-spindle; a long slender stalk.

i—POTWE, n. pl. ama. (From the passive of pota, to twist.)

A name of a bird of brown colour.

im—POVA, n. pl. izim. (From po, upon, and uva, to come forth. *Allied to* pobe, but particularly to imbovu.)

The flower or blossom of the isi-Kaba, or wild water-melon. (*Others use* impoza, from reasons of ukuhlonipa, &c., (i. e.: out of respect); but this is no proper word.

uku—POZA, v. t. (From po, passed, upon, and uza, to make, to make a noise. *Allied to* pola; but *radically one with* puza. *See* Boza, Loza, &c.)

Literally: to make cool. (*Seldom used.*)

—— POZISA, caus. fr. To make cooler by pouring cold water into boiling; *hence*, to quench, to check water in boiling.

NOTE.—Care must be taken not to confound this word with puzisa.

PU. An *onomatopoetic*, expressing a state of being blown up, or of blowing wind or breath from the mouth. It is used with ukuti, *as*: a ku li boni itole li ti pu na? i. e.: do you not see that the

calf is blowing (breath out), or is blown up? (From this the *Xosa* has umpu, i. e.: gun.) Inyama iti pu, i. e.: the meat emits a bad smell, (as if it was blowing out breath.)

i—PU, n. *Dialectic instead of* i-fu, *which see.*

uku—PUCA, v. A contracted form from pucula, 3, 4, *which see.*

PUCU, adv. (*Originally* a noun from pu, passed, and ucu, that which is on the top. *Radically one with* puku, and very probably originated from it by emphasis; *with* apucu, and buca. *Compare* kucu, &c.)

Denoting a smoothness, slipperiness; *hence*, dissolving, decomposed, of putrid things, *as*: si ti pucu isikumba, i. e.: the skin is in a decomposed state, the hair going off.

uku—PUCUKA, v. i. (From pucu, and uka, to go or come off. *See* Putuka.)

1. *Primarily*: to receive a gall in the skin; to become galled or fretted; to dissolve, *as*: u pucukile ngokukwela ihashe, i. e.: he became galled by riding on horseback;—2. To rub, hurt, injure, &c., the skin.

uku—PUCULA, v. t. (From pucu, *see* Pucuka, to which it is the transitive, and ula, to strain, to remove. *Radically coinciding with* paqula.)

1. To gall; to fret; to hurt the skin by rubbing, *as*: isihlalo si li puculile ihashe, i. e.: the saddle has galled the back of the horse;—2. To erase; to rub out; to rub off, *as*: insila, i. e.: dirt, filth;—3. To shave, *as*: pucula izindevu, i. e.: to shave the beard;—4. To shave off; to cut off, *as*: izinwele zi ya puculwa, i. e.: the hair is shaved from the head;—5. To pluck off; to clear off, as the feathers of fowls;—6. To plane; to make smooth the surface, *as*: pucula umuti, i. e.: make this plank smooth.

um—PUCULI, n. pl. aba. (From pucula.) A shaver.

uku—PUCUZA, v. t. (From pucu, *see* pucuka, and uza, to make.)

To rub, to scour, to clean the surface of anything, *as*: pucuza izinkezo nomese, i. e.: clean the spoons and knives, (This word is sufficiently distinct from pucula, by its application.)

uku—PUHLA, v. t. (From pu, up, and hla, to shoot, throw. *Radically one with* pahla, pehla, and pohlo. *Allied to* bohla, to blow.)

To push forth, as in planing a piece of wood;—2. To grow fast or well; to shoot forth or up; to flourish, *as*: insimi i se i puhlile i namaqabi nemiti, i. e.: the garden is already flourishing, having leaves and stem;—3. To grow already some time; to stand in growth since a time.

PUHLU, adv. (*Originally* a noun, from puhla, denoting a pushing forth. *See* Pohlo.)

Used with ukuti, *as*: wa kuluma nomunye wa ti puhlu ngeyake inhlela, i. e.: he spoke with the other, and then he would have his own way, = went on his own way, insisted upon it.

uku—PUHLUKA, v. i. (From puhlu, and uku, to go or come off. *Coinciding nearly with* pucuka. *Allied to* kuhluka.)

1. To froth; to foam;—2. To strike against something and be wounded.

uku—PUHLUZA, v. t. (From puhlu, and uza, to make. *Nearly coinciding with* pohluza. *See* Guhluza. Transitive to puhluka.)

1. To rub hard; to strike hard;—2. To clean by friction.

uku—PUKA, v. *Properly*: apuka, *which see.*

im—PUKANI, n. pl. izim. (From puka, pu, approached, upon, and uka, to draw, set, put; and ani, dim. form. *Radically in* apuka.)

Primarily: a galling of a small insect; *hence*, a fly.

PUKU, adv. (From pu, passed, and uku, come up or off. *Originally* a noun, denoting a process of fermentation. *Radically one with* paka, peka, &c., and pucu. A transposition of kupu.)

Denoting a commotion like liquors when fermenting, or when gaseous appearances come up from them. Used with ukuti, *as*: ubutywala bu ti puku, i.e.: the beer brings up scum, = is in a state of fermentation.

im—PUKU, n. pl. izim. (From pu, passed, upon, and uku, come or gone off. *The primary sense is* that of a rubbing, shaving, gnawing. *Compare* pukani, pucuka, &c.)

A generic name for mouse, rat.

isi—PUKU, n. pl. izi. (*See* im—Puku.) Any piece of a skin used as a garment. *Literally* it means a piece of skin of which the hair altogether or partly have been scoured, shaved, or rubbed off.)

uku—PUKUKA, v. i. *Tribal*, instead of fukuka, *which see.*

uku—PUKULA, v. t. *Tribal*, instead of fukula, *which see.*

i—PUKUPU, n. pl. ama. (From puku, and upu, upon. *Others* pukupuku, *which see.*)

Foam; froth; applied to the substance which is formed on the surface of water by violent agitation, *as*: ulwanhle lu ya hlalisa ipukupu, i. e.: the sea (or rather the billows) settle (produce) foam.

isi—PUKUPUKU, n. (*Repetition from* puku-puku.) 1. *Literally*: a making of frothy parts; applied to man; an empty, senseless, or stupid person, like foam; a frothy speaker.

uku—PUKUTISA, v. t. (*Properly*: a causative from pukuta, obsolete verb, from puku, *which see*, and uta, to throw. *Allied to* bukuda.)

To pass or cross a river by thrusting the body continually upwards, as if hopping through the water.

uku—PUKUZELA, v. t. (From puku, and izela, to make frequently. *Allied to* fukuzela.)

1. To ferment; to effervesce; to froth;—2. To move or walk empty, without carrying anything, = umuntu ohambayo e nga pati luto; wave up and down as anything carried on the head;—3. To act as an empty, stupid, or silly person.

—— PUKUZISA, caus. fr. 1. To imitate fermenting; to imitate any one who walks empty;—2. To behave as a vain person, as one who has a high opinion of himself; *particularly*, to make a senseless show of eloquence, in disputation.

im—PULE, n. pl. izim. (From apula, dropping the prefix a.)

A broken piece; *hence*, a stump of a tree remaining in the earth, after the upper part has been cut or broken off.

uku—PULUKA, v. i. (From pu, pass, ulu, easily, and uka, to go off. *Radically in* apula, to break off. *Allied to* punyuka, puhluka, &c.)

To glide or slip off, away, out; to move; or slip along with ease, as on a smooth surface; to pass along without obstruction, *as*: intambo i pulukile esanhleni sami i manzi, i. e.: the thong slipped out of my hand, it being wet.

uku—PULULA, v. t. (*See* Puluka, to which it forms a transition by ula, to strain. *See* u-Lula.)

1. To stroke; to rub gently with the hand; to soothe;—2. To make smooth, *as*: pulula uboya bengubo, i. e.: smoothen the wool of the blanket, either by rubbing gently with the hand or by brushing gently;—3. To coax; to flatter by striking gently with the hand, as a child, an animal, &c.

uku—PUMA, v. t. *Passive* punywa. (From pa, to pass, and uma, to move up, stand. *Radically one with* pamu, pima. *Sis.* fuma.)

1. To move out; to come or go out from the inside of any place, *as*: puma enhlwini, i. e.: go out of the house;—2. To come from, *as*: u puma pina? i. e.: where do you come from?—3. To proceed from;—4. To appear; to rise; to shine, *as*: ilanga li ya puma, i. e.: the sun rises;—5. To bring out; to make public, *as*: ukumpuma umuntu, i. e.: to make one public;—6. To miscarry, *as*: isisu si pumile, i. e.: *lit.*: the womb comes out, = a miscarriage happened;—7. *Idiomatic*: puma 'nyovana, i. e.: to go out as if one had accidentally soiled himself, and, lest the people should see it, he goes out backward, *viz.*, the face fixed towards them from whose presence he goes out. The figure is applied contemptuously to a coward who, in a fight, withdraws himself by going backward from the place, being afraid that one might strike him from behind (= wa puma e fulatela.)

—— PUMELA, qulf. fr. 1. To come or go out for, on purpose;—2. To come out with, *as*: a ka pumeli indau, i. e.: he does not come out with any point, = will not confess anything;—3. To develop;—4. To project.

—— PUMELELA, freqt. fr. 1. To come out entirely, completely; to stand forth, as a prominence;—2. To come in sight.

—— PUMISA, caus. fr. 1. To cause to come out; to bring out; to put out; to eject; abort, (of very general application);—2. To lead out;—3. To confess; to come freely out with something.

im—PUMA, n. sing. (From the verb.) Something that stands out or forth; a prominence.

im—PUMALANGA, n. sing. (From impuma, and ilanga, the sun.)

The place where the sun rises; *hence*, east.

PUMBULUZA. *See* Bumbuluza, and Puluka.

uku—PUMESA, v. t. (From puma, and isa, to cause, bring out. *Radically one with* pumisa; but used here in a peculiar sense, or high degree. *See* Ambesa, &c.)

1. *Applied to local customs*: to fit out, *viz.*: to bring out splendidly; to qualify, or make proper for reception or use, *as*: inkabi yokupumesa, i. e.: the ox for outfitting a bride, or the ox which is a dowry;—2. *Applied to the organ of speech*: to bring out distinctly; to pronounce clearly, distinctly, well, *as*: kuluma u pumese, i. e.: speak and pronounce properly;—3. To confess; to make confession.

—— PUMESELA, qulf. fr. To pronounce properly for; to confess in respect to; to make a confession in respect to.

im—PUMLO, n. pl. izim. (From pumla. *Radically one with* pumela.)

1. *Literally*: an outgoing, outstanding; *hence*, nose;—2. An end, or point standing forth, *as*: impumlo yomkumbi, i. e.: the nose or the end of the manger.

im—PUMO, n. sing. (From puma.) Outgoing. The limited use of this word is: impumo yegazi, i. e.: a loss of blood (from any wound).

um—PUMO, n. sing. (*See* im-Pumo.) Outgoing; applied to the first working day,

viz.: Monday. (The sense is elliptic, and in full it would be: umhla umpumo, i. e.: the day of going out to work.)

PUMPUTA. *See* Mpumputa.

uku—PUMULA, or PUMLA, v. t. (From puma, and ula, to strain, or stretch; or, which amounts to the same, from pu, passed, and mula, to move from, &c. The *sense* refers both to stop moving on, or to go for to stretch, i. e.: lay down.)

1. To rest; to take rest; to sit down and rest; to stretch out;—2. To be quiet; to be undisturbed; to be at peace, *as*: namhla ngi pumulile, i. e.: to-day I am at peace (after all anxiety).

—— PUMULELA, qulf. fr. To rest for,—at a place, &c.

uku—PUMUZA or PUMZA, v. t. (From puma, and uza, to make. *Sis.* pumutsa.)

To make to rest; to give rest; to rest; to relieve.

—— PUMUZANA, rcpr. fr. To relieve each other from working.

im—PUNDU, n. pl. izim. (From pu, passed, and ndu, extended. *Radically one with* panda, pendu, pinda, pondo. *Allied to* puma and punga. *See* um–Bundu.)

A construction of poles which make the entrance of the cattle fold, standing sideward, or bending like the horns of cattle.

isi—PUNDU, n. sing. (*See* im–Pundu.) Occiput.

um—PUNDUZI, n. pl. imi. (From impundu, and izi, makings, imitating.)

A kind of tree, the branches of which bend, or are like the poles of the impundu.

uku—PUNGA, v. t. (From pu, to pass, upon, and unga, to use force, to bend. *Radically one with* panga, penga, pinga, &c. *Allied to* bunga, funga. *Compare* qunga.)

1. *Literally and primarily*: to banish; to repel; to repulse an assailant, *as*: ukupunga umhlola, i. e.: to drive away a bad omen;—2. To ward off; to drive away anything troublesome, *as*: punga izimpukani ekuhleni, i. e.: drive the flies away from the food;—3. To blow with some force; to blow away that which might become hurtful, *as*: punga ukuhla okutjisayo, i. e.: to blow hot food (the heat being regarded as an assailant. The *Xosa* uses this word in the sense of No. 3., and also in a sense of *drinking* hot things, taking off, subsiding, &c.)

i—PUNGA, n. sing. (From the verb, 3.) 1. A blow, *viz.*: a smell of—into i ti pu, i. e.: something rotten; flavour, odour, vapour of bad air;—2. Taste, *as*: ipunga eli seceleni, i. e.: a bye-taste.

im—PUNGA, n. (From the verb, to blow. *See* i–Punga. The *Xosa* has umpunga, pl. imipunga, lungs, from the sense of blowing; and impunga, malt, from its smell as well as from its white, or molted appearance. From these instances we see that blowing is the primary sense of white or greyish, and with this coincides ibunga, a substance like mould.)

A white or greyish colour; applied to animals which have a hairy coat, *as*: ihashe eli'mpunga (from eli yimpunga) i. e.: a whitish or greyish horse.

im—PUNGAKAZI, n. (From impunga, and kazi, denoting female.)

A whitish or greyish female-animal, as a greyish cow, mare, &c.

i—PUNGU, n. pl. ama. (From punga, 1.) A certain shrub or tree used for the ceremony of ukupunga. (*See* um–Hlola.)

uku—PUNGULA, v. t. (From punga, and ula, to strain, to remove. *Radically one with* pengula, &c. *Allied to* bangula.)

1. To lighten a load, *viz.*: to take a part, or the heavier part off from; to disburden; to relieve;—2. To pour off, *as*: pungula amanye amanzi ekehleleni, i. e.: pour off part of the water out of the kettle.

isi—PUNGUMATE, n. pl. izi. (Other forms are: pungumangate, pumangate, and pungupungu. From ipunga, smelling, blowing, and mangate, denoting a certain wind, *see* Hlangata.)

A hawk which has a crest on its head. It is most probably called so from its peculiar manner of sitting on high trees and always looking around, as if it were smelling from what direction the wind comes, continually moving the crest on its head.

im—PUNGUTYE, n. pl. izim. (From i-punga, and utye, eater, *see* Tya, or u–Tju, issue.)

Literally: a species emitting a bad smell; *hence*, a generic name for *carrion-animals*, including especially the fox, and the jackal, and sometimes also the wolf or hyena.

uku—PUNHLA, v. t. (From pu, passed, upon, un, unu, thin, tender, and hla, to throw, thrust. *Radically one with* panhla, to hurt, expose. *Allied to* puhla, yunhla.)

1. *Primarily*: to uncover; to divest, denude; strip of the tender part;—2. To strip off; to make bare by eating off, *as*: amacimbi a ya punhla imiti, i. e.: the caterpillars strip the trees of their leaves.

(In the *Xosa* this verb refers chiefly to a most shameful practice of violence upon young girls. Under Ngqika (Gaika) it was prohibited as a crime, but under Sandilli it was renewed again.)

—— PUNHLEKA, qult. fr. To be in a denuded state; stripped of its tender parts; to be stripping.

PUNYISWA, *see* Pumisa, of which it is the passive.

uku—PUNYUKA, v. i. (From pu, passing, and ini, between, inside, and uka, to go out. *Radically one with* panyeka. *Allied to* puma, puluka, nyuka, &c.)

1. To go out from inside, *as*: izembe li punyukile empini, i. e.: the pickaxe has gone out of its handle. (N.B.—The pick-axes of the natives have no ear, but the handle has a hole into which the axe is thrust, and this is the prominent idea of the word);—2. To get out of its place; to slip out; to escape.

uku—PUNYULA, v. t. (*See* Punyuka, to which it forms a transitive by ula, to strain. *Closely allied to* punhla.)

To strip off; to slip off; to denude; to unscrew, &c. Applicable to anything put or fastened to another, = kumula, with this difference, that the sense of nyula, to bring up from a lower place or position, always prevails, as in unscrewing the spindle from the screw.

uku—PUNZA, v. t. (From pu, passed, upon, and enza, to make, to exert; or from pu, unu, and iza, to make. *Closely allied to* punhla, punga. *Radically one with* panza, &c.)

1. *Primarily*: to rid one's self of; to exonerate;—2. To miscarry. (Usually applied to beasts.)

im—PUNZI, n. pl. izim. (From punza. *See* isi-Punzi. *Allied to* im-Buzi. *See* i-Puti.)

A small grey antelope, commonly called bush-buck. (It has most probably been named after its shape, *lit.*: an abortive race, = sub-class of antelope.)

isi—PUNZI, n. pl. izi. (From punza.) 1. Anything that has not come to maturity, or that fails in its progress; as a fœtus, brought forth before it is perfectly formed;—2. Any stump of a tree, the top of which is cut off.

i—PUNZO, n. pl. ama. (From punza.) 1. Anything that is irregular in its growth or progress, as a knot in a tree or plank; a wrong growth; any failure or accident;—2. Any short or small branch of a tree; a side-branch, growing from the chief-branch;—3. The prominent tusks of a wild hog.

um—PUNZO, n. pl. imi. (From punza.) Abortion; miscarriage.

uku—PUPA, v. t. (From upa-upa, passing-passing, upon-upon. *The sense is*: to move as upon a surface. *Radically one with* papa, pepa, &c.)

1. To dream, *as*: ukupupa ipupa, i. e.: to dream a dream;—2. To see or observe in a dream, *as*: inyanga i ya pupa imiti yokwelapa, i. e.: the inyanga sees medical plants in a dream; dreams of them.

i—PUPA, n. pl. ama. (From the verb.) A dream.

im—PUPA, n. sing. (From pupa.) A dreaming; a dreaming person.

isi—PUPE, n. p. izi. (From pupa.) *Allied to* pape. *Coinciding with* bumbe.)

A dreamer; a thoughtless, inattentive person.

i—PUPO, n. (From pupa.) Something dreamt of.

isi—PUPO, n. (From pupa.) A cause of dreaming; a person who is the object of a dream; a dreamer.

i—PUPU, n. pl. ama. (From the radical sense of pupa, to pass upon.)

The hoof of animals, as horses, cattle, sheep, &c.

im—PUPU, n. sing. (From pupa. *Allied to* pape. *See* Bubu, and Pupuma.)

Meal; fine flour. (Most probably called so because the wind takes it away when the natives grind corn upon a hand-stone.)

uku—PUPUMA, v. i. (From pu-pu, and uma, to move up-up. *Radically one with* papama. If derived from pu, upon, and puma, to go out, it is the same sense.)

1. To bubble; denoting an agitation over and above a certain limit, as in ebullition, when the heat throws up liquid;—2. To boil over;—3. To run over; to flow over (*coinciding with* popoma).

—— PUPUMISA, caus. fr. To cause to bubble; to cause to boil over, &c.

isi—PUPUPU, n. (From pu-pu-pu, rather *onomatopoetic; see* pupa.)

One who talks much in sleep, like a delirious person.

uku—PUPUZA, v. t. (From pu-pu, *onomatopoetic*, expressive of a blast of wind, and uza, to make a noise. *See* Papaza.)

To push, as a heavy blast or puff of wind; to puff.

PUSA. *See* Apusa.

uku—PUTA, v. t. (From pu, passed, upon, and uta, to take, touch; *literally*: untouching. *Radically one with* pata, peta, pota. *Allied to* epuza and puza; apula, apusa, &c.)

1. *Primarily*: to neglect, or to fail to do what is required; to neglect a duty, *as*: si li putile isonto, i. e.: we have neglected to keep the Sunday;—2. To omit; to leave; to forbear to do; to be backward, deficient, *as*: amasimi a putile nonyaka, i. e.: the gardens are backward this season;—3. To cease to afford aid, supply, or food; to be imperfect, dwarfish; to have no fruit, *as*: umbila u putile, i. e.: the maize is without fruit,

—— PUTEKA, qult. fr. To be neglectful, failing, defective, fruitless, &c.

—— PUTISA, caus. fr. To cause to fail, &c.

uku—PUTAPUTA, v. t. (From puta-puta. *Compare* mpumputa.) To grabble; to feel with the hands or fingers.

—— PUTAPUTELA, qulf. fr. To grope; to feel along; to search by feeling in the dark.

i—PUTI and PWITI, n. pl. ama. (From ipu, and iti, touching; *see* puta. *The sense is*: scarcely, hardly touched. *Allied to* imbuzi and impunzi.)

The smallest kind of bush-antelope, commonly called small blue-buck.

uku—PUTJA, v. t. (Diverged from puta or pupa, as cata–catja, mata–matja, ota–otja; or from pu, upon, and tja, to burn, heat, boil, &c.)

1. To be in a state of ebullition; denoting exactly the oozing out of steam; to evaporate in visible steam;—2. *Figuratively*: to make or pour out vapours, = to talk much which is not understood.

uku—PUTUKA, v. i. (From putu, touched upon, *hence*, the surface, skin,—*see* kwetu, kutu, external covering,—and uka, to go off. *Closely allied to* pucuka, qutuka, kutuka, &c. *Radically one with* pateka, poteka, &c.)

To chafe; to be heated by friction; to fret, *as*: umtwana u putukile, i. e.: the child's skin is chafed, = wound, at fat places around the neck, &c.

uku—PUTULA, v. t. (*See* Putuka, to which it is the transitive by ula, to strain. *Radically one with* petula. *Allied to* kutula, &c.)

1. To rub off or away with the hand, *as*: putula insila emzimbeni, i. e.: rub off the dirt from the body;—2. To grate; to rub away, off from the surface of a body with the hands; to grate, to wear away in small particles, *as*: putula izinkobe, i. e.: to grind boiled corn (= to mash);—3. To leave off work.

im—PUTULO, n. sing. (From putula.) A mass of grated corn when boiled; a mash.

uku—PUTUZA, v. t. (From putu, and uza, to make, to become small. *See* Putuka and Putula.)

To rub off small pieces with the fingers; to crumble. (This form is seldom used. *See the next.*)

—— PUTUZELA, qulf. fr. To crumble; to rub off small particles with the fingers, *as*: isitene si ya putuzela, i. e.: the bricks crumble into pieces.

uku—PUZA, v. t. (From pu, upon, up, and uza, to make, become small; to come; to feel, taste. *See* Epuza Peza, Poza.)

1. *Primarily*: to take a fluid into the mouth by the lips; to sip in small quantities;—2. To draw into the mouth from the surface of a mass of fluid;—3. To take a mouth full, or draught;—4. To imbibe; to drink in; to absorb;—5. To drink; *as*: ukupuza amanzi, i. e.: to drink water.

—— PUZIZA, caus. fr. 1. To give to drink; to drench, drain, soak, *as*: ngi puzise, i.e.: let me take a mouth full to drink;—2. To give a taste; to give a small portion to taste.

NOTE.—Care must be taken in order to keep the proper distinction between this verb, epuza and poza.

im—PUZA, n. (pl. izim. *seldom.*) (From puza.)

An eruption containing watery pimples or sores, at the skin. (*See* isi–Buzi.)

i—PUZI, n. pl. ama. (From puza.) *Literally*: a soaked kind; a watery kind; *hence*, pumpkin, *viz.*: the native pumpkin, a small round kind.

u—PUZI, n. pl. izim. (From ipuzi.) Pumpkin-seed.

i—PUZU, n. pl. ama. (From puza.) 1. *Same as* i–Puzi;—2. Something which has taste (*seldom*);—3. *Same as* im–Puza.

im—PUZWANA, n. pl. izim. (*Dim.* from puzu, 3.) Small eruption, common among infants.

Q.

Q. This character is employed in the Zulu-Kafir, to represent the class of palatal clicks. They are so called from their being made by pressing the tongue in a flat position upon the roof of the mouth, and withdrawing it quickly so as to produce a loud and distinct clack or smack. Its modified sounds are, in the present state of orthography, distinguished by additional consonants according to their nature, *as*: qala, nqaba, gqagqa, nqganga.

QA, adv. (Originally a verb, *see* Eqa, and *radically coinciding with* ca, xa, ga, ra, and sometimes with sa. Strictly taken it is *onomatopoetic*, expressing a sound like a clash or crack caused by the collision or striking of two bodies together. Its *primary and literal meaning is* therefore: to strike at, to prick at, to set or fix at, upon, on; and *hence*, follows the sense of that which is stricken, *viz.*: the top, point, upper part, edge, surface, as also the effects of a crack, to split, to spring off, to dart, make an appearance, a show, please or engage the eye, as colour, beauty, ornament, decorous, grand, proud, and vain. And from this last it derives its negative force.)

No; not.

isi—QA, n. (*See* Qa, adv. *Radically one with* qi, qo, and isiqu.)

A certain shape or bulk. An expression of derision, contempt, or reproach, applied to a short person, but particularly to a little dog (*coinciding exactly with* iqata.)

isi—QÁ, n. pl. izi. (*See* Qa, adv. Differing from the preceding isiqa by a peculiar accent on qa—isîqá.)

Any fine or palatable piece; as a good piece of meat, beef-steak; of honey, fat, &c. Applicable to productions of nature only, not to artificial things, as bread, cake, &c.

ubu—QÁ, n. sing. (*See* Qa.) 1. Gracefulness; grand; vanity; proud; proud of petty things; conceited; particularly applied to motion, looks, and appearance, *as*: umuntu o nobuqa, i. e.: a man who makes a show, as in walking;—2. Empty; not real, *as*: o nobuqa u ti a ka hli ukuhla, kanti u hla kona, i. e.: he who has pretensions says that he does not eat certain food, whilst he does eat it.

um—QÁ, n. pl. imi. (*See* Qa, adv. *Dialectic* umca, stripe, line. *The sense is*: striking, beating upon the surface.)

A passage, or a road of mice, usually observed from one hole to the other.

uku—QABA, v. t. (From qa, and iba, to separate. *Radically one with* qiba, qoba, and quba. *Allied to* caba, &c.)

1. *Primarily*: to dissolve a mass, bulk, or substance;—*hence*, 2. To prepare an artificial colour for ornament;—3. To paint, to smear the body or the face only with red clay; to put the body in order, to trim it with colours.

—— QABEKA, qult. fr. To take colour; to colour well; applied to the quality of the colour or colouring.

—— QABELA, qulf. fr. To paint for; to trim up.

um—QABA, n. pl. imi. (From the verb.) A decoration, trimming, consisting of strings of balls and large beads worn around the neck.

um—QABALANDA, n. pl. imi. (From qaba, and landa, to follow; or from qaba, ila, to stretch, and inda, to extend; *lit.*: to stretch broad. *Radically one with* qobolonda.)

A copper bangle from 4-6 inches broad, or a ring of ivory, worn round the arm as a decoration by people in the Zulu country.

isi—QABETO, n. pl. izi. (From qa, top, and beta, to beat. *Others have* qebeto, the *e* of the penultima influencing the *a* of the first root; *others* qabetwa, which is the proper meaning of the word, *viz.*: a top or brim beaten.)

A vessel, the brim or upper edge of which is beaten, *viz.*: made broader; applied to a kind of basket, the upper end of which is broader than usual. *Identical with* iqoma.

i—QABI, n. pl. ama. (From qa, to split, and abi, separated. *Literally*: a kind of separated split, &c.)

A leaf, considered as having split forth from the tree, and being a kind of decoration of it.

um—QABI, n. pl. imi. (From qaba. *See* i-Qabi.) A string containing small apples which grow on the leaf of a certain tree like nuts, and worn as an ornament round the neck.

uku—QABUKA, v. i. (From qaba, to dissolve, spring, or break, and uka, to go off. *Radically coinciding with* dabuka and apuka. *Xosa*, qoboka, to break.)

1. To spring, burst, break, tear, &c., off, *in a general sense, as*: intambo i qabukile, i. e.: the thong is broken asunder;—2. *In a particular sense*: to rouse; to awake; to break forth into action; to issue into sight or notice; to issue or come up suddenly; to observe suddenly, unexpectedly *as*: aba fana si ya ba qabuka manje, i. e.: we are surprised to see the boys;—3. To observe, perceive, or comprehend the first time, *as*: lendaba a si yi zwanga, si ya yi qabuka namhla, i. e.: this news we did not understand, but we comprehend it to-day;—4. To feel or to be agreeably surprised.

—— QABUKISA, caus. fr. 1. To cause to spring, start, rouse, &c., after fatigue; *hence*, to refresh by food or rest, *as*: si ya qabukisa amehlo, i. e.: we freshen up our eyes (in the morning by taking snuff and driving away sleep);—2. To excite to thought, or action from a state of idleness, languor, &c.;—3. To surprise agreeably, *as*: si ya m qabukisa, i. e.: we make him agreeably surprised.

isi—QABUKO, n. pl. izi. (From qabuka.) 1. Apprehension; fear; state of expecting, or apprehending danger, &c.;—2. Recognition; perception; surprise, &c.

u—QABUKULU, n. pl. izin. (From qabu, and kulu, great.)

A shrub of an aromatic quality, and used for native perfumery.

uku—QABULA, v. t. (From qaba, *see* qabuka, to which it forms the transitive by ula, to strain. *The sense is*: to break or burst forth. *Allied to* dabula, &c.)

1. To bring into order; or in a proper state; to remove condensity; to open, *as*: qabula ekuhlakuleni, i. e.: to take away the weeds, or the young plants where the maize grows too thick;—2. To restore; to revive, resuscitate; to begin to eat a little after sickness, *as*: ngi peni ukuhla ngi qabule, i. e.: give me some food, that I may try to eat and get strength;—3. To cause to look, to see, *as*: qabula amehlo, i. e.: to open the eyes;—4. To apprise, to mind, warn, advise in respect to danger.

—— QABULISA, caus. fr. To cause to bring in order; to help to restore, revive, &c.; to apprise earnestly.

i—QABUNGA, n. pl. ama. (From iqabu = iqabi, and nga, bent, or unga, round.)
A leaf; a round leaf.

i—QABUQABU, n. pl. ama. (From qabu-qabu, the same as umqaba.)
Decoration; ornament; embellishment; finery; beauty; curiosity.

um—QADI, n. pl. imi. (From qa, to set on, and di, length. *Others* have qadu. *Allied to* qati and qatu. *See* um–Jayo.)
A beam which lies across the insika of a native hut.

i—QAGA, n. pi. ama. (From qa, and iga, bend. *See* i–Gula and i–Qaka.)
A calabash with long neck (regarded as a piece of ornament.)

um—QAIBA, n. *See* Qwaiba.

u—QAINYANGA, n. pl. o. (From qaya, *which see*, and inyanga, moon.)
A proper name for a person who makes observations as to the moon, = astronomer. It is commonly applied, in a suspicious manner, to people who are in the habit of rising early in the morning, when the moon still shines; or who work more in the night than at the day time, *as*: bantu aba nga lali futi, i. e.: people who ado not sleep much.

uku—QAKA, v. t. (From qa, to strike, and ika, to put, up. *The literal sense is*: to start up, to be taken by surprise, as if it were a contraction of qabuka. *Radically one with* qika. *Compare* igcaki, gqoka, &c.)
1. To have the whites, *leucorrhoea*. (This is decidedly the primary meaning of the word; and we observe from the daily custom that a person who perceives the existence of this ill state, paints his face with white colour, in order to indicate silently to others what is the matter with him, because that state is regarded as one of uncleanness.) *Hence*: 2. To lay white colour on the face; to dot;—3. Applied to customs of civilized life; to whitewash, as a house, &c.

i—QAKA, n. pl. ama. (From qaka, verb. *Others* use qaga. *Compare* nqaka, verb. The *Xosa* uses it for a small kind of calabash. *Tribal*, igula.)
Literally: a kind of bursting open or forth; applied to a calabash in which milk is put for usual fermentation.

i—QAKALA, n. pl. ama. (From qaka, strike up, and ila, rise, stand forth. *The literal sense is*: a place standing forth conspicuously. A modified idea of isi–Hlakala.)
Ankle-bone; astragalus.

in—QAKALA, n. (From qaka, and ila, to strain.)
Literally: having an appearance after white; whitish. *See* in–Gqakala.

uku—QAKAQA, v. t. (From qaka, to dot, and iqa, to sit upon. *The literal sense is*: to make many dots, conspicuously, on the face. *Radically one with* qukuqa. The same sense is also in caca, and the root *ka* give the peculiar elevated appearance. *See* i–Qakala.)
To make ornamental dots, *viz.*, to tattoo the face and the body, a practice which is in full force among the Amahlwenga tribe, and partially among other tribes. In the *Zulu* the word signifies to dot the face. (From this word the *Xosa* has ingqakaqa, small-pox.)

uku—QAKAZA, v. t. (From qaka, and iza, to make. *Radically one with* qekeza, qikiza, &c.)
1. *Literally*: to break open, as a kernel; *hence*, to break corn; *the primary sense is*: to let come the white, *viz.*, when the kernel is broken the white or mealy part appears;—2. To show the teeth, as an angry dog.

—— QAKAZEKA, qult. fr. To be fit for breaking; to be in a broken state; to be well broken, as corn when it comes from the mill.

i—QAKO, n. (From qaka.) Whites of females; *leucorrhoea*.

um—QAKO, n. pl. imi. (From qaka.) 1. White clay; lime; chalk;—2. Ornamentals worn when menstruating, as a grass band nicely twisted;—3. A grass band, as a usual ornament for young girls.

i—QAKUBA, n. pl. ama. (From qaka, and uba.) 1. A woman-word for inhlela, i. e.: road;—2. A dialectic difference instead of um–Hlakuva.

uku—QALA, v. t. (From qa, and ila, to rise. *Radically one with* eqela, qila, qola, qula. *Allied to* cala, &c.)
1. *Literally*: to take rise; to begin; to commence;—2. To appear; to exist;—3. To do the first act or step, *as*: oqalayo ukulwa u necala, a ka nalo oqalwayo, i. e.: he who begins first to fight, = who gives the first blow, is guilty, but not he who received the blow.

—— QALEKA, qult. fr. 1. To have a beginning or commencement, origin;—2. To begin again after the expiration of breath or time, *as*: ubani e be qalekile, wa fa wa qeda, i. e.: a certain person has returned to life again after he had been quite dead;—3. To spring or issue with violence; *hence*, to imprecate. (No. 3 *seldom used*, *see* the following.)

—— QALEKISA, caus. fr. To imprecate; to pray that evil may fall upon the property of another; to desire a wish passionately, = zonda.

—— QALISA, caus. fr. To cause to begin; to make some beginning, commencement.

um—QALA, n. pl. imi. (From qala.) The neck.

in—QALABA, n. pl. imi. (From qala, and iba, to separate, *lit.*: of different origin.) A certain shrub with a red bark. It spreads wide, and has a red fruit which is not eatable.

isi—QALABA, n. (From inqalaba.) Belonging to the inqalaba kind; some shrub which is like it.

i—QALATJU, n. pl. ama. (From qala, and tju, shoot. *Others have* qalatja, and qalatjwe.)

Literally: a kind taking a long shoot, rising up and shooting forth; designating a species of weasel. (*See* Cakide.)

uku—QALAZA, v. t. (From qala, to take a rise, and iza, to make; *lit.*: to make a long neck. *Radically one with* qiliza, qoloza, and galaza. *See* Qaza. The *Xosa has* talaza.)

1. *Primarily*: to desire to take a large view, by raising the head and looking into all directions; to look out;—2. To explore, *as*: ukuqalaza izindau zonke, i. e.: to view carefully all places.

—— QALAZELA, qulf. fr. To look out into all directions in order to see, *as*: ngi ya qalazela, into yami a ngi sa yi boni, i. e.: I look out into all directions, not seeing any object any more.

isi—QALO, n. pl. izi. (From qala.) Beginning; origin.

uku—QAMA. v. i. (From qa, to strike, start, and ima, to move up. *Radically one with* qoma and quma. *The sense is*: to rise high. Most probably diverged from i-Gama. *Allied to* xama. *See* Nqamu, &c.)

1. *Primarily*: to have a beautiful appearance; to be in a beautiful state; applied to the growth of animal life;—2. To become splendid, bright; to shine, *as*: inkomo yake i qamile, i. e.: his cow or ox is in a splendid condition, *viz.*: is fat, rich;—3. To shine; to be magnificent, showy, illustrious, *as*: abantu aba hlulile lapa ba qame bonke, i. e.: the people who passed by here had all a splendid appearance;—4. To be decorated.

—— QAMISA, caus. fr. To illustrate; to make clear or plain, *as*: qamisa indaba yako, i. e.: give a clear explanation of your report, = make a lucid report.

in—QAMA, n. pl. izin. (From qama.) A sheep ram, originally of Zulu-sheep, and so called from its fat-tail and splendid condition.

isi—QAMA, n. pl. izi. (From quma.) *Literally*: a certain kind of decoration, usually made of calf's or goat's skin, which the children use to wear on their bodies. (The expression is derisive.)

in—QAMANA, n. pl. izin. (A diminutive from inqama.) A small sheep-ram; a young sheep-ram.

QAMALAZA, v. *See* Xamalaza.

i—QAMAQATJA, n. pl. ama. (From qama, to rise high, and qatja, to beat or strike a cracking sound. *Others have* qamaqetja.)

Literally: a kind of hopping and striking or dashing against, *viz.*: to jump on one leg, and the moment when it touches the ground, to strike or dash the foot of the other against it. *Its limited use is*: ukweqa amaqamaqatja, i. e.: to jump on one leg and dash the foot of the other (by every new step) against it.

uku—QAMBA, v. t. *Passive* qanjwa. (From qa, and amba, to move forth, to gripe. *Radically one with* qumba. *Compare* hamba, bamba, bumba, qama, &c.)

1. *Primarily*: to compose something grand or poetical, to compose a song, *as*: ukuqamba igama, i. e.: to make a poem;—2. To compose, devise; to invent a name, *as*: a ngi bonanga ngi qanjwe, i. e.: I have never been given a name;—3. To nominate; to appoint to a place or office, *as*: a ka qanjiwe inkosikazi, i. e.: she has not been designated by the name of a chief's wife;—4. Ukuqamba amanga, i. e.: to fabricate a falsehood; to contrive or devise falsely; to invent stories;—5. To plan; to pretend falsely, *as*: qamba ubuula, i.e.: represent falsely, pretend to be stupid.

—— QAMBELA, qulf. fr. 1. To compose, &c., for, *as*: lezi 'zinto ngi ya zi qambela, i. e.: these things I form in my own mind by combination of ideas, or, strike out by thoughts;—2. To accuse falsely, *as*: ukumqambela umuntu, i.e.: to accuse a person without having any proof (for the accusation.)

—— QAMBELANA, repr. fr. To accuse one another falsely.

uku—QAMBALALA, v. i. (From qamba, to pretend, and lala, to lie down, to sleep.)

1. To pretend to sleep; to lie down conveniently, *viz.*: to lie down on the belly, as is the native custom;—2. To lie down having the eyes open; to be half asleep;—3. To plan, to think, to make observations, in a half sleeping state.

i—QAMBI, n. pl. ama. (From qamba.) *Allied to* um-hlambi.)

1. *Literally*: a composition, collection; *hence*, a constellation;—2. A group of men, or of beasts;—3. A large number divided into two or more, *as*: amaqambi amatatu, i. e.: three divisions or portions.

um—QAMBI, n. pl. aba. (From qamba.) A composer; inventor; poet, &c.

QAMBUSA, v. *See* Cambusa.

QAMKA, QAMLA and its derivatives *see under* Nqamuka, &c.

uku—QANDA, v. t. (From qa, to strike, and inda, extend. *Radically one with* qonda, qunda, nqanda, nqindi, canda, ganda, kanda, &c. *The sense is*: to extend or spread a point. *Allied* banda, &c.)

1. To beat, strike, stamp, throw, or crush into many; to make broad;—2. To split or cleave, as wood into many small pieces; to beat or crush into pieces, *as*: li qande itye likulu, i. e.: break the stone into pieces for it is too large;—3. To crack, as a nut;—4. To crack, of thunder, *as*: izulu li ya qanda, i.e.: the atmosphere is cracking from thunder.

—— QANDEKA, qult. fr. To split; burst; crack, &c., *as*: itye li qandekile, i. e.: the stone is cracked into pieces. (This is synonymous with qekeka, though slightly different in its second root.)

—— QANDELA, qulf. fr. 1. To guess; to find out without certain means of knowledge, as a riddle, or the meaning of somebody's saying. (This meaning has originated from the superstitious habit among savages to beat, stamp, or crush a stone into pieces, in order to receive some explanation upon difficult points);—2. To guess, conjecture, divine, *as*: inyanga i ya zi qandela izinto, i. e.: the doctor finds out things by divination.

—— QANDISA, caus. fr. To cause to strike, beat, stamp, split, &c.

—— QANDISELA, qulf. fr. To beat hard upon; to make a cracking noise upon, as beating or hammering upon a stone. (*Coinciding nearly with* qandusela.)

i—QANDA, n. pl. ama. (From qanda, v.) 1. An egg;—2. *Figuratively*: large beads.

i—QANDANA, n. pl. ama. *Dimint.* from iqanda.) A small egg, as eggs of small birds.

um—QANDELI, n. pl. aba. (From qandela.) 1. One who can guess; a diviner;—2. A small white root like carrots (so called, most probably, from its cracking sound when broken through.)

isi—QANDELISO, n. (From qandelisa.) Something which is used for making to guess; *hence*, a kind of riddle.

in—QANDELO, n. pl. izin. (From qandela.) A guessing; a guess; a subject for guessing; a riddle.

uku—QANDULA, v. t. (From qanda, *which see*, and ula, to strain, to make loose. *See* Qandusa.)

To beat or strike the outward skin or shell loose, *as*: qandula itye lokusila, i. e.: to peck a grinding-stone, (= to sharpen it, *see* qandusa.)

—— QANDULELA, qulf. fr. 1. To peck for, at, &c., *as*: amazinyane a ya qandulela, i. e.: the young are pecking (the eggs) in order to come out;—2. To peck for; to prepare a stone for grinding.

uku—QANDUSA, v. t. (From qanda, and usa II., denoting degree; to make useful, artful, fine.)

To sharpen a grinding-stone; to put it into a state to crush; to give it a quality to crush, &c.; to put it into perfect order.

—— QANDUSELA, qulf. fr. To put a grinding-stone into perfect order for grinding. (If applied to eggs with chickens it means to peck thoroughly through;—but camusela is more commonly used, instead of this.)

uku—QANGA, v. t. (From qa, to strike, decorous, and inga, to bend, to force, power, skill. *Radically one with* qenqa, qinga, qonga, qunga. *The sense is*: to exhibit a particular skill or power. *Allied to* banga, ganga, cangaza, qamba, qanda, &c.)

1. *Literally*: to break decorum; but *primarily*: to use wit or irony; to entertain disrespectfully; to excite laughter, *as*: umuntu a ti kwomunye u yinyamazana u ya qanga, i. e.: if one calls another a wild buck, he excites laughter;—2. To be ironical; to make believe what is not true; to impose a fiction upon one;—3. To be jocular, in good humour, playful.

NOTE.—The literal meaning of the word shows that it refers to vulgarities.

um—QANGABODWA, n. pl. imi. (From qanga, 2, and bodwa, most probably contracted from bondwa, to be stirred.)

This is a name for a stalk of Kafir-corn which has degenerated into a mere reed, having seeds similar to the uhlanga, i. e.: reed. It has, therefore, a false appearance, and its seeds cannot be used for brewing beer. (We observe here again an exchange of the letter *hl* and *q*, as in um*hl*ambi and i*q*ambi, isi*hl*akala and i*q*akala.)

i—QANGANE, n. pl. ama. (From iqa, an onset, or upset, and ingane, infant. *See* Qanga, and particularly Qangqa. *Allied to* qengele.)

Properly: a kind of inward emptiness, which causes a blown up state of the bowels, usually the case with little infants. A bad state of the bowels; a kind of flatulency.

u—QANGE, n. pl. o. (From qanga.) A wild turnip, edible, growing usually at evacuated old kraals. (When looking at its leaves one would think that it must have a large root or tuber, but when dug out it is the reverse. *Hence* its name.)

um—QANGI, n. pl. aba. (From qanga.) An ironist; jester.

i—QANGO, n. pl. ama. (From qanga.) That which is jested with; *hence*, a laughing-stock.

isi—QANGO, n. pl. izi. (From qanga.) Jesting; irony.

i—QANJANA, n. pl. ama. (*Dim.* from iqanda, egg.)

A very small egg; *properly*: something like an egg.

i—QANJANA, n. pl. ama. (*Dim.* from iqambi.)

A small group, composition, constellation, &c.

QANTJA, v. *See* Qatja.

uku—QANYA, v. t. (From qa, to set on, and nya, II., unite, joined together. *Radically one with* qenya, and qaya.)

To perch. (*Tribal*, used of birds only.)

i—QANYANA, n. pl. ama. (From qanya, and ana, dim. form. *Radically coinciding with* inyoni, bird.)

A kind of bird; so called from its way of sitting. (Perhaps only a figure of that kind of bird.)

uku—QAPA, v. t. (From qa, to set on, and ipa, pass, upon. *Radically one with* qepu, qopa. *The sense is*: to pick upon. *Allied to* capa, &c., qatja, qaba, qamba, gapa, kapa, &c.)

1. *Primarily*: to fix the attention, or the thoughts, upon, as an object of pursuit; to fix the mind upon, *as*: umuntu o funa izinto ezinhle a zi buke u qapa, i. e.: one who wishes to have some good things, and beholds them, fixes his mind upon them;—2. To wait for; to lie in wait, as a hunter, or as a cat for a mouse; to watch; to observe in ambush.

—— QAPELA, qulf. fr. 1. To attend to; to observe; to give heed; to mind, *as*: ngumuntu oqapelayo yena, i. e.: the same is a man who takes notice of things;—2. To be attentive, mindful, &c.; to give attention, &c.

—— QAPELISA, caus. fr. 1. To cause or demand attention; to show how to give attention to;—2. To use the mind; to give peculiar attention, heed, &c.

in—QAPUNANA, n. pl. izin. (From qapu, set or fixed upon, and nana, small or little things, one next to the other. The same *radicals* are in capeni and capuna.)

Literally: something upon which little things are fixed one next to the other; designating an arm-band, made of a strap of leather, and beset with many small shells like those of the tortoise. *The signification is*: a specimen of great attention, great thoughts.

uku—QAQA, v. t. (From iqa-iqa, to set on; or rather *onomatopoetic*, crack-crack slightly. *Radically one with* qeqe, *in* qeqeba, qiqa, qoqa, quqa. *Compare* caca. In *tribal use* synonymous with qakaqa.)

1. To rip; to tear or cut open or off, *as*: qaqa umtungo, i. e.: to rip open (by tearing or cutting) a seam, which sometimes sounds as slight cracks;—2. To rip open, cut open, *as*: qaqa ingozi, i. e.: to cut the skin of the head in a certain disease;—3. To cut open, as the meat of a slaughtered animal;—4. To undo or break down, *as*: qaqa udonga, i. e.: break down a wall; applied to any kind of undoing buildings, &c.;—5. To put upon, *viz.*: many little things in a line, each separate, as to make a border with single buttons. (In the last sense this word is used synonymous with qakaqa.)

—— QAQANA, repr. fr. To be or lie in one line, each one separately, *as*: wa kulekeni amatakana a qaqane, i. e.: fasten the little kids in one row one after another.

—— QAQANISA, caus. fr. To put, place, or fix in one line, each next to the other, *as*: qaqanisani amatakana, i. e.: place the little kids in one row, each after the other.

—— QAQELA, qulf. fr. To put upon as a row of buttons; to border; to trim with buttons.

i—QAQA, n. pl. ama. (From the verb, 5.) 1. A kind of pole-cat, so called from its stripes or lines along the body;—2. A kind of wild dog, = jackal, yellow and black spotted;—3. Any speckled or striped object.

isi—QAQA, n. pl. izi. (From the verb. *Others* isicaca, or isixaxa.)

Isitebe nezinto ezinjalo ezindala, i. e.: a mat and other old things which are torn in pieces. (*See* i-Gqagqa.)

uku—QAQAMBA, v. i. (From qaqa, and amba, to move forth. *Literally*: to move quickly cracking.)

1. To beat rapidly, as the pulse; to throb, as a painful swelling which, as inflammation increases, beats the stronger and becomes more painful;—2. *Applied to inanimate objects*: to be of a pure white colour; the primary sense being that of great agitation or splendour which hurts the eye. (*See* Qaka, with which the two roots *qa-qa* coincide, and give further evidence for the origin of the clicks.)

—— QAQAMBELA, qulf. fr. To become more painful; to throb stronger, quicker, &c.

uku—QAQAMELA, v. t. (From qaqa, *onomatopoetic*, and mela, to move up, high. *Allied to* qaqamba and hlahlamela.)

To move in a trembling way; to shiver, *as*: ikanda li qaqamela, i. e.: his head shakes, signifying a trembling or shivering feeling or sensation in the head, as a consequence of severe cold, or as when nausea makes one shiver.

i—QAQANI, n. pl. ama. (From qa-qa, and ani, herb, grass. *Dialectic* cacani. The *Xosa* has qaqaqa.)

Couch, or quick-grass.

uku—QAQATEKA, v. i. (From qa-qa, and iteka, to sound, to strike up a sound.)

To make a cracking sound, *as*: izulu li qaqateka, i. e. : the atmosphere thunders, or sounds of cracking thunder-peals.

uku—QAQAZA, v. t. (From qa-qa, and iza, to make. The sense is obvious. *Dialectic* xaxaza.)

To make a cracking noise with the teeth. *(Seldom used.)*

—— QAQAZELA, qulf. fr. 1. To gnash; to grind—amazinyo—the teeth;—2. To shiver, of cold.

—— QAQAZELISA, caus. fr. To cause to gnash; to imitate gnashing; to make to shiver.

—— QAQAZISA, caus. fr. To gnash very much with the teeth; to shiver severely, &c.

um—QAQONGO, n. pl. imi. (From qa-qa, and ongo, *see* u-Mongo, marrow. *Allied to* goqonga.)

A cryptogamic shrub, a species of the genus Sambucus. Its shoots die away almost every year, and, when dry, make a particular fuel for the natives, especially its marrow or pith.

uku—QAQULUKA, v. i. (From qaqa, and uluka, to go loose. *Xosa* qangquluka.)

To unrip, as it were; to go loose, i. e.: something that has been tied; with special application to things which have been tied with wet strings, and which, after getting dry, go loose, or become unfastened.

uku—QAQULULA, v. t. (From qaqa, and ulula, to loosen. *See* Qaquluka, to which it is the transitive.)

To untie; to loosen the tie; to unbind. With special regard to knotted ties which make a certain cracking noise when loosened.

uku—QASHA, v. t. (From qa, and sha, to make, to shoot, to thrust. *Allied to* qatja, &c. *See* Qaqamba.)

To throb. *Tribal*, instead of qaqamba. (This word means in the *Xosa*: to give the preference.)

uku—QATA, v. t. (From qa, and ita, to touch, throw. *Literally*: to throw the top; this is also the *primary sense*, from which the *onomatopoetic* to crack follows. *Radically one with* quta, qota. *See* Cata. *Sis.* quata, to break.)

1. To break, or to prepare new gound for sowing, *as*: qata umqato, i. e.: prepare a new piece of ground. This being always connected with difficulties, for savages who have very imperfect ploughing instruments, the prepared piece always remains small, and *hence*, to till a small piece of ground;—2. To remain small, under size, *as*: u qatile, = a ka kulile, i. e.: qata means the same as he has not grown, he has hardly grown;—3. To make a cracking noise with the jaws, as when one is eating hard boiled or roasted maize, *as*: amazinyo a buhlungu ngi sa qata umbila, i. e.: my teeth are painful with eating merely hard maize.

This form is also used as an adverb, denoting: touching near; near by; close; not far, *as*: nga m bona qata, i. e.: I saw him right before me.

—— QATELA, qulf. fr. 1. To prepare, &c., for;—2. To come right before one; to prepare for an action, *as*: qatela impi, i. e.: attack the enemy.

i—QATA, n. pl. ama. (From qata 1 and 2.) 1. A small piece of food, a mouthful, a bit or morsel;—2. A small kind of a house for temporary use, such as usually are built for young men who have not yet married a wife;—3. A temporary house, *e. g.*: inhlu e yakelwa umfazi omtja ofikayo, i. e.: a house which is built for a woman who is just newly married.

isi—QATI, n. pl. izi. (From qata.) One who prepares something for use; with special application to a leader in singing.

uku—QATJA, or QANTJA, v. t. (From qa, and tja, to shoot, throw, &c. *Dialectic* qetja. *Allied to* catja, ncatja, baja, and the passive of baba II. *See* Ratjaza, Rotja, &c.)

1. *Onomatopoetic*: to make a noise or a clash, crack, &c., similar to that of combustion;—2. *Literally*: to shoot, to dart off; *hence*, to sparkle, to spring or fly off, out, *as*: umlilo u qantja amahlansi, i. e.: the fire shoots or sends out sparks;—amabele a ya qantja e bulwa, i. e.: corn is springing off (*viz.*: the kernel) when threshed; applied, in general, to all small insects, as locusts, fleas, &c., which spring away;—2. To jerk; to fillip; to stretch, *as*: amanqondo ezintete a qantja ngawo izinkuku, i. e.: the fowls stretch or jerk (the wings) with the points of their spurs;—3. To struggle; to kick; to make efforts with contortions of the body, as when an animal is tied at its feet and tries to work itself loose.

—— QATJELA, or QANTJELA, qulf. fr. To sparkle, spring, dart for, on, &c.; to struggle, kick, &c., for, about.

—— QATJISELA, or QANTJISELA, qulf. fr. To fillip; to shoot or jerk away with some skill.

uku—QATJULA, v. t. (From qatja, and ula, to strain, off. The *Xosa* has qapula, to take blood, *lit.*: to break the surface, which is contained also in the roots of apula, to break off.)

To break or tear off, *as*: intambo i qatjulile, i. e.: the thong broke off. (This word means properly: to break off with a cracking noise, and implies a certain force of darting, springing, flying off of the thing broken.)

in—QATJULA, n. pl. izin. (From the verb.) A tearer; *signifying*: a wolf or hyena.

um—QATO, n. pl. imi. (From qata. *See* Cato.)

A small piece of ground which has been broken up the first time; which is prepared for sowing.

um—QATOLO, n. pl. imi. (From qata, *see* its particular use, as adv. near, close, and ulo, strained, stretched; or from qa, point surface, and umtolo, a species of mimosa, which all come to the same.)

A soft plant bearing pointed seeds which stick easily, or attach themselves to the clothes of one when passing through them. Known under the Dutch name, *Kaapsche knervel.*

um—QATONGO, n. pl. imi. (From qata, and ongo, *see* u–Mongo, marrow.)

A similar species as the qaqongo, *which see.*

i—QATYANA, n. pl. ama. (*Dim.* from iqabi.) A small leaf.

uku—QAUKA, v. i. (A contraction from qabuka, *which see. Allied to* kauka, and rauka.)

1. To spring, burst, or break off, *as*: intambo i qaukile, i. e.: the riem is broken off;—2. *Metaphoric.*: to die, = the thread of life is breaking off;—3. To have a vehement desire; to die from longing after something.

uku—QAULA, v. t. (*See* Qauka, to which it forms the transitive by ula.)

1. To break off;—2. To try to eat; to commence to eat a little after illness; *lit.*: to break off a little food or bread; to revive. (*See* Qabula, 2.)

i—QAWE, n. pl. ama. (From qa, to strike; to set upon, be beautiful, and ue, or we, pers. pron. thou. The *Xosa* has i-tshawe (tjawe) and utshaba, enemy, in both of which is the root *tsha* or *tja* a slight modification of *qa*. This is the true etymology, notwithstanding the word is *allied to* um-nqawe.)

1. *Literally*: a proud one you, = you proud one; *hence*, hero, you hero! A name for a person distinguished by his achievements, or heroic actions in war, who, when coming home from the battle field, is addressed by the Zulu King with the word "nguwe *or* uwe," i. e.: *elliptically*: you, or thou art a man! = thou art a brave man, and *hence*: qawe, i. e.: thou hero!—2. An ostentatious person, exhibiting grandeur or pride, as one who has distinguished himself by dancing;—3. A name used as a complimentary address at occasions of merriment and joy.

ubu—QAWE, n. (*See* i–Qawe.) Pride, bravery, grandeur, magnificence, &c.

uku—QAYA, v. t. (From qa, to strike, top, surface, &c., and iya, to go, to retire, to turn. *Radically one with* qanya. *Allied to* qawe, qaza, &c.)

1. *Literally*: to walk proudly, haughtily, (little used in Natal);—2. To lay open; to expose, *as*: qaya izingubo elangeni na semlilweni z'ome, i. e.: to expose the wash things to the sun or to the fire, that they become dry;—3. To view; to inspect, observe, *as*: ukuqaya inyanga, i.e.: to observe the moon, (izwi lokuhlonipa abangatjoyo *ukubeka*, i. e.: a word of reserve with those who do not use the word *to see. Compare* uqainyanga.)

—— QAYISA, caus. fr. To make to expose, view, observe, &c. (The *Xosa* uses this form in the literal sense of qaya, I.)

uku—QAZA, v. t. (From qa, and iza, to make, engage. *Radically one with* qeza, qiza, quza, caza, ceza, &c. A contraction from qalaza, *which see. Compare* qawe, qaya, &c.)

1. To take a view, to take a look into any direction; to look all over;—2. To look through an opening;—3. To put just the head or face out of a door or window, and look out; to observe.

NOTE.—This word and qalaza are sufficiently distinguished from lunguza, by the root qa, which refers to the high position or elevation in which the head, or the upper part of the body, is placed.

—— QAZISA, caus. fr. To take a clear or distinct view of, &c.

—— QAZISISA, caus. fr. To shade the eyes with the hand, in order to see more distinctly; or to use any such means, in order to obtain a more distinct view.

isi—QAZA, n. pl. izi. (From qaza, 2.) *Literally*: something peeping through a hole, designating the ear-ornament, put in the ear-holes, called otherwise isi-Viliba.

isi—QAZI, n. pl. izi. (From qaza.) One who looks about; an observer.

i—QAZO, n. pl. ama. (From qaza.) Something which is viewed; a person viewed, = isiqazi.

QAZULA, v. *See* Razula and Cezula.

isi—QEBETO. *See* Qabeto.

uku—QEDA, v. t. (From qe, perft. of qa, struck, and ida, to extend, out. *Xosa* qiba. *Sis.* keta.)

1. To end; to come to an ultimate point, *as*: u sa qeda ukufika, i. e.: he is just now at the point of arriving;—2. To end, close, finish, accomplish, *as*: u qedile ukuzala, i. e.: she has come over her confinement;—3. To destroy; to ruin, *as*: Umpande u qeda izizwe, i. e.: Pande ruins his tribes.

The form *qede* (perft.) is used as an ellipse or adverb in the following way:

abantu qede ba m bone ba baleka, i. e.: the people (coming) to the point that they saw him (*viz.*: when they had *so far* seen him) run away (= ba qede ba m bone.) Sometimes *qedana* is used instead of, or in the same way as qede. (*See* Gede.)

—— QEDELA, qulf. fr. To finish, accomplish, &c., for, *as*: wo ngi qedela umsebenzi wami, i. e.: you must do my work for me.

um—QEDA, n. pl. ama. (From qeda, verb.) A species of finch, white and black striped.

um—QEDAZINDUKWANA, n. pl. ama. (From qeda, and izindukwana, small sticks.)

The same as the umqeda; here called so because the boys, in hunting it, throw many sticks at it, while it hides itself so in the trees as not to be hit or killed, thus finishing their little sticks.

um—QEGU, n. (From qe, beautiful, grand, and igu, bent.)

A left tributary of the Umngeni, coming from the high lands about the Noodsberg.

uku—QEKEKA, v. i. (From qe, cracked, and ika-ika or ikeka, to go off—off. *See* Qekeza.)

1. *Onomatopoetic*: to imitate a repeated sound or noise of cracking off, *as*: itye la ti qeke, i. e.: the stone sounded qeke, crack-crack, = itye la qekeka emlilweni, i. e.: the stone cracked in the fire, a piece, or pieces cracked off from it;—2. To fly off.

In the Frontier Kafir this verb signifies in general, the action of cracking in any way, which, in Zulu, is usually rendered by dabuka. And the difference between qekeka and qandeka is this, that the latter refers to a body which is split or cracked into large pieces, in the midst, while the first indicates simply cracking, or that small pieces cracked off from the outside of a body. But this difference is not always observed in speaking.

uku—QEKEZA, v. t. (*See* Qekeka, to which it forms the transitive or causative by iza, to make. *Radically one with* qakaza.)

To crack, *lit.*: to make a cracking; *hence*, to break. (In this sense it is *dialectic*, and the same as qakaza.)

—— QEKEZEKA, qult. fr. To crack, to break, *as*: umbila uma u vutiwe u qekezekile futi, i. e.: when maize has been boiled it is often burst open, or, if it has been boiled well its shells are burst open.

—— QEKEZELA, qulf. fr. To crack, *viz.*: to break or stamp, as maize, to break off the husks.

um—QEKEZO, n. pl. ama. (From qekeza.) A hoof-sickness in cattle, called after the noise which the hoof makes when touching the ground, *as*: inkomo i namaqekezo, i. e.: the cow or ox has a sickness in its hoofs.

The sing. is often used in apposition, and conforms to its governing noun, *as*: inkomo inqekezo, i. e.: the cow or ox is hoof-sick, = sick in its hoofs. (This form takes sometimes the modified click represented by *ingq*ekezo.)

QELA, v. *See* Eqela.

i—QELANA, n. pl. ama. (Diminutive from iqele. *Dialectic* celana.) A small file, line, rank, &c.

i—QELE, n. pl. ama. (From eqela, *see* eqa. *Dialectic* cele.) 1. A file; a line of people; a rank; a column;—2. A line of things, *especially* a string of beads worn as an ornament around the head.

NOTE.—Qele, as the verb shows, denotes more a file, column, in opposition to uhla, row, line, rank.

um—QELE, n. pl. imi. (*See* i-Qele.) 1. A bracelet, which has two rows of shells of fishes or fish-otter, worn above the wrist for show as well as for protecting the hand against any stroke;—2. A head-band, *viz.*: a protuberant made of the skin of a common otter, and stuffed with dry dung. It is worn around the forehead, to protect the face and the eyes against, or to parry off, a stroke. (It belongs to the war-dress.)

uku—QEMBULA, v. t. (From qemba, *radically one with* qamba, to compose, and ula, to strain, remove. *Dialectic*, cembula.)

To divide a composed mass, number, or a whole into two parts (seldom more,) *as*: qembula ufakolweni, i. e.: divide the half-a-crown into two parts;—qembula izinkomo, i. e.: divide or separate the cattle into two herds.

—— QEMBULELA, qulf. fr. To divide for.

um—QENGE, n. *See* Qengqe.

isi—QENGELE, n. pl. izi. (From an obsolete verb qenga, *see* qengqa,—of which it is the qulf. form, or, which amounts to the same, from qa, qe, and ingele, long-shaped head, *see* isi-Gele. *Compare* igele, turnip, with u-qange, turnip, from both of which the compounding of qanga, from qa-nga, is quite obvious. This is further evident from the *Xosa* which has inqai, i. e.: one who is going with a bare (bald) head.)

1. *Literally*: a bare, long-shaped head; used collectively and individually; *hence*—2. A disrespectful, ironical appellation given to old persons who have a bald head, especially to old women (izalukazi) *as*: isiqengele ma si hlale enhlwini sodwa, i. e.: let the old bald head sit down in a house alone.

uku—QENGQA, v. t. (From qa, qe, split, strike, &c., and ngqa, contracted from

nga-qa, as this is obvious from the dialectic or tribal, um-qenge, *see* qengele. It is *radically one with* qanga, and, with the omission of the root nga, *one with* qaqa. The *Xosa* has qingqa, to cut in wood. *It is allied to* gingqa, to roll, xinga, &c.)

1. To carve; to cut in wood; to make a shape, a concave or round (in tribal use only;)—2. To move anything round, *viz.*: to bowl; to roll like a ball, *as*: ukuqengqa umuti, i. e.: to bowl a piece or a block of wood.

um—QENGQE, n. pl. imi. (From qengqa. *Dialectic*, qenge, and cence.)

A piece of wood shaped by cutting, and hollowing out; *hence*, a signification for wooden utensils, as carved milk-pails, cribs or mangers, &c.

uku—QENYA, v. t. (From qe, proud, and nya II., to join; to drench. *Dialectic* cenya. *Radically one with* qanya, and qaya.)

Literally and *primarily*: to indulge in pride, = ukwenza imikuba ukuzibukisa, i. e.: to perform customs or habits of self-complacency, gratification, &c.; or, to be in a habit of making a great show of one's self; to show pride, to act proudly in regard to one's person, beauty, dress, manner of speaking, walking, appetite for dainties only, &c.

The word is always used with the reflexive form *zi*, *as*: ukuziqenya, i. e.: to make a show of one's self.

QEPEPA, a corruption of nxe and pepa. *See* the latter.

isi—QEI'U, n. pl. izi. (From qe, cracked, broken, and ipu, passed, parted. *Radically one with* qapa, qopa, and hlepu, &c. The *Xosa* has qipu.)

1. *Primarily*: something which causes surprise, which strikes one, *viz.*: si uluto lu dabukile lwapuka, lu semfutjane, i. e.: it means something that sprung, and broke off and still remains short, = of which the shorter piece remains, as a stick of which the longer piece broke off and the shorter remained in the hands which held it (an accident by surprise); *hence*,—2. A smaller remainder; fragment;—3. *Figuratively*: a short and strong, a thick-set person (who has the appearance as if a piece was broken off from his stature.)

uku—QEPUZA, v. t. (From qepu, and uza, to make. *Compare* epuza, hlepuka, &c.)

1. To break up the ground as with a pointed stick or spear;—2. To rave, to be furious or raging, to stamp, beat, or break the ground from anger, = impi i ya tukutela i hlabe emhlabeni i wu vuse ngomkonto, i. e.: when an enemy is angry he stabs with his spear in the earth and turns it up;—3. To rant; to rage; to rend the earth, or throw it up in violence, as a mad bull; to throw up dust, as a madman;—4. To move and act with turbulent violence, *as*: umuntu olimayo kakulu u qepuza, i. e.: one who is digging the ground and does it in a furious manner, so as to raise the dust.

uku—QEQEBA, v. t. (From qe-qe, struck-struck, or sprung-sprung, and iba, separate. The two first roots *one with* qaqa, the two last *allied to* ceba II., geba, &c. *Compare* kekeba, and qeqeta.)

1. *Properly*: to plan or devise not to recognize; to set aside, to overlook purposely, as the claims of an heir, the evidence of a witness, &c., (*lit.*: to spring over one separately);—2. To cut out skilfully those little spots which remained hard in a skin when it was prepared or fulled, and which were overlooked in fulling,—ukuqeqeba isikumba. (*See* qweqwe.)

i—QEQEBA, n. pl. ama. (From the verb.) One who is not recognized; who is overlooked.

uku—QEQETA, v. t. (From qe-qe, spring-spring, and ita, to touch, take, throw. The *Xosa* has the simple compound qita, to jump over. *Allied to* qeqeba.)

1. To take by springs, leaps, or jumps; to spring or jump over, *as*: ukuqeqeta izwe, i. e.: to run with the greatest speed through the whole country; to run from one end to the other in one day;—2. To take the shortest cut, the shortest way, which brings quickest to the end.

uku—QETUKA, v. i. (From qeta, *see* qeqeta, and the *Xosa* qita, to jump over, and uka, to go off. *Literally*: to take a jump off.)

1. To recline; to lose the balance; to lean back, or backward over; to fall backward, *as*: wa qetuka ngomhlana, i. e.: he fell over toward the back;—2. To retract; to withdraw; to refuse, *as*: u qetukile ngezwi lake, i. e.: he withdrew in respect to his word, = he withdrew his word.

QEZA. *See* Ceza.

QEZUKA, } *Dialectic*. *See* Cezuka and
QEZULA, } Cezula.

QIBA, v. *See* Gqiba, Gciba, and Qeda.

uku—QIBUKA, v. i. (From qi, *onomatopoetic*, expressing the high sound of breaking, springing, &c., iba, to separate, and uka, go off. *Radically one with* qabuka and gciba. *See* Qibula.)

To spring, to break with a high sound *qi*, as a string of the igumbu. (Several dialects, as the *Xosa*, have occasionally a contracted form of this verb—qiuka, pronounced quickly, so as not to make a diphthong. *See the analogous* Qauka.)

uku—QIBULA, v. t. (From qibu, *see* qibuka, to which it is the transitive by ula, to strain.)

1. To stretch or to strain a string, so that it makes a high sound like *qi; hence,* to snap the string of a bow; to pull off the trigger of a gun (*see* ingcibo);—2. To pull off; to hurl off, *as*: inkomo i wu qibulile umkala, i. e.: the cow broke and threw the bridle off.

uku—QIKA, v. t. (From qa, strike, and ika, to fix, up. *Radically one with* qaka, *which see. Allied to* cika. The *Xosa* uses this word in the sense of: to turn up, to turn, or to put something so as to view the other side of it. And this sense coincides again, and is often synonymous, with tika, to put upon, to urge upon, to tell quite another thing, or to represent it from another side; *hence,* to cheat. And this latter is the *primary sense* of the root *qi. See* Qila, &c.)

Primarily: to pay particular attention, = to break the head; to fix the mind; *hence,* to discern; to see the difference between two or more things; to discriminate; to distinguish.

—— QIKELA, qulf. fr To discern for; to make a proper distinction, discrimination; to understand, *as*: ngumuntu oqikelayo, i. e.: being a man of discretion.

isi—QIKI, n. pl. izi. (From qika.) *Literally*: something made with discretion; designating a small wooden footstool, as the natives make it, used for resting their heads upon when sleeping, like a pillow.

uku—QIKIZA, v. t. (From qika, and iza, to make. *Radically one with* qakaza, qekeza. *Literally*: to make a breaking.)

To make with attention, artfully, grandly, showily; *applied to hair-making;* to crisp the hair; to curl; to bend in contraction, = ukugoba inwele.

(Note.—This word is exclusively used of dressing the isifoco, crest of young females.)

i—QIKIZA, n. pl. ama. (From the verb.) A denomination comprising all young girls who have attained to the time, but do not yet wear their hair in a crest.

isi—QIKIZA, n. pl. izi. (From qikiza.) 1. Something like a crisping;—2. A person who wears his hair crisped.

um—QIKIZO, n. pl. imi. (From qikiza.) A crest of hair of females in a crisped or dressed state.

uku—QILA, v. t. (From qi, set on, up, above, and ila, to rise, to strain. *The sense is*: to rise above the top, or above the reach; to outstrip. *Radically one with* qala, qele, qola, qula, cila, &c. *Closely allied to* gqila, gxila, nqilo, qiliza, qiza, and qika.)

1. To outwit; to over-reach; to surpass in stratagem;—2. To play tricks; to defraud; to cheat, *as*: nga biza imali yami kuye wa ngi qila lapo, i. e.: I demanded my money from him, but he outstripped me, or tricked me, there.

—— QILEKA, qult. fr. To come into a state, condition, or habit of outwitting, playing trickery, &c.

—— QILISA, caus. fr. 1. To cause or make trickery;—2. To use, to employ tricks;—3. To make a show. (*See* Qiliza.)

i—QILA, n. pl. ama. (From qila.) A kind of a long and tastefully-made dress of women and girls, reaching from the hip down to the calf of the leg, worn at weddings or other occasions, when great show is to be made.

isi—QILA, n. (From qila.) An artificial thing, *as*: isiqila sensimbi, i. e.: an iron instrument, like a hammer; or, a wooden hammer, &c., which the natives would call by this name, since they have a want for technical terms.

i—QILANA, n. pl. ama. (*Dim.* from iqili.) A person of less wit and genius;—less artful, cunning, &c. *See* i-Qili.

i—QILI, n. pl. ama. (From qila.) 1. A person of wit or genius; an artful, cunning, deceitful, trickish person;—2. A person who understands how to gain the favour of others by loquacity; a hypocritical person.

Note.—This word refers particularly to females, since these are chiefly employed for such purposes among savages.

isi—QILI, n. pl. izi. (From qila.) *Literally*: an outstripped thing; applied especially to a person who is bereft of all things, who is friendless, homeless, without property, &c., and must, consequently, go into service with others.

(It having frequently happened that females, who were of the iqili profession, fell into the isiqili state, both names were united in one person, and hence arose a confusion of ideas, which sometimes the natives themselves are not enabled to explain.)

ubu—QILI, n. (From qila.) Wit; genius; trickery; cunning; artifice; loquacity; rhetoric; hypocrisy.

uku—QILIZA, v. t. (From qila, and iza, to make. *Radically one with* qalaza. *Allied to* qiqiza, qika, qiza, &c.)

1. *Literally*: to make one to spring up; referring to the peculiar habit of the savages to place a dancing party in their ranks, and the word has exactly the same meaning as *to drill* has *in a military sense;*—2. To make a peculiar, a grand show, by forming a dancing party into rows;—3. To push away, *as*: wa ngi

qiliza ku lendau, i. e.: he pushed me away (with his hand) out of this place.

uku—QINA, v. i. (From qi, stricken, fixed upon, and ina, to join, unite. *The literal sense is*: to run together, to congeal, compress. *Radically one with* nqena, nqina, &c)

1. To be solid; to be compact, firm, fast, close, *as*: amafuta a qinile, i. e.: the fat has got hard;—2. To be fixed, steady, unshaken; to stand firm, or stick fast, as a pole in the earth, which has been rammed in;—3. To be steadfast, constant, firm, strong, *as*: ngumuntu oqinileyo, i. e.: a steadfast person; a person who has steadfastness. (*Hence*, the *Xosa* inqina, witness.)

—— QINELA, qulf. fr. To be solid, firm, &c., against, for, upon, &c.

—— QINISA, caus. fr. 1. To make solid, fast, or firm;—2. To fasten; to confirm; to corroborate; to give evidence; to certify; to assure; to prove;—3. To show steadfastness; firmness; forbearance, &c.;—4. To state correctly, rightly; to pass a true judgment; to be not mistaken or wrong, *as*: u qinisile lapo, i. e.: there you have said the truth;—5. *Elliptically*: u qinisile, i. e.: certainly! right!

—— QINISEKA, qult. fr. To be firmly fixed; to settle firmly; to be going to establish, &c.

—— QINISELA, qulf. fr. To make fast, firm, &c., for, &c.

—— QINISISA, caus. fr. 1. To fix firmly; to confirm fully;—2. To establish; to confirm; to ratify; to fulfil what has been previously fixed.

uku—QINGA, v. t. (From qi, stricken, fixed above, point, &c., and nga, to bend, power. *Radically one with* qanga, qonga, qunga, cinga, &c. *Allied closely to* qika, qengqa; *dialectic* qingqa. *See* Xinga.)

1. *Primarily*: to intrigue; to implicate; to bring into a dilemma, or into difficulty;—2. To baffle; to catch, *as*: i-qili li qingiwe ukukohlwa izwi, i. e.: the deceitful person was caught (*viz.*: her deceit became manifest) from being at a loss for a word;—3. To plot, = be be hlangene endawonye ukukuluma okubi, i. e.: they had come together in a certain place to plan evil.

uku—QINGATA, v. t. (From qinga, and ita, to pour, throw, take. *Compare* jangato, gangata, gamata, qabeto, &c. *See* isi-Qingata.)

1. *Literally*: to use intricacy in measuring; to leave a certain space below the brim of a vessel; not to make the measure full;—2. To be more than half full; to be wanting in fulness, *as*: isitya si qingete, *or* si qingatile, i. e.: the basket is only half full.

—— QINGATISA, caus. fr. To make not too full; to make more than half full.

isi—QINGATA, n. pl. izi. (From qingata, v.) A less or smaller difference of a quantity, *viz.*: the vacancy remaining in a measure which is a little more than half full; a deficiency of a full measure, *as*: isiqingata sesitya, i. e.: a space which is to be filled up; the lesser part of the whole measure.

isi—QINGATJANA, n. (*Dim.* from isi-qingata.)

A small difference of a quantity measured; a small deficiency of the same.

isi—QINGI, n. pl. izi. (From qinga.) A small strip of land in the middle of a river; an island (*lit.*: an implicated piece).

um—QINGO, n. pl imi. (From qinga.) 1. A place, or a pass between mountains and rocks;—2. *Figuratively*: an induku, i. e.: stick for beating (in the sense of qinga, 2.)

um—QINI, n. [This is a corruption of i-Nqindi, *which see*. The *dialectic* qinde or qindi *see under the same*. Xini is the *same as* qini.]

um—QINISI, n. pl. aba. (From qinisa.) One who makes sure, confirms; one who gives confirmation; a witness.

isi—QINISISO, n. (From qinisisa.) Establishment; full confirmation; the whole truth or certainty.

i—QINISO, n. pl. ama. (From qinisa.) Confirmation; corroboration; correctness; correct judgment; truth; certainty; assurance; proof, *as*: lomuntu u namaqiniso, i. e.: this person says the truth.

isi—QINO, n. pl. izi. (From qina.) A resolution.

uku—QIQA, v. t. (From iqa-iqa, to set on, strike upon. *Radically one with* qaqa, qoqa, and quqa. The *Xosa* uses this word in the sense of qika, *which see*, but that is evidently a confusion, as the etymology shows.)

1. *Primarily*: to trot;—2. To run off the heels; applied to—umuntu ohamba ku lomzi futi, i. e.: a man who very frequently runs to one and the same place;—3. To be willing to run. (This word applies to men only.)

uku—QIQEZELA, v. t. (From qiqa, and izela, to make often. *See* Hlehlezela.)

To trot quickly; to run in a trot, and is rather *onomatopoetic, as*: ku nje ngomuntu o ti qi! qi! qi! ukuhamba kwake, i.e.: it is like a person who makes a noise like qi! qi! qi! when walking quickly (similar to the cracking of new shoes in walking.)

i—QIYA, n. pl. ama. (From qi, and iya, to turn, go.)

Dialectic, the same as iqila. (In the *Xosa* it is used of any kind of rag, handkerchief especially, &c.)

i—QIYANA, n. pl. ama. (*Dim.* from iqiya.) A small dress of women and girls, &c.

uku—QIZA, v. t. (From qi, and iza. *Radically one with* qaza and quza. *Dialectic* ciza. A contraction from qiliza, as qaza from qalaza.)

1. *Onomatopoetic*: to make a noise, or to scream qi, as when dancing,—2. *Literally*: to make a show; to show off; to exhibit in an ostentatious manner, by putting pieces of tails around the ankle, knee, or arm; or showing off at a dance, especially when one of the women puts herself forth from the ranks, trotting in the circle around, making gesticulations, &c.

u—QIZA, n. pl. izin. (From the verb.) A bracelet, or any ornament similar to it.

uku—QOBA, v. t. (From qo, and uba, to separate. *Radically one with* qaba, gqiba, quba, nqaba, &c., coba and xoba. *Allied to* goba, kobe, &c.)

1. *Literally*: to separate a single piece or body by breaking, cutting, splitting, cracking, beating, &c.;—2. To carve; to cut into many small pieces; to cut up, as meat for chops, or for roasting; to cut in slices for the table;—3. To break into small or short pieces, as wood, by bending and breaking it at the knees;—4. To chop meat or wood into small pieces;—5. To pound, as in a mortar;—6. To cut; to hurt in child-birth.

—— QOBEKA, qult. fr. To be in a separated or broken state, *as*: u qobekile ngokusebenza, i. e.: he is broken down by much working, = he is unable to do more. (The *Xosa* has qoboka.)

—— QOBISA, caus. fr. To cause to break, cut, split, chop, &c.

—— QOBISISA, caus. fr. 1. To carve or cut very fine; to cut very nice slices;—2. To mince.

um—QOBI, n. pl. aba. (From qoba.) A carver; cutter, &c.

i—QOBO, n. pl. ama. (From qoba.) A cob, or head of maize after the corn has been separated from it.

isi—QOBO, n. pl. izi. (From qoba. *Allied to* isixoba.)

Properly: a bar of wood, exclusively used for obstructing or shutting the door of a native house inside; a cross-beam; applicable to a bolt, rail, &c.

u—QOBO, n. (From qoba. *Others*, inqobo.)

1. *Literally*: a separated splint or bulk, *viz.*: the exact, real, or true size or thickness of any bulk, *as*: uqobo lomuti, i. e.: the exact thickness of a tree;—2. *Emphatically, in the sense of the adjectives*: exact, real, true, very, *as*: uqobo lwomsebenzi wami, i. e.: the real work of mine;—uqobo lwokuhla, i. e.: the real food;—uqobo lwenkomo yami, i. e.: this is the very cow of mine;—ba bonile uqobo lwom Pande, i.e.: they saw the very (person) of Pande, or Pande in reality.

It is sometimes like an emphatical pronoun, when its noun has preceded, *as*: ba bonile uqobo lwake, i. e.: they saw the very self same.

3. *Figurative bulk*: state of character, quality, in a great, eminent, or high degree, *as*: Unansika u noqobo, i. e.: Mr. so-and-so is a very eminent, righteous, good, kind, benevolent, valuable, &c., person; a person of first magnitude;—inzimakazi i luqobo lwami, i. e.: the large black cow is my best, and most valuable one;—ihashe li melwa luqobo olungakanani? i. e.: with or by how great a price is the horse to be obtained?

uku—QOBOLA, v. t. (From qoba, and ula, to strain, stretch. *Radically one with* qabula, qibula, qubula. *Allied to* ebula, bula, &c.)

1. To break, beat, cut, &c., loose from the outside; to strike with a pointed instrument; to peck off, *as*: qobola amaqobo, i. e.: beat off the corn off the spikes;—2. To beat or strike with slight and repeated blows; to strike loosely, softly, in such a way as to make small impressions, *as*: wa qobola umtwana ekandeni ngenduku, i. e.: he beat the child softly on the head.

i—QOBOLONDA, n. pl. ama. (From qobola, and unda, the extent, circumference. *Radically with* qabalanda. *Others have* gobolonda.)

Literally: a kind, the circumference of which is to be pecked, broken, struck, &c., descriptive of the shell of eggs, nuts, scale of fish, the rind of pumpkins, calabash, &c., in their dry state.

i—QOBOQOBO, n. pl. ama. (*A repetition from* qobo.)

A kind broken into pieces; applying to something very brittle.

ubu—QOBOQOBO, n. (*See* i-Qoboqobo.) Brittleness.

uku—QOBOZA, v. t. (From qoba, or qobo, brittle, and uza, to make. *Closely allied to* boboza, only different in its application.)

1. To break, tear, beat, cut, &c., the outward skin or cover, into small pieces, as birds of prey tear or rip up their victims;—2. To break, crush, beat into pieces, as glass or earthenware;—3. To break the skull, or to beat one's brains out; to cut the skin through by striking with a pointed instrument;—4. To break or bore a hole into anything, *as*: qoboza uselwa, i. e.: make a hole in the calabash.

i—QOBOZI, n. pl. ama. (From qoboza.) Something like a calabash with a wide mouth. *Same as* gobozi (and = gobongo.)

QOFA. *See* Qomfa.

QOKA. *See* Gqoka. (*Xosa*, coka.)

isi—QOKOLO, n. pl. izi. The fruit of the um–Qokolo tree.

um—QOKOLO, n. pl. imi. (From qo, a bulk, uko, drawn, and ulo, stretched. *Compare* qatolo.)

A specimen of a wild pear or plum tree, or rather a bush, full of long thorns, but bearing a thick, long-shaped fruit, like a large pear, (*hence* its name.)

uku—QOLA, v. t. (From qo, bulk, and ula, to strain. *Radically one with* qala, qele, qila, and qula. A contraction from qobola. *Closely allied to* cela, colo, ncola, &c.)

1. To break loose splints;—2. To peck with the bill; to strike with a pointed instrument, *as*: qola umqengqe, i. e.: *lit.*: to pick a hole in a wooden pot, *viz.*: to excavate, to hollow out with an instrument in the way of picking loose little splints;—3. To scatter loosely; to strew; applied to sprinkling perfume upon the hair; *hence*, to perfume; to make an odour; to diffuse an odour, *as*: ukuqola, i. e.: to put perfume on the head, or on the body.

—— Qoleka, qult. fr. 1. To be hollow, to admit picking, excavating;—2. To be in a perfumed state; to emit odour.

—— Qolisa, caus. fr. To perfume; to use odour.

i—QOLA, n. pl. ama. (From qola.) *Literally*: a pecker, a species of the genus certhia, of the size of a large finch, white and black spotted. (It has its name most probably from picking, or devouring other smaller birds, as it is in the habit of doing.)

i—QOLAKAZI, n. pl. ama. (From iqola, and kazi, denoting female.)

A female-animal, having white stripes cross over the hinder part.

isi—QOLO, n. pl. izi. (From qola.) 1. *Literally*: a use, or a mode of picking; *hence*,—2. Insolence; haughtiness; impudence, *as*: ukutata ngesiqolo, i. e.: to take with insolence, = tata uto u nga nakeki, i. e.: take a thing quite unconcernedly, without respect to its owner.

u—QOLO, n. (pl. izin. *seldom.*) (From umqolo.) A ridge of a hill.

um—QOLO, n. pl. imi. (From qola.) The back-bone of an animal, so called from its standing forth visibly, rising up, high.

uku—QOLOZA, v. t. (From qola, rising high, and uza, to make. *Radically one with* qalaza. *See also* isi-Qolo, indolence.)

Properly: to look in a raised position, but *commonly*, to stare.

—— Qolozela, qulf. fr. To look forth, to look staring at one place; to stare with indolence, = ukubeka njalo ngamehlo endaweni enye, i. e.: to fix the eyes permanently on one spot.

uku—QOMA, v. t. (From qo, the best, eminent, and uma, to stand. Some use it synonymously with ncoma. *Radically one with* nqoma, qama, quma. The *Xosa* and *others* have coma. *Closely allied to* hloma, to goma, &c.)

1. *Primarily*: to insist on the best; *hence*, to select; to take by way of preference from things offered;—2. To prefer; to choose; to make choice;—3. To regard one more than another, *as*: ukuqoma izintombi, i. e.: to choose the best girl from a number.

—— Qomela, qulf. fr. To prefer for, above, &c.

i—QOMA, n. pl. ama. (From qoma.) A name for a basket, *lit.*: a straight sized one, standing right up; *but primarily*: a select kind of a basket.

uku—QOMFA, v. i. (From qo, broken, and m-fa, stand suffering. *Others* qofa, suffering from a breach, tear, &c. *Tribal is* gomfa, *which see.*)

1. To suffer from, or to labour with pains in the back,—in consequence of which people are accustomed to lean, or bend the body forward, in a stooping position, or backward, for the purpose of obtaining some relief;—2. To travail; to suffer the pangs of parturition. (The *Xosa* use this word of a mother who has killed her newly-born child by lying upon it accidentally; or of killing the fœtus before the time of birth.)

uku—QONDA, v. t. (From qo, a bulk, body, point, and unda, to extend. *Radically one with* qanda, and qunda.)

1. To knot; to net; to crochet; to stitch; to embroider, *as*: qonda umqondo, i. e.: to net the umqondo—bandage;—2. To fasten with a band or cord, and knot around, *as*: qonda isicaba, i. e.: tie the door with a cord (to the bar;)—3. To compass; to extend round; to comprehend; to grasp; to seize;—4. To understand; to conceive; to hold or contain in the mind; to possess in idea, *as*: indoda eqondayo, i. e.: a man of good common sense, who understands things well;—5. To press to a point; to go straight forward, in a right direction.

—— Qondeka, qult. fr. 1. To possess the quality for knitting, embroidering, &c.;—2. To be comprehensible, conceivable, &c.

—— Qondela, qulf. fr. To knot, knit, &c., for; to fasten at; to grasp after; to understand about, &c.

—— Qondelela, frqt. fr. To splice.

—— QONDISA, caus. fr. 1. To make or teach to knot, knit, net, &c.;—2. To make to understand, conceive, &c.;—3. To inform; to set right; to direct; to mark out, *as*: qondisa umuntu inhlela, i. e.: do give the man directions about the road;—4. To consider.

—— QONDISISA, caus. fr. 1. To understand clearly; to comprehend fully; to consider attentively;—2. To set forth clearly; to mark out by proper means, as to mark out a dress, by drawing the lines upon it after a measure.

um—QONDISI, n. pl. aba. (From qondisa.) An informer; director, &c.

i—QONDO, n. pl. ama. (From qonda. *See* u–Qondo.)

1. A stitched or netted border;—2. A stitch of netting;—3. A stitch of sewing, *as*: ngi sa beka iqondo linye, i. e.: I make only one stitch more.

u—QONDO, n. pl. izin. (From qonda.) A knotted seam, as that of the isicoco (head-ring,) which comes near to the sewing of a button-hole.

um—QONDO, n. pl. imi. (From qonda. *See* u–Qondo. *Allied to* kondo.)

A flat or broad side knotted, *viz.*: a band made of a piece of skin or leather, from 2-3 inches broad, and about 15 do. long, stitched with knots, to which the ibeju is fixed and worn by boys and young men.

uku—QONGA, v. t. (From qo, set upon, and unga. *Radically one with* qanga, qinga, qunga. *Compare* onga, kongo, ganga, &c.)

1. *Primarily*: to heap on the top, *as*: isitya si qongile, i. e.: the basket has a heap;—2. To gather in a heap, one thing upon another;—3. To overflow; applied to heaped up measures.

—— QONGISA, caus. fr. 1. To make a heap upon, when measuring; to fill with a heap, *as*: qongisa iqoma, i. e.: make a heap upon the basket.

i—QONGA, n. pl. ama. (From qonga, v. *Compare* udonga, inyango, &c.)

1. The highest summit;—2. A part, a heap, *as*: iqonga lezinkomo, i. e.: *lit.*: the summit or top of a whole flock: *hence*, a small head, a small portion, the best however;—3. An elevated place to put things upon, as a shelf. (In the *Xosa* it signifies a store-house, as the *Zulu* inqolobane or ubamba.)

isi—QONGO, n. pl. izi. (From qonga.) 1. The action of heaping up;—2. That which is brought or made into a heap; *hence*, a summit, peak, top, *as*: isiqongo senhlu, i. e.: house-top. (*Others* isicongo.)

um—QONGO, n. pl. imi. (From qanga.) A heap upon some surface; a large mass, *as*: umqongo wefu, i. e.: a mass of clouds.

uku—QONGOBEZA, v. t. (From qonga, and beza, with foresight. *Dialectic* congobeza.)

To lay up with foresight; to lay up provisions; to store away.

uku—QONGOLOZA, v. t. (From qonga, and uluza, to make stretched, frequently. *Dialectic* congolozela.)

To lay up in large quantities. (*Seldom used.*)

—— QONGOLOZELA, qulf. fr. To lay up in large quantity for; to hoard, as food.

NOTE.—This word and qongobeza refer to laying up store in places like the inqolobane and iqonga, but not in holes under the earth as the savages also do.

uku—QONGQOLOZA, v. t. (From qo-ngqo, *onomatopoetic*, signifying an echoing noise, and uluza, to make long, strained. *Xosa* qangaza, = memeza, to cry out.)

1. To make an echoing sound, as when one calls out loud in a valley or between mountains;—2. To call out loud in the field; to call out with a loud voice.

uku—QONGQOTA, v. t. (From qo-ngqo, *onomatop.* *See* qo-ngqoloza, and uta, to touch, throw, to make. *Radically one with* qunquta. *Allied to* tuntuta. *Sis.* kokota.)

To give a knocking sound; to touch, or strike with a mass, to strike with the knuckles of the fingers, or with a stick, *as*: wa qongqota emnyango, i. e.: he knocked at the door.

i—QONGQOTI, n. pl. ama. (From qongqota.) A bird; *lit.*: a picker or knocker.

uku—QOPA, v. t. (From qo, and upa, to pass; upon. *Onomatop.* to give or make a sound like qo, a echoing noise, which is heard when listened to. *Radically one with* qapa. *Closely allied to* qoba, and copa, *which see.*)

1. *Literally*: to strike upon; to peck at; to peck out; *hence*, to cut notches, as the natives do on a stick to number the days of working;—2. To cut out a skirt, *viz.*: an umutya, from prepared skins, consisting of many stripes, like tape;—3. To carve; to cut out in wood or stone; to engrave;—4. To cut, or hew wood, in order to make some shape of an umqengqe; to hew out roughly;—5. To treat roughly; to irritate, *as*: u ya ngi qopa, i. e.: you pick a quarrel with me; (= ukubiza ngamagama amabi, i. e.: to cut one with bad names or words.)

isi—QOPAMITI, n. pl. izi. (From qopa, and imiti, trees.) *Literally*: a wood-picker.

i—QOPO, n. pl. ama. (From qopa.) 1. A notch; a nick;—2. Something which has been cut out, *as*: umutya weqopo, i. e.: a skirt containing many stripes (*see* qopa, 2.)

isi—QOPO, n. pl. izi. (From qopa.) Anything cut out of wood, or carved in wood; applicable to wooden cocks, &c.

uku—QOQA, v. t. (From uqa-uqa, to strike, to set on. *Radically one with* qaqa, qiqa, and quqa.)

1. To pick up here and there; to bring together, = buta, *as*: qoqa izinkomo, i.e.: run the cattle together, or bring them back, = zibuyise;—2. To collect, *as*: qoqa inhlu, i. e.: collect materials for a house.

um—QOQO, n. (From qoqa.) *Literally*: a mass or substance collected together; *hence*, lymph in the joints of animal bodies.

um—QOQONGO, n. *Same as* Qaqongo.

u—QOQOQO, n. pl. izin. (From qo-qo-qo, *onomatopoetic*, signifying a noise or sound. *Others* qoqoko.)

1. The trachea, or windpipe; throat;—2. Rattan, so called from its rings or notches.

uku—QOTA, v. t. (From qo, top, surface, and uta, to throw. *Radically one with* qata, *which see*, and quta. *Allied to* cata, coto, xota, qongqota, qwata, &c.)

1. To break, beat, crush, grind, &c., to powder, with special reference to a stone, the grinding or striking upon which makes a noise like qo-ta! *as*: qota impupu, i. e.: grind corn into fine meal;—2. To strike, beat, crush, &c., with a stick, stone, or club, *as*: qota isitya, i.e.: pound the broken dish to powder;—3. Ukuqota, = ukulala ngomhlana e ma amadolo, i. e.: to lie on the back and the knees being bent; to strike up the knees.

—— Qotela, qulf. fr. To beat, crush, pound, &c., upon a stone.

uku—QOTAMA, v. i. (From qota, 3, and uma, to move, to stand. *Compare* qotjama, and kotama. *See* Ota, Otamela, Otja.)

To be in a posture of having the knees bent; to cower; squat. (Taking this word in its strict sense, and comparing it with ota and otamela, we see that it means *primarily*: to sit cowering for the purpose of getting warm.)

i—QOTJA, n. pl. ama. (From qo, surface, and tja, to shoot, shine. *Xosa*, umqosha, a broad button.)

A brass button.

uku—QOTJAMA, v. t. (From qota, and ima, to move, stand. This may be only dialectic, *analagous to* xota and xotja. *Xosa*, copa.)

To crouch. This word is used synonymously with qotama. The difference is nearly the same as between cower and crouch, with this exception that qotjama is = ukuhlala nje, i. e.: to sit just so, for no particular purpose, while qotama means for a certain purpose.

isi—QOTO, n. pl. izi. (From qota.) *Literally*: something that strikes hard, dashes, crushes, &c.; *hence*, hailstone.

u—QOTO, n. pl. izin. (From qota. *See* Coto.)

1. Hard pieces of leather; clippings, or cuttings off from the outside of a skin, of which the natives make various thongs for binding, or wearing around their body as girdles.

2. The sing. uqoto is used in apposition, denoting polished, affable, attractive, affectionate, *as*: umuntu o 'qoto, i. e.: a person who binds others by his affections, whose company is liked, and whose conduct attractive;—abantu ba'qoto.

uku—QOTUKA, v. i. (From qota, and uka, to come, go off. *Radically the same as* qetuka. The *Xosa* has nqutuka; and *others have* nqotuka. *Allied closely to* kutuka. *See* the note under Ncotula.)

To break off from the surface, as hair in a case of sickness, or as a plant breaking off just above the ground.

uku—QOTULA, v. t. (*See* Qotuka, to which it forms a transitive by ula, to strain. *Xosa*, nqutula; *others* nqotula. *See* the note under Ncotula.)

1. To break off from the surface, as when one is weeding and breaks the weeds off on the surface instead of pulling them out with the roots (*see* Sipula);—2. To shave, as hair from the skin;—3. To grasp; to scrape together with the fingers, *as*: qotula ugwai, i. e.: take the snuff with the fingers from the hole of the hand, in a scraping manner, as when one is taking the last bit of a thing; to take away even the dust (*coinciding with* qwata.)

isi—QOVA, n. pl. izi. (From qo, set on, bulk, something grand, and uva, to come, to form.)

A round bunch of feathers which the natives wear at the forehead. The tops of the feathers are clipped in order to give them a round shape.

QU, adv. (From the root qa, rather *onomatopoetic*, expressive of a clash, or the noise of splashing, splattering with water, *as*: u ti qu u tele amanzi esanhleni sami, i. e.: you pour the water splashing into my hands.

isi—QU, n. pl. izi. (From qa, qu. *Compare* uqobo.)

1. *Literally*: a very point, top, tip end of a bulk;—2. The bulky extremity, the thickest extreme point, *as*: isiqu sentonga, i. e.: the thickest end of a stick;—isiqu sompongolo, i. e.: the bottom of a cask;—3. The extremity, or last part; the close, conclusion, *applied to time*, *as*: u fika esiqwini sendau, i. e.: you arrive at the last part of the subject, *viz.*, too late;—4.

The conclusion, cessation of an action, ultimate state or condition, final doom, *as*: a si kazi isiqu secala, i. e.: we do not yet know the final decision of the case (in court);—5. Noting the individual subject, *emphatically*: the very one, (*coinciding with* uqobo, *as*: ngi m bone isiqu sake, i. e.: I have seen the very person himself, —personally.

uku—QUBA, v. t. (From qa, and uba, to separate, to be in front. *Radically one with* qaba, gqiba, qoba, &c. *Allied to* xuba, kuba, &c.)

1. *Literally*: to strike, beat, drive before, in front; to push forward, *as*: sa m quba, i. e.: he went in front of us, *viz.*: we were, as it were, driving him before us;—2. To move by physical force; to impel; to urge forward, applied to swimming upon water, flying in the air, &c.;—3. To drive; to compel or urge forward by other means than mere physical force, *as*: quba izinkomo ngenduku, i. e.: drive the cattle before you with a stick;—quba lomuntu, i. e.: push this fellow forward by some other means;—4. To keep in motion; to go on; to carry on, *as*: quba izindaba, i. e.: go on with relating;—5. To stir a dissolved mass, *as*: quba isijingi, stir the porridge.

—— QUBANA, rcpr. fr. To drive, compel, urge each other, on both sides.

—— QUBEKA, qult. fr. 1. To be driving forward;—2. To possess the necessary force or quality for driving;—3. To progress, *as*: u ya qubeka, i. e.: he is progressing.

—— QUBEKELA, qulf. fr. (*Dialectic* qubukela.) To go, move a little distance further.

—— QUBELA, qulf. fr. To push, drive forward for; to drive into; to do instead of, *as*: wo ngi qubela umsebenzi lo, i. e.: you must push on that work for me.

—— QUBISA, caus. fr. To cause to drive; to make urgent; to progress; to assist the progress of some cause.

—— QUBISANA, rcpr. fr. To push, urge, &c., each other; *viz.*: to be the means or cause, to use means, influence, &c., in order to push mutually forward.

—— QUBISELA, qulf. fr. To help on; to help forward; to lend or give one his aid for progress; to assist effectually.

i—QUBA, n. (pl. ama. *seldom.*) (From quba. *See* um–Quba.) Old cattle-dung which has turned into black ground.)

u—QUBA, n. (From quba 5.) Some ingredient to mix other substances with; applied to herbs which the izinyanga use.

um—QUBA, n. sing. (From quba, 5.) *Literally*: a mass which is driving; applied to cattle-dung, when it has become dry and dissolved into dust. It is also used for scouring or rubbing off dirt and filth from the hands, as the savages have no soap, and do not always like the application of water.

QUBAQUMU. *See* Qumuqumu.

uku—QUBEZA, v. t. (From quba, iza, to make. *See* Beza.)

1. *Properly*: to continue, persevere in driving, compelling; to be patient, gentle, mild in urging, driving, &c.;—2. To push forward with the hands carefully.

—— QUBEZELA, qulf. fr. To push forward with the hands; to make to go before, *as*: qubezela inkonyana i ya gula, i. e.: push the calf on with the hands, it is sick (and cannot go by itself.)

um—QUBI, n. pl. aba. (From quba.) One who drives, compels, &c.

i—QUBU, n. pl. ama. (From quba.) 1. *Properly*: a place which has secreted into a bulk; *commonly*: a gathering, a lump, a tumor, an abscess;—2. The fine feathers of fowls; down;—3. Fine bark of plants, of fine grass, &c., of which mice make their nests.

isi—QUBU, n. (From quba. *Allied to* ifuba.) A driving; *hence*, speed, *as*: ukuhamba ngesiqubu, i. e.: to walk with speed.

uku—QUBUKA, v. i. (From iqubu, or quba, and uka, to come out. *Radically one with* qabuka. *Xosa* qoboka and cubuka.)

1. To break out from a tumor; to have an eruption, *as*: oqubuka umzimba ku puma izilondana eziningi, nomzimba u-bomvu, i. e.: from a person in whose body is a cause for eruption there come out many small pustules, with redness of the body;—2. To excrete, *as*: umuntu o hlanza ku qubuke esisweni, i. e.: an eruption has taken place in the stomach of him who vomits;—3. To issue; to come forth from a hidden place; to burst out, as water from the ground after rain, or as a living creature rushing out of a bush unexpectedly.

uku—QUBULA, v. t. (From qubuka, to which it forms a transitive by ula, to strain. *See* Bula.)

To drive away by means of violence, or by force of beating; to thresh away. *Coinciding with* qubela.)

—— QUBULELA, qulf. fr. To drive forth, away, some distance, far; to extend.

isi—QUBULO, n. (From qubula.) A stick for threshing; (*same as* isi-Bulo.)

i—QUBUQUBU, n. pl. ama. (From qubu-qubu.) Small tumors, pustules.

uku—QUBUSHA, v. t. (From quba, and usha, to make. *Dialectic* qubutja. *Xosa* qobosha, to knee-halter.)

To push with the knuckle of the elbow.

—— QUBUSHANA, rcpr. fr. To push one another with the elbow, especially when there are many people together in a crowd; —2. To butt, push, or thrust each other, *as*: izinkomo zi ya qubushana, i. e.: the cattle push each other (in the kraal, because it is crowded with them.)

uku—QUBUTA, v. t. (From quba, and uta, to touch, throw, cover. *Allied to* qubula, qubusha. *See* Buta.)

To throw a blanket or any covering over the head; to collect; to hover under something above the head.

This word is now *tribal*, and *others* use gubuza instead of it. There is, however, no doubt, but gubuza was used, originally, in its own sense No. 2, and qubuta in that of No. 1, which is here given.

i—QUDE, n. pl. ama. (From qu, bulk, and de, long; or from quta, to pluck out, referring to the long feathers.)

A cock (of fowls.)

QUKA. *See* Xuka.

isi—QUKAQA, n. pl. izi. (From qa, set on, or qu, bulk, end, uka, go off, up, and qa. *Radically in* qiki. *Allied to* qekeka, &c.)

Any piece of wood which is cut from the thick end of the stem; a stub which is cut off; a stump. It is used for the same purpose as the isi-Qiki.

QUKU. *See* Gquku.

uku—QULA, v. t. (From qa, to strike, &c., or qu, a break, crack, end, surface, and ula, to strain, strip, &c. *Radically one with* qala, qele, eqela, qela, and qola. *Allied to* gcula, and gqula. *See* Ncola, to strip, &c.)

1. *Literally*: to strike away; to strike over or upon, as the shields when going to war; *hence*, to rebound; to spring back from an object beaten, as the stick springs back from the shield when the latter is beaten;—2. To stamp, *as*: ukuqula umbila, i. e.: to stamp maize, *viz.*: to strike at the corn and turn the instrument for striking back again.

i—QULO, n. pl. ama. (From qula. The *Xosa* iqula means a round button.)

1. A swarm of bees, particularly when they are settling in a heap at a tree;—2. A multitude of people in motion (from the appearance of striking, and rebounding.)

in—QULO, n. pl. izin. (From qula.) The point of the thigh-bone which turns in the pelvis.

um—QULU, n. pl. imi. (From qula.) A bulk of a long shape; something wrapped on itself, as a blanket wound in a cylindrical form; a mat rolled together; a roll.

i—QULWANA, n. pl. ama. (*Dim.* from iqulu.) 1. A small swarm of bees;—2. A small crowd of people in commotion.

uku—QUMA, v. i. (From qu, break, crack, and uma, to move up. *Radically one with* qama, qoma, nquma, gquma, xuma. *Allied to* cuma, gcuma, guma, &c.)

1. To burst from the heat of fire; to explode;—2. To sparkle;—3. To break or burst out of smoke; *hence*, to emit smoke; to smoke, *as*: umlilo u ya quma, i.e.: the fire is smoking;—4. To palpitate (= xuma);—5. To groan from pain, as a head of cattle, when lying down with a full belly. (The *Xosa* use it in the sense of bellowing, roaring.)

—— QUMISA, caus. fr. 1. To cause to smoke; to smoke; to apply smoke, *as*: qumisa inyama, i.e: hang the meat in the smoke;—2. To dry in a kiln, *as*: qumisa isitombo, i. e.: to dry the germ, malt.

uku—QUMBA, v. t. *Passive* Qunjwa. (From qu, bulk, size, and umba, to make, to form. *Radically one with* qamba, *which see.*)

1. To make a bulk; to swell; to fill out, *as*: amabele a ya qumba, i. e.: the corn begins to get ears, = it swells up at the place where the ear is coming out;—2. To blow up; to be flatulent, *as*: isisu si qumbile, i. e.: the belly is full of wind;—3. To be bloated with anger, *as*: u qumbile yena, i. e.: he is angry, swells with rage;—4. To be sulky.

—— QUMBELA, qulf. fr. To swell, blow up, be angry for, about, &c.

—— QUMBELANA, rcpr. fr. To be angry one with another; to sulk one with another, or toward each other.

—— QUMBISA, caus. fr. 1. To cause to swell; to make angry or displeased;—2. To displease;—3. Qumbisa izingubo, i. e.: to damp the (wash) clothes and roll them up.

i—QUMBI, n. pl. ama. (From qumba.) A bud.

um—QUMBI, n. pl. imi. (From qumba.) *Literally*: a swollen, bulky substance; applied to the size, form, or shoot of the ear of native-corn, or of maize previous to blossoming.

u—QUMBU, n. pl. o. (From qumba. *See* um-Qumbi. *Compare* inkumbi.)

Queen of the white ants, when filled with eggs.

um—QUMBU, n. pl. imi. (From qumba. *See* u-Qumbu.)

1. A white insect in the state of being filled with eggs. It is smaller than the queen of the white ants. (Probably the queen of the myrmileonidæ family of ants, imprisoned in a very hard piece of ground.)

2. This word is also used in apposition, and conforms to its principal noun, *as*: ibuma li'qumbu, i. e.: river-flag; or when the ibuma is spoken of, iqumbu suffices to

express its red top. (This peculiarity of application is analogous to that of uqoto, 2.)

QUMBUQELA. *See* Gumbuqela.

isi—QUME, n. pl. izi. (From quma.) A species of bush, or a shrub, which has a thin bark, and cracks by a little bending. *Hence*, its name.

um—QUMU, n. pl. ama. (From quma. *Others have*, inqumbu. *See* Nquma.)

1. A kind of bursting noise; an exploding; *hence*, the fermenting state of native beer which, having not yet been boiled, does not contain much power of intoxication, *as*: ubutywala bu'mqumu, i. e.: the beer is yet in its first, weak state; — 2. A groaning or grunting, imitated in dancing.

um—QUMUQUMU or QUMQUM, n. pl. imi. (From qumuqumu, from the verb quma, to burst open. *Others have*, qubaqumu, a driving open. *Compare* isi-bamu, &c.)

1. The so-called Cape gooseberry, or love-apple; —2. The milk-weed; called so from the sound when its apple is pressed open. It belongs to the datura straminium, thorn apple.

um—QUMUZA, n. pl. imi. (From quma, and uza, to make.) The young bees in a comb when yet in an unwinged state, = eggs. (*See* um-Qumbu 1.)

uku—QUNDA, v. t. (From qu, or qa, strike, point, end, and unda, to extend. *Radically one with* qanda, qindi, qonda, *see* qanda. *Same as* Nqunda. *Allied to* tuntu or tundu.)

1. *Literally*: to spread a point; to bend a point, *as*: umkonto uma u ponsiwe etyeni u qundwa, i.e.: if a spear is thrown at a stone, its point will be turned back; —2. To dull the edge, or point; to blunt, *as*: ukuqunda ubukali, i. e.: to blunt the sharp side.

—— QUNDEKA, qulf. fr. 1. To be bending, to be blunt; —2. To stumble against, *as*: u qundekile etyeni, i. e.: he stumbled at a stone.

isi—QUNDU, n. (From qunda. Something blunt, or like a bottom of anything, (*see* umqundu.)

ubu—QUNDU, n. (From qanda. *See* ubu-Tundu.) Bluntness.

um—QUNDU, n. pl. imi. (From qunda.) A bottom of any body.

uku—QUNDUBEZA, v. t. (From qunda, and ubeza, with foresight. *Allied closely to* nqundeza.)

1. To take off the edge or point on purpose, or with forethought; to make blunt; —2. To tap wood.

uku—QUNGA, v. t. (From qa or qu, strike, and unga, to bend, to force. *Radically one with* qanga, qinga, and qonga. *Compare* banga, kunga, punga, vanga, &c.)

1. *Literally*: to strike with power, but *primarily*: to blend; to blind; *hence*, to curdle, to change into curd—ngokusenga pezu kwomlaza, i. e.: by milking upon wheys. This is a native custom to curdle milk immediately when the milk is warm as it comes from the cow, is poured to the wheys, which are usually sourish. A similar process is the mixing of a brewing, to blend a brewing.

2. To blind; to make blind; to darken; to obscure, by the application of a secret power, signifying: to perform *the black art*, or *necromancy*, as also: to make heroes and giants.

REMARK.—By this word is expressed the Zulu-Kafir idea of the black art, similar to what we find it to have been among other nations. The Zulu believe that the men who are going to war can be made invulnerable. In order to accomplish this, the inyanga burns some special green roots in a pot until it is congealed, and quite black. When this is done, he takes from that blacking and makes a black cross on the forehead of every warrior, and black stripes upon their cheeks. This black painting is supposed to signify that the weapons thrown at them will miss their bodies, which become invisible, and also that the imilwane, i. e.: ghosts of battle, have been called in for their defence, to turn off both the weapons and their enemies; and that the latter, in approaching them, will be struck with blindness by looking at their black faces, and being overcome with death-like shivering, will run away before them, and consequently be totally defeated or destroyed.

isi—QUNGA, n. pl. izi. (From the verb.) Gigantic grass; called in South Africa Tembuki-grass. (The *Xosa* has umqungu, instead of this.)

um—QUNGE, n. pl. imi. (From qunga.) A black-striped animal, as the Zebra, or as a sort of brown cattle with black stripes across their back.

i—QUNGO, n. pl. ama. (From qunga.) *Literally*: an effect, or a sensation of being congealed, curdled; *hence*, congealedness, a cold shivering, *as*: umuntu uma wa bulala omunye a ka puzanga umuti wa hla ukuhla wa qeda, ku tiwe u ya kwelwa yiqungu, i. e.: when a man has killed another and not taken any medicine, but eaten food to satisfaction, it is remarked that such a one becomes overwhelmed with a sensation of shivering. (It is customary that those who have killed others, whether in war or otherwise, are regarded as unclean, and as having a certain nausea, and aversion from the blood-shed, on account of which they are to take a course of

medicine for the purpose of taking away both their objective uncleanness and their subjective sensation.)

isi—QUNGO, n. pl. izi. (From qunga.) 1. The action of curdling;—2. The performance of the black art;—3. Invulnerability.

um—QUNGO, n. pl. imi. (From qunga.) A mass which has been curdled, congealed; applied to milk only. (*Seldom used.*)

um—QUNGU, n. pl. imi. (From qunga.) A substance which is congealed; *hence*, curd, *as*: umqungu wamasi, i. e.: curd of milk.

u—QUNGULU, n. pl. o. (From qunga, and ulu, stretched, fine. *Others*, ungqungqulu.)

A peculiar kind of hawk with a red tail, and white points, = curdled things, at the wings.

uku—QUNGULUZA, QUNQULUZA, or QUNQUZA, v. t. (From qunga, and uluza, to make loose, to feel naked.)

To feel shiverings on account of nakedness; to be exposed to cold on account of nakedness; referring to the posture of natives when they lie down on the ground, legs and arms drawn together from cold; or when they stand covering their naked body with their arms folded around; or referring to cattle when they creep into a bush for shelter, or lie down in the grass one close to the other in order to get warm.

u—QUNGWA, n. pl. izin. (From qunga.) A stem, or a stalk of the isiqunga.

uku—QUNQA, v. t. (From qu, surface, and nqa, strike even. *Allied to* qengqa, quma, &c.)

To blast the surface, *viz.*: to sear the skin of the flesh by exposing it to a degree of heat which changes the colour of the surface.

—— QUNQISA, caus. fr. To cause to sear, to sear purposely the skin by exposing it to heat, &c.

uku—QUNQUTA, v. t. (From qu-nqu, *onomatopoetic*, and uta, to touch, throw. *Radically one with* qongqota; and *coinciding with* tuntuta.)

To strike a sound like qu! nqu! i. e.: a hollow sound, = ukutjaya amarau nxa be linda amasimi ebusuku, i. e.: to strike the shields when the people watch the gardens at night.

uku—QUNQUZA, v. t. (From qu-nqu, and uza, to make. *See* Qunquta. *Others*, qungquza. *Xosa*, gungquza.)

To make a sound like qu! nqu! at the shield, or at a door, or at any place where a hollow sound may be effected.

uku—QUQA, v. t. (From uqa-uqa, to set on, strike, &c. *Radically one with* qaqa, qiqa, qoqa, qunqa.)

To trot, of a horse.

—— QUQISA, caus. fr. To let trot; make trot.

i—QUQU, n. sing. (From qu-qu, *onomatopoetic* expressing burst, burst. *Xosa*, iqwiqwi.)

A stench coming from a rotten carcase.

um—QUQU, n. sing. (*See* i-Ququ.) A substance burst off; *hence*, a capsule, a husk; chaff. (*Xosa*, chaff.) (*Seldom* in Natal.)

uku—QUQUBALA, v. i. (From quqa, and ubala, at a place, nothing. *Allied to* gqubala.)

1. *Literally*: to trot about nothing; signifying a state in which one always *intends* to do something, but never does; to do nothing, to come to nothing, *as*: umuntu u ye emsebenzini wa ququbala, i. e.: the man went to his work, but did, in fact, nothing;—2. To be undecided, uncertain; to suspend; to be undetermined.

uku—QUTA, v. t. (From qu, surface, and uta, to take, throw. *Radically one with* qata, qota, qotula, qwata. *Allied to* hluta, hlwita. *Xosa* xita.)

To pluck out, = sipula. In limited use, *as*: quta izinza, i. e.: to pluck out the izinza, i.e.: hair growing about the os pubis.

i—QUTYANA, n. pl. ama. (*Dim.* from iqubu.) A small tumor, boil, abscess, &c.

uku—QUZA, v. t. (From qu, crack, and uza, to make a noise. *Radically one with* qaza, qiza, &c., *and in* qunquza. A contraction from quzula. *Allied to* guza, kuza, &c.)

1. *Literally*: to make a clash with the teeth; to gasp; to clutch, as when a dog grasps with his teeth in order to bite; or when a fainting person gasps for breath;—2. To grasp with the hand without catching anything; to make an effort to grasp with the hand, and drawing the same back again; *hence*, to grasp falsely, not to reach the object.

—— QUZEKA, qult. fr. 1. To be only grasping; to be in a state of grasping after something;—2. To stretch out the hand and drawing it back;—3. To proceed toward an object and go back again; to go or run in the same manner, *as*: u ya quzeka inhliziyo i y'esaba into ni? i. e.: he runs and looks back, of what is his heart afraid?—ingcwele i quzekile, i. e.: the wagon has been drawing back, = has not arrived at the place it went to.

isi—QUZA or QUZI, n. pl. izi. (From the verb.) The large salamander, frequenting the trees, which always looks back in running up or down them.

uku—QUZULA, v. t. (From quza, and ula, to strain. *Others* and the *Xosa* have xuzula. *Radically one with* qalaza.)

1. To pull out a top, as of a bulb; to pull out or off with a jerk, *as*: quzula

ingaba yomuti, i. e.: to pull off a branch from the tree (with a certain jerk);—2. To stumble against or over a stone so as to lose the step, or the balance.

—— QUZULEKA, qult. fr. To stumble; to trip, *as*: ingcwele i quzulekile ematyeni, i. e.. the wagon stumbles over stones.

ili—QWA, n. sing. (From qu, top, or sound of a stroke, crack, and a, demonstrative, there. *See* Nqwa, u–Ngqoqwane. *Allied to* gwa, kwa, cwa, &c.)

1. *Onomatopoetic*, expressing a noise of something hard, breaking, cracking, as when one goes upon snow; *hence*, snow, ice;—and *hence*, 2. White, beautiful, strong, from the appearance of snow. (*See* Qa, Qaka.)

in—QWABA, n. pl. izin. (From qwa, set up, and iba, to separate. *Amalala* inaba. *Radically one with* quba. *Compare* enaba, ncwaba, &c.)

A heap which has been put up at a separate place, *as*: inqwaba yesiqunga, i. e.: a heap or pile of thatching-grass.

in—QWABANQWABA, n. pl. izin. (From inqwaba-inqwaba, heap-heap.)

Several heaps, a heaping upon heaping; here a heap and there a heap.

uku—QWABAQWABA, v. t. (From qwaba-qwaba. *Radically one with* quba, to drive, to strike, &c. *Closely allied to* ikwapa, if not altogether compounded of quba and ikwapa, i. e.: arm-pit.)

1. *Literally*: to beat or strike against the arm-pit, by drawing the elbows close to the body and beating the latter, as if beating against the arm-pit. The use of this word is limited to this particular motion with the arms by which the shoulders are raised; and *hence*, 2. To shrug the shoulders, signifying a disinclination, or a refusal to a request made, *as*: wa cela kuye inkomo lapo omunye wa qwabaqwaba, i. e.: he begged a head of cattle from him, but upon this the other shrugged his shoulders.

uku—QWABAZA, v. t. (From qwaba, and iza, to make. *See* Qwabaqwaba. *Radically one with* nqwabaza.)

To beat the arm-pit; to shrug the shoulders. (*Same as* Qwabaqwaba, except that the latter indicates a frequent motion of that kind.)

i—QWABE, n. pl. ama. (*See* Qwaba.) A musical instrument like the ugubu. (Most probably so called because it is customary to beat with the arms against the body at the same time when the string of the ugubu is beaten; or only tribal, and derived from gwaba, *which see*.)

u—QWABE, n. (*See* i–Qwabe.) A proper name of the progenitor of a large tribe called after him the ama-Qwabe.

u—QWABI, n. pl. aba. (*See* i–Qwabe. The plur. shows that the nom. form of the sing. is a contraction from um.)

One who plays the iqwabe.

um—QWAIBA, n. nl. imi. (From isiqa, fine, nice bit of meat, and iba, to separate. *See also* Qwa.)

A piece of dried meat, = inyama eyanekiweyo, i. e.: meat which has been spread, or hung in the air to get dry. Called by the South African name "biltong."

isi—QWAKA, n. pl. izi. (From qwa, breaking, crushing, and ika, to put up. *Compare* jaka, kwaka, laka, &c.)

A person of brute violence in appetite, habits, strength, &c.; a savage; a brute person; an unfeeling man.

ubu—QWAKA, n. (*See* isi–Qwaka,) Brutality; inhumanity; savageness; churlishness.

um—QWAKO, n. (*See* isi–Qwaka. *Compare* um-gwaqu.) Denoting a roughness, a quality of breaking; applied to wood and trees of a rough substance, and apt to break easily. (*Seldom used.*)

uku—QWALA, v. *See* Xwala. (The *Xosa* has qwalela, to go lame, and isiqwala, a lame person or animal.)

isi—QWALO, n. pl. izi. *Tribal. See* um-Qwele.

u—QWAMBA, n. pl. o. (From qwa, and mba, *which see*. *See* u–Hlambo. *Xosa* ucambo.) Cream.

isi—QWANGA, n. (From qwa, and inga, bent, force; *lit.*: a breaking through; a peculiar force.) The diaphragm.

u—QWANINGI, n. pl. izin. (From qwa, and ningi, many.)

A species of wild rose-plant, similar to the Rosa canina. Its many thorns are bent very narrowly, and so as to entangle very much. Known under the African-Dutch name *wacht-een-beetje*, i. e.: "wait a little."

uku—QWATA, v. t. (From qwa, and uta, to touch, take, throw. *Radically one with* qoto and quta.)

1. To clear off a surface by razing, or by grazing, or by the burning of the sun, *as*: ukuqwata izinwele, ku vele inhlonze, i. e.: to raze the hair that the skin may appear; —izinkomo zi ya qwata ukuhla, i. e.: the cattle are eating off the vegetable;—2. To sweep off; to carry off, *as*: o–Zulu ba qwata izinkomo zonke, i. e.: the Zulu cleared the country of all the cattle.

isi—QWATO, n. (*See* u–Qwato.) Something like a desert.

u—QWATO, n. pl. izin. (From qwata.) A place, from the surface of which all vegetable and animal life has disappeared, or which is burned up by the sun; *hence*, a desert (*in that limited sense*).

u—QWATULE, n. pl. izin. (From qwata, or uqwato, and ule, strained.)

A desert, an entire desert. (*See* u-Qwato.)

QWE, adv. (*Originally* a noun, or a partc. from qwa, broken, cracked. *Allied to* cwe, gwe, kwe, &c. The *e* is the modified sound.)

Denoting something hard, breaking, cracking; used with ukuti, *as*: umuti u ti qwe, i. e.: the wood broke soon. (*Seldom used.*)

uku—QWEBA, v. t. (From qwe, and iba, to separate. *Allied to* gweba, rweba. *Dialectic* cweba I., and *coinciding with* cweba II. *Sis.* kueba. *See* in-Qwele, and Komba.)

1. *Primarily*: to keep from extreme danger; to succour (in this sense the word is chiefly used among the *Xosa*);—2. To make a sign to another by motioning with the hand, or giving a wink with the eyes, *as*: ukumqweba umunta ngamashiyi, i.e.: to wink at a person with the eyebrows, (to keep him away from something without being observed by others.)

in—QWELE, n. pl. izin. (From qwe, being struck, and ile, strained. *Allied to* cwela, *which see, and to* isikwele, jealousy. *See* i-Xwele.)

Properly: a jealous, suspicious, vigilant herdsman, who keeps always close to the cattle, watching them, in order to avoid danger. (The herdsman among the natives being always a youth, the word is limited to them.)

um—QWELE, n. pl. imi. (*See* in-Qwele. *Tribal* qwalo.)

A walking-stick; which is considered a protection, or a means to feel, as it were, danger when walking in bad places at night.

uku—QWENGA, v. t. (From qwe, and inga, to bend, apply force, power. *See* Qweba, and Qwengu.)

To ward off danger; to use force or power against danger. In the *Xosa*, to tear into pieces, to be dangerous; (of wild animals.)

NOTE.—This word is tribal, and, in this respect even, often used synonymously with qaya or qenya. *Dialectic*, qenga, which is synonymous with qengqa, *which see.*

i—QWENGU, n. pl. ama. (From qwenga. *Allied to* qweba.)

A person who has some suspicion or apprehension of evil to be done to him at a certain place, and who, therefore, passes by without touching there.

QWEPUZA. *See* Qepuza.

u—QWEQWE, n. pl. izin. (From qwe-qwe, breaking, striking, hard. *Allied to* ukoko, and ukwekwe, and *radically coinciding with* cwecwe.)

1. Any external coat which is harder than its internal substance, as a crust of bread, of ice, or frost; crust of a wound;—2. A shell of pumpkin, potatoes, &c.;—3. A coat, of food burned at the bottom of a pot;—4. A cover of a book, or the binding of it;—5. Any spot harder than its surrounding substance, *as*: ingubo i nezinqweqwe, i. e.: the garment (which has been prepared from a skin) has places which are hard, *viz.*: these places were overlooked in preparing it (*see* qeqeba, 2);—6. Any hard place or spot in leather;—and *hence*, 7. Any hard substance in the skin of the human body.

R.

R represents in Zulu-Kafir peculiar guttural sounds, which, properly considered, reduce themselves into two classes. There is another peculiar sound which, upon the hearing, seems to be a different, or third class, but, according to the organ, it is rather a guttural click, and the only word which has that sound is um-Gaxa.

1. The two gutturals are both harsher than the gutturals in any European tongue. The one, called the softer, is exactly like to the compound sound of the Dutch *gr* in *groot, groet;*—Zulu-Kafir *rola, rauka,* &c. The other is a hard, ringing, harsh sound, which it is very difficult to describe, and still more so to utter, but by no means impossible for a foreigner to pronounce. It is made by contracting the aperture of the throat, and expelling, as it were, the breath forcibly, so as to produce a harsh rustling of the epiglottis.

2. To the ear, it may sometimes seem as if there were different varieties of these gutturals, but it will be found, upon a nearer practical examination and proper analysis, that they are only apparent, being the result of the continuing accompanying vocal sound, but not of the guttural power itself. Thus the sound in *reba* is already harsher than in *rweba* (rueba), the high *i* in *rinya* harsher than the low *o* in *ronya, roloda*, and the sound in *rara* is harsher than in *rarawe*, because it is in a peculiar sense onomatopoetic, while by far the greatest number of them are so in a common degree only.

3. These classes of gutturals coincide and change with *h, hl, g, k*, and sometimes with clicks, in the different dialects, *as*: umhadu—umradu; umhla—umra; hamba—kamba—ramba, &c. The *Amalala* dialect has almost in every case *r* when the others have *hl.*

uku—RA, v. t. *Passive* Riwa. (From the I. root ura, softer guttural; *onomatopoetic*,

expressing a rustling, rushing, rending, breaking, gnawing, biting, or more properly, a strong respiration through the epiglottis, as sometimes is observed with greedy eaters when opening the mouth too far so as to receive the food at the opening of the throat rather than in the mouth; *hence*, expressing also swallowing with eagerness, greediness; and *hence*, voracious, fierce, fierceness. *Allied to* the soft aspiration hla I., to eat, and *radically coinciding with* ra II.)

1. To eat; to eat much;—2. To swallow; to swallow with eagerness. (*Amalala.*)

uku—RA, v. a. (From the root ira, harsh
II. sound: *onomatopoetic*, expressing a rustling noise of two coarse or rough bodies when coming in contact with each other, or a rushing noise of a forcible stroke with a weapon into or upon a hard substance or body; and *hence*, expressing roughness, coarseness, ruggedness, muscular, restless, &c. *Allied to* the sharp aspiration hla II., to happen, to come down, and *radically coinciding with* ra I.)

To come down; to happen; to come to pass. *See* Hla II. (*Amalala.*)

uku—RABA, v. t. (From ra I., and iba, to
I. separate, *lit.*: to eat away. *Radically one with* rebe, roba.)

To swallow; to eat greedily, like cattle. (NOTE.—Most of the Natal tribes use this word of drink only, and others again use rabula instead of it.)

—— RABISA, caus. fr. 1. To cause to swallow meat or drink;—2. To swallow greedily.

uku—RABA, v. t. (From ra II., and iba,
II. to separate. *Radically one with* raba I., roba, and ruba.)

To kill cattle, = hlaba. (*Amalala.*)

—— RABELA, qulf. fr. To cut up; to cut lengthway, *as*: rabela ipuzi, i. e.: cut the pumpkin up (lengthway) in pieces; *lit.*: kill it.

uku—RABULA, v. t. (From raba I., and ula, to strain, up, away. *Radically one with* robola. *Allied to* hlabula. *The primary sense is*: to slip.)

1. Rabula ukuhla nokupuza, i. e.: to swallow food and drink;—2. To gulp; to absorb; signifying eagerness, greediness in always taking a gulp or a large mouthful.

—— RABULISA, caus. fr. 1. To make, cause to or let swallow, drink;—2. To give a gulp, a mouthful, a draught to drink. (This form is often changed into rebulisa, and it appears that the verb rebula is obsolete.)

u—RABULO, n. (From rabula.) A gulp; but more generally limited to a dram of liquor, or Zulu-Kafir ubutywala, i.e.: beer.

um—RADU, n. (From ra, and idu, long, extend.) *Amalala, and the same as* um-Hadu, *which see.*

uku—RADULA, v. t. (From radu, and ula, to strain.) *Properly*: to signify, or to distinguish by harsh and flat sounds; *hence*, to speak or pronounce harsh and flat sounds. As some of the tribes which are called *Amalala*, speak a broad dialect, substituting the harsh sound *r* for *hl* or *q*, and the flat *d* for *z*, *k*, &c.,—thus radula, instead of razula, hlazula, and qazula—they have been denounced by the Zulu proper as people who pronounce the language in a harsh and rough manner. (*See* the next word.)

um—RADULI, n. pl. aba. (From radula.) One who pronounces harsh and flat sounds, or whose dialect is distinguished by those sounds, as the *Amadube*, *Amatjangasi*, &c.

uku—RALA, v. i. (From ra II, and ila, to strain, stretch.) A vague word used by some in the sense of, to rove about; others use it instead of rara. (In the *Xosa* it signifies, to get angry.)

RALA, v. *Amalala*, instead of hlala, to sit down.

RAMBA, v. *Amalala*, instead of hamba.

uku—RAMUKA or RAMKA, v. i. (From ra I., and ima, to move, and uka, to get off. *The literal sense is*: to swallow or sweep away from a surface. *Radically in* amuka. *See* Ramula.)

1. To scorch, *as*: amasimi a ramukile, i.e.: the gardens are scorched, burnt down by the sun;—2. To singe, as hair.

uku—RAMULA, v. t. (*See* Ramuka, to which it forms the transitive by ula, to strain. The *Xosa* has ramcela, contracted from rama-cela, to daub, denoting to eat so improperly as to let the food fall at the sides of the vessel.)

1. To scorch;—2. To singe, *as*: ramula inkuku, i. e.: singe the fowl.

i—RAMUNWA, n. pl. ama. (From ra I., and munwa, a passive form from an obsolete verb muna, *see* munya, to draw the mouth together, *and* munca, minya, minza. The passive nxanwa from nxana, *which see*, is radically one with the first and the last root of ramunwa. The *Xosa* has iramnco, a voracious, and iramncwa, a fierce kind, applied to man and beast,—derived from ramunca.)

A voracious and fierce kind of animal, = isi-Lo. (*Tribal.*)

uku—RANA, v. i. (From ra I., and ina, even, unite, near. *Radically one with* rina and rona. *Allied to* fana, hlana, nana, nanela, konona.)

To sound near; to hear a slight sound or noise. *Seldom used.* (In the *Xosa* it

signifies to suspect, to have suspicion about something heard of.)

—— RANISA, caus. fr. To make a noise; to cause a noise, a murmur about something heard of; *hence*, to cause suspicion; to surmise, to conjecture; to suspect; to accuse, = fanisa.

i—RANANA, n. pl. ama. (From ra, II., and nana, corresponding, uniting together.)

A person who lets his beard grow over the whole face, and looks, therefore, like a fierce animal.

isi—RANO, n. (From rana.) Surmise; conjecture; suspicion.

uku { RANQA, / RAQA, } v. t. (From ra, I., eager, &c., and iqa, to set on, strike. *Radically one with* ronga, ronqa, ruqa, gaqa, kaka; and qanga, qengqa, &c.)

1. To beset; to surround; *primarily*: to show a voracious desire upon; the form ranqa, which contains the root *na*, means: to beset with sense, thought, skill, *as*: ukuranqa inyamazana, i. e.: to surround with skill a wild animal;—2. To inclose; to besiege, = ukubulala endauninye, i. e.: to kill in one place together.

uku—RANUKA, v. i. (From rana, to have a desire, to have a mind for coming near; approaching others, and uka, to go out. *Allied to* rauka; and *radically coinciding with* kanuka, to have a great desire.)

To have a desire for going out, *viz.*, to have a desire for leaving a solitary place and go among society, to live there, or to go to work there. (*In tribal use only.*)

uku—RAPUNA, v. i. (From ra, I., and puna, from pa, upon, and ina, small, even. *Radically one with* capuna, *which see.*)

To eat, or to swallow up small parts; to eat off here and there, *as*: inkomo ya ngena ensimini ya rapuna, i. e.: the cow went into the garden and eat off the vegetables here and there.

uku—RARA, v. t. (From ra, I., the same repeated. *Allied to* qaqa, kaka I.)

1. To fret, *viz.*: to eat ravenously, voraciously; to devour, to eat greedily, repeatedly, at many places, here and there; to go round from place to place, from house to house and eat;—2. To bite; to make to smart; to be bitter, as acids bite the mouth. (*See* Baba, I.)

In the sense No. 2, the word has the particular harsh sound, (*see* R, 2,) and each root is pronounced distinctly and with emphasis, *analagous to* baba I., with which it coincides. It is, however, not a different word from No. 1, but only the progress or consequence of the idea, in the sense of eating voraciously, to fret, giving the sense of biting, irritating, smarting, and the latter again gives the sense of roughness, coarseness, as if the word was compounded of *ra* II. We have here exactly the same idea of the roots as noticed under hlinhla—hlinhleka, *which see.*

i—RARAWE, n. pl. ama. (From ra II., which is repeated, and we, or rawe, is only a dialectic difference from ihlawe, *which see.*)

1. *Literally*: a very rough kind hanging down; signifying a kind of bramble;—2. A rough, bearded person.

uku—RARAZA, v. t. (From rara, *see* rarawe, and rara, 2, and iza, to make. *Radically one with* kakaza.)

1. *Literally*: to expectorate; but *onomatopoetic*, to make ra! ra! expressing a rough sound or noise through the throat as when one expectorates;—2. To make a cracking sound as when meat is fried in a pan; to fry;—3. To cackle; to make a noise like a goose.

isi—RARI, n. pl. izi. (From rara, 1.) A ravenous, greedy eater; a voracious being, or creature. (In a sense of reproach.)

um—RARI, n. pl. aba. (From rara, 1.) A voracious person.

RARIYA, v. *Amalala. See* Hlaziya.

u—RASA, n. A tribal difference from u-Baqo. *See* Basa.

uku—RARULA, v. t. (From rara, and ula, to strain, remove. *Compare* raraza.)

To outroar; to spoil by screaming in singing, = ukulona igama, i. e.: to spoil the song, or the singing.

i—RATANGA, n. pl. ama. (From ra II., ita, to pour, throw, speak, and nga, with force, much. The two last roots *coinciding with* ihlanga, *which see.*)

1. A slovenly fellow, = oqeda ukuhla masinyane, nongalungisiyo izingubo, i. e.: one who finishes his food quickly, eating gluttonously, and who does not keep his clothes tidy, or clean;—2. A great liar (*lit.*: who makes a great noise in talking.)

i—RATARATA, n. pl. ama. (*See* the two first roots of *ratanga*, which are repeated. The *Xosa* has rota, to murmur, to grumble.)

One who utters sullen discontent, who complains in a very harsh and unbecoming manner; who utters far more, however, than is true.

i—RATJARATJA, n. pl. ama. (From ra II., and tja, to shoot, thrust, the same repeated. *See* Ratjaza, and Ratarata. *Allied to* qamaqatja.)

One who is, as it were, dragging all about; who proceeds not only slovenly, or heavily along the ground, but who behaves also very unworthily, indecently, and contemptibly.

uku—RATJAZA, v. t. (From ratja, *see* Ratjaratja, and iza, to make. *Radically one with* rutjuza, *and with* rotja, rutja.

Allied to qatja, &c. The *Xosa* has ratja, to be proud, daring, &c., and the noun iratji, which is a figurative meaning of this stem.)

1. To make a rustling sound as when the wind moves trees or ripe corn in the field; or to make a noise as that of scraping at a dry body;—2. To rinse, *as*: tela amanzi namatye egabeni u li ratjaze, i. e.: pour water and gravel into the bottle and rinse it.

i—RAU, n. pl. ama. (*See* um–Rau.) A small shield used for protecting against the sun, or for other common purposes,—not for war.

isi—RAU, n. (*See* um–Rau.) Greediness, voraciousness, fierceness, *as*: ingonyama i nesirau, i. e.: the lion is fierce; umuntu o nesirau, i.e.: a person who is very angry.

um—RAU, n. sing. (From ra I., and u, a passive form of the same, *see* in–Dau; or, which amounts to the same contracted form raba I., as gau, from gaba; or from rabula. *It coincides radically with* gau.)

1. A state or a feeling of greediness, voraciousness, *as*: ihashe li nomrau, i. e.: the horse is greedy (because it eats the food of the other away);—2. Grief, envy, uneasiness, mortification at the sight of others' prosperity or happiness, &c., *as*: umuntu o nomrau u ti ma ku fe abanye ku pele izinto zabo zi be zezake, a ze a be 'mkulu yena yedwa, i. e.: the envious man wishes that others may die, that their property may cease to be theirs, and become his, to the effect that he may be great alone;—3. A feeling excited by the grievous or painful state of others; *hence*, pity, *as*: ngi nomrau wake, i. e.: I feel sorrow, pity, grief for him; I am uneasy, or mortified, about him, &c.; *lit.*: I have his pity, *viz.*: I feel that which he feels for himself in his own state.

Note.—The difference between the meaning No. 3, and No. 1 and 2, exists in the peculiar construction of *wake* (a possessive and partitive case) which must be well remembered in order to avoid mistakes of the apparently opposite senses.

4. Ambition; an eagerness for fame or honour, *as*: u nomrau omkulu, *or* umrau wake umkulu, i. e.: he has great ambition.

uku—RAUKA, v. i. (From rau, *which see*, and uka, to get or come up. *Allied to* qauka, rauza, ranuka, &c.)

1. To be actuated, excited by feelings of greediness, envy, pity, &c.;—2. To grudge; to be envious, greedy, &c.

—— Raukela, qulf. fr. 1. To envy; to grudge, *as*: u ngi raukela izinto zami, i. e.: he grudges me my property, *lit.*: he grudges me for, in respect to, my property;—2. To pity; to feel sorry for; to have compassion upon; to feel grievous for, *as*: a ku m raukeli na, i. e.: do you not feel sorry for him?—3. To be ambitious for glory, honour, &c. (Sometimes the qulf. form ranukela, from ranuka, is used instead of raukela, *coinciding thus with each other.*)

—— Raukelisa, caus. fr. 1. To cause envy, grudging, pity, &c.;—2. To practise envy, grudging; to show pity; to show envy, &c.

RAULA, v. *Amalala, instead of* hlaula, *which see.*

uku—RAULA, v. *Contracted from* ramula, to scorch, *which see.*

uku—RAULA, v. t. (From rau; *see* Rauka, to which it forms a transitive by ula, to strain. *Radically one with* rabula. *Others use* rarula, *but seldom. Allied to* kaula.)

1. *Primarily*: to be strained by greediness; *hence*, to act from greediness, envy, &c.;—2. To surround in order to kill, to plunder, spoil, destroy, do mischief, &c. (It is common, in this sense, among the frontier tribes.)

uku—RAUZA, v. t. (From rau, and uza, to make, feel, come. *Compare* rauka, raula, canuzela.)

1. To have a sensation of pain, burning; to feel ambition; to utter, express ambitious feelings;—2. To show, to command ambition, honour, praise; *hence*, ukurauza izinkomo, = ukubonga izinkomo, i. e.: to praise cattle, to demand praise for cattle.

—— Rauzela, qulf. fr. To cause a sharp, piercing, painful feeling, which makes to smart, as when one tastes something bitter, or is prickled by nettles. (The *Xosa* uses it particularly of acidity of stomach.)

uku—RAYA, v. *Amalala*, instead of haya, *which see*; sometimes also instead of qaya.

uku—RAYIYA, v. i. (From raya, and iya, to go, retire, or from ra and yiya, converted from giya, to leap.)

To sing and leap; to surpass others by vehement singing and springing during or in dancing.

uku—RAYUYA, v. i. (From raya, and uya, to go, move.)

Amalala, instead of rarula, *which see.* (Note.—Rarula, rayiya and rayuya are used promiscuously; they differ among themselves, however.)

uku—RAZUKA, v. i. (From ra II., uza, to come, and uka, to go out. *Allied to* hlazuka, qezuka, &c.)

1. *Literally* and *primarily*: to go out with harshness, fierceness; formerly used of going out to war;—2. To break roughly, coarsely;—3. To tear; to rend asunder, as cloth, garment, &c.

uku—RAZULA, v. t. (*See* Razuka, to which it forms the transitive by ula, to strain. *Allied to* hlazula, qezula, &c.)

1. To break or grind roughly, coarsely, *as*: umbila u razuliwe, i. e.: the mealies have been ground coarsely;—2. To tear; to rend asunder; to tear off or up, *as*: wa yi razula ingubo, i. e.: he tore the dress up.

RE. An *onomatopoetic*, expressing a sound or noise of something rent, of something cutting, as dry grass; of a noise in the throat. (The *Xosa* has ulure, a murmur, or some noise heard from a distance.)

u—REBE, n. pl. o. (From re, or ra, and iba, to separate. *Radically one with* raba I.)

Literally: a set or class of devourers; applied to a hawk, in Natal; but the *Xosa* apply it to an alligator.

uku—REBEZA, v. t. (From rebe, and iza. *Dialectic. Others* kebeza, and hebeza.)

To make a noise like rebe, when driving away locusts.

isi—REBI, n. (From rebe.) One who makes a noise; a noisy person; *hence*, one who tells untruth, who is a liar. (*Others* use isirebirebi.)

uku—RELA, v. t. *Amalala*, instead of hlela, 3. *See* under Hla II.; and *hence*, applied also to cutting grass for thatching. In the *Xosa* it is an izwi labafazi, i. e.: women-word, signifying to dig, to cut the ground (= lima); and *hence* we see how this word *radically coincides* again with gele, cut; *see* isi-Gele.

i—RELE, n. pl. ama. *Amalala*, instead of iqele, *which see*. (In the *Xosa* it means, a large knife, a sword, from gele, cut, *see* rela; and qele, a row, line is = a cut.)

isi—RELERELE, n. (From rele-rele, cut-cut, *see* i-Rele, Qele. *Literally*: soft for cutting.)

A soft red or brown stone, used for smearing on the crest of females. (In the *Xosa* it signifies: transparent, as gauze; *lit.*: something which has many little cuts.)

uku—REMA, v. t. (From re, sound, and ima, to move, stand. *Allied to* gema and soma.)

To move greedily, hastily; applied to uttering things without thinking what they mean; to express hastily; not to mean in truth, = laula, 5.

i—REMA, n. pl. ama. (From the verb.) A person who utters words without a proper meaning; a mere word-maker.

i—REMAREMANE, n. pl. ama. (A repetition from rema and ane, *dim.* *Allied to* somasomane.)

The same as irema, with the only addition of frequency of the same things uttered, and of less importance still; one who speaks just for the sake of speaking, or of also giving a word, whatever it means; a very idle or vain talker.

u—RENGELE, n. sing. (From re, noise in the throat, and ngele, to urge or force forth, out.)

Properly: an inflammation of the lungs in cattle, which indicates itself by a rustling breathing through the throat; similar to the lung-sickness.

i—RENQEZI, n. (pl. ama. *seldom.*) (From renqe, *dialectic* instead of ikeke, *compare* kaka I., and ranqa-raqa;—and izi, little pores. The *Xosa* has irenqa, a saw, from the set of teeth which cause a noise like *re.*)

The holes of the honey-comb, (*lit.*: narrow, besetting, surrounding.)

uku—REQIZA, v. t. (From re, a sound or noise in the throat, and qiza, to gasp, &c. *Others* riqiza.)

To make an unintelligible noise with the throat in crying, as when little children call for anything in crying, and no one can understand what they cry for.

i—RETA, n. *Same as* rata, *see* ratanga.

uku—REULA, v. t. (From re, and ula, to strain. *Other use* rebula; but it is diverged from razula.)

To rend, to tear asunder, = razula.

uku—REXEZA, v. t. (From re, tear? ixe? aside, and iza, to come, make, commit.)

Literally: to commit a tearing aside, or away; *viz.*: to commit adultery. (This word is more common among the frontier tribes, especially the *Xosa*, which has also irexa or irexe, i. e.: a person, a female, who either lives in a state of adultery with another man, or who is not a lawful wife of the latter. The same designation may be referred to the man also. The Zulu use pinga. The fact that this word is not found in any other dialect, and that it, besides, has not the *onomatop.* signification which all the roots of this class have, leads me to the conclusion of taking it as Kafirized from the Dutch *echtbreken*, introduced by the interpretation of the first Missionaries. And what confirms my supposition is, that the idea of adultery, in a civil or moral sense, is entirely absent among these savages, with whom marriage is only a state of slavery, and among whom the violation of the marriage-bed does not express more than a mean connexion, rendered in Zulu by *pinga* (used by the *Xosa* of coition of dogs) and in the *Xosa* by *bula*, (two coinciding expressions.)

i—REXEZI or ZA, n. pl. ama. (From rexeza.) An adulterer.

i—REXEZIKAZI, n. pl. ama. (From irexezi, and kazi, denoting female.) An adulteress.

uku—REZA, v. t. (From ra or re, sound in the throat, and *e* here having the modified sound, *see* letter E, and iza, to make. *Radically one with* keza, and kiza. *Allied to* hlisa. *Properly*: a word of the abaraduli.)

1. *Literally and primarily*: to make a straining noise; *hence*, to hear some distant noise, = into ekude (*see* Keza);—2. To milk into the mouth, as the Kafir boys are in the habit of doing, sitting under the cow and straining the milk into their mouths;—3. To rain softly, as when rain falls in fine, soft strains, like a noise of *re* (*see* Kiza.)

Note.—No. 2 is the common meaning of this word, while No. 1 and 3 are only tribal.

—— Rezisa, caus. fr. To try to milk into the mouth, as one who does not yet understand it.

um—REZO, n. pl. imi. (From reza.) 1. A noise heard coming from some distance;—2. A strain of milk, *viz.*: the milk which is milked at the second time, (= inhliso, *see* Hlisa, 2, *under* hla II.);—3. A strain of fine rain;—4. A train; something drawn at the end of a garment; *hence*, a tail,—imirezo, the tails worn by the men around the neck, breast, and upper part of the body, to cover it,—in the same way as the lower part of the body is covered with the isiepu.

uku—RIBA, v. t. (From ri, a tear, rent, and iba, to separate. *Radically one with* raba, rebula, roba, ruba. *Allied to* rila, riya, giba.)

To split. (*Seldom used.*) To clinch.

—— Ribanisa, caus. fr. To make a noose by fastening or knotting two slits, the one running through the other. (*See* ubu-Hlatu.)

isi—RIBI or Be, n. pl. izi. (From riba. *Allied to* umgibe.) A slit like a button-hole;—2. A noose made in a thong.

uku—RILA, v. t. (From ri, and ila, to strain, stretch. *Others*, riya. *Radically one with* rala, rela, rola. *Allied to* riba. *Xosa*, rwila.)

To button; to hook.

—— Rilela, qulf. fr. To button up; to fasten with, or to fasten at a button, *as*: rilela isibamba, i. e.: button up the bandage.

isi—RILELO, n. pl. izi. (From rilela. *Others* riyelo.)

A noose; a button-hole; catch to a hook,—eye; a buckle.

uku—RINA, v. t. (From ri, and ina, to unite, join, soft, tender. *Radically one with* rana, rona. *Allied to* bina, sina. *See* Enekela.)

1. To destroy or corrupt chastity; to defile, pollute, debauch, *as*: u rina nentombi, i. e.: to practise frivolous things with a girl;—2. To use shameless, indecent, unclean, polluted, corrupt, foul, unbecoming language.

isi—RINI, n. pl. izi. (From rina.) A debaucher.

uku—RINTYELA, v. t. (From riba, by changing the root *ba* into the qulf. form tyela, with the additional *ni*, even, in. *Coinciding with* riyela. *Allied to* nyatela.)

Literally: to catch, or to let go in a noose or loop; to ensnare.

isi—RINTYO, n. pl. izi. (From riba; *see* Rintyela. *See* isi-Singa.)

1. A noose; a loop;—2. A loop-hole, as the natives make in fences for ensnaring wild animals.

uku—RINYA, v. t. (From ri, and nya, II., to join, press together. *Compare* binya, minya, &c.)

To strangle; to suffocate by tying the throat with a string; to choke by something which has got into the throat.

—— Rinyeka, qulf. fr. To strangle, suffocate, choke; to be strangling, &c., *as*: inkomo i rinyekile, i.e.: the cow is choked.

uku—RIYA, v. t. (From ri, and iya, to go. *See* Riba.) To go in a slit; to button. *Coinciding with* rila.

—— Riyela, qulf. fr. To button up; to button.

isi—RIYELO, n. pl. izi. (From riyela.) A noose, loop.

um—RO, n. (From the root ura.) *Amalala*, instead of um-So, (morning.)

ROBA, v. *Amalala*, instead of hloba.

uku—ROBA, v. t. (From ro, rent, broken, the sound is harsh,—and uba, to separate. *Allied to* qoba, goba. *See* Loba.)

To be broken. (The sense is rather passive according to the force of o, though the form is active, to break in.) Applied particularly to pains in the body, which feels as if in a broken state. (The *Xosa* use it also in the sense of being tamed, accustomed.)

isi—ROBA, n. pl. izi. (From the verb.) 1. A rent; an opening, crevice, as in a roof, wall, or rock, through which the light comes in; *hence*,—2. A shining fire or light seen at night time at a distance (as it were, a crevice in the dark.)

i—ROBE, n. pl. ama. (From roba. *See* isi-Roba, 2.) A name for shining beetles or fire-flies.

um—ROBOLA, n. pl. ama. (From roba, and ula, to strain. *Radically one with* rabula, rebula, &c. *Allied to* qobola, lobola, &c.)

Properly: a person of a very hungry appearance (*lit.*: with whom hunger shines through, as through a crevice); *commonly*, one who is insatiable, very hungry or greedy; discontented.

i—ROBOTJA, n. pl. ama. (From roba, and tjo, shoot. *Others have* roboti, of which the two last roots are the same as ubuti, poisonous means.)

A kind of adder, very poisonous. It is also called i-bululu, on account of another of its qualities.

i { ROKO, ROKOLO, } n. (*Abaraduli.*) *Same as* isi-Hoko.

uku—ROLA, v. t. (From ro, hollow sound, and ula, to strain. *Radically one with* rala, rela, rula. *Allied to* rotja, qola, hlola, &c.)

1. To drag, to draw along, *as*: bopa ihlahla engcweleni li role, i. e.: bind the branch behind the wagon that it may drag along with it;—2. To lead, as by the hand, by a thong as oxen, or by motive; to induce; to move;—3. To take out, *as*: rola incwadi esakeni, i. e.: draw the letter out of the sack;—4. To issue to, to give, *as*: rola imali yami, i. e.: give me my payment.

—— ROLELA, qulf. fr. To draw, lead before, in front, unto; to give, *as*: wa ngi rolela namhla, i. e.: he gave me my wages to-day.

um—ROLELI, n. pl. aba. (From rolela.) A leader.

um—ROLI, n. pl. aba. (From rola.) A leader.

i—ROLO, n. pl. ama. (From rola. *Allied to* roza, qolo, colo, kolo.)

1. *Literally*: something dragged or drawn over a surface, and which has been worn off or become rough by dragging; *hence*, a rough place, a rough surface, as an earthen floor which has been trodden into pieces, or, *as*: isiko li 'marolo, i. e.: the fire-place has become rough, uneven; —2. Umzimba wake umrolo, i. e.: the surface of his body is rough, in consequence of some eruption, or of dirt, and *hence*, it is dirty (= insila.)

NOTE.—It is obvious from the instances given that this word is chiefly used in apposition, and, N.B., always in a contracted form. Thus "umrolo" in the second instance should be u marolo, but it is contracted into that form, *lit.*: his body has rough places.

ubu—ROLO, n. (*See* i-Rolo.) Roughness; unevenness of surface.

um—ROLO, n. pl. imi. (*See* i-Rolo.) A species of shrub which has many small points on the surface of its bark, and is rough.

NOTE.—This word has been derived from the plur. of irolo, and contracted. And since it has been applied to wood—umuti umrolo (from u-marolo)—it is established as a separate noun which has also its own plural.

um—ROLO, n. pl. imi. (From ra-olo, draw out. *Radically one with* irolo. *Dialectic*, inkolo, hole, and the penultima *o* being the same broad sound as in the latter. *Others have* umrolwa.)

A place which is hollow; a hollow; a cave in a mountain, = um-Pandu; a hole. It is used in apposition, *as*: umuti umrolo, i. e.: a hollow tree, a tree hollowed through by worms.

i—ROLODA, n. pl. ama. (From irolo, dirty, and uda, to draw, to advance. *Allied to* roroda.)

A kind of dirty, red surface, earth-coloured, or nearly copper-coloured. Applied to living beings, to man, snake, &c.

uku—ROLUBA, v. t. (From rola, and uba, to separate, to make a stripe. The two last roots are *one with* loba, to write.)

To draw, or to make a stripe by dragging along, *as*: inyoka i hamba i roluba, i. e.: when the serpent moves it makes a long track (= i namasonto, it makes a long track like that of a wagon-wheel.)

uku—ROMELA, v. t. (From roma, ro, = sa in umusa, or contracted from rau, 3, and mela, to rise high. *Radically coinciding with*, if not *dialectically the same as* qomela, *see* qoma, *or* hlomela, *see* hloma.)

To reciprocate; to give and return mutually, = uyise abafana bake ba m sebenzela ba m nika imali, u ba nika izinkomo futi, i. e.: a father, whose boys work for him and give him their money, he gives to them, reciprocates them with, cattle;—2. To reward one for something done; to pay for.

uku—RONA, RONGA, or RONQA, v. i. (From ro, hollow sound or noise, and ina, to join, even, similar;—nga, with force;—nqa, to set with, dialectical differences, as rana, raqa, and ranqa.)

To have a rough, hollow, or coarse voice or breathing; *hence*, to snore.

uku—RONGOZA, v. t. (From ronga, *see* Rona, harsh, coarse noise, and uza, to make. *Dialectic*, and the same as kongoza in its primary sense.)

To make a harsh, or a hollow noise; to make various, different harsh sounds (= umsindo, noise); as when the natives go hunting or dancing.

isi—RONONO, n. *Amalala. Same as* isihlonono, and isikonono.

isi—RONQE, n. pl. izi. (From ro, and nqe, to set on, at. *Radically one with* ranqa, *which see*, and runqu.)

Literally: something put together irregularly, without a proper form. A kind of shelter which the natives put up against wind and weather, usually consisting of a fence, or in travelling, of some mats put upon sticks.

isi { ROQOBA, } n. pl. izi. (From ro, { ROQOROQO, } and qo, bulk, and uba, to separate; the second is a repetition without the meaning of to separate. *See* Gocogoco.)

1. *Literally*: a place where a rough bulky mass appears to have been separated, *viz.*: where a piece of a precipice has fallen down, and its mass of rough and huge stones are lying about;—2. Rough, rugged places; a rugged mountain; a rocky mountain; a stony mountain.

RORA, v. *Amalala, same as* hlohla. (In the *Xosa*, to murmur, to be discontent, angry, = rara.)

um—RORO, n. pl. imi. (From ro, hollow sound, the same repeated. *See* Hlwehlwe.)

1. A hollow; cave, = umrolo;—2. Pelvis-hole.

uku—RORODA, v. t. (From ro, repeated, and uda, to draw, but here the pronunciation of the abaraduli, instead of uza, to make. *Others use* gogoda. *Allied to* kotoza. The *Xosa* has roronya, to enter between.)

To make a harsh or rough noise by scraping food out of a pot, *lit.*: to make ro! ro! in pressing against the pot.

i—RORODA, n. pl. ama. (From the verb.) 1. *Literally*: a kind of roughness, coarseness, ruggedness, grossness;—*hence*, 2. Muscularity, including age, bulkiness, corpulence, *as*: yiroroda lomuntu, i. e.: the man is a coarse, rough, muscular old fellow;—ingonyama e yiroroda, i. e.: a rugged old lion.

uku—ROQOLOZA, v. t. (From roqo, and uloza, = uluza, to make loose, to blow away.)

To finish a whole mass; to finish a whole portion, applied to eat and drink, or any consummation of that kind, as tobacco smoking, &c.

uku—ROTJA, v. t. (From ro, a harsh, hollow sound, and tja, to shoot, throw, burn. *Radically one with* ratja and rutja. *Allied to* rola.)

1. To make, or to draw bubbles, vesicles, —nxa amanzi a qala ukubila, i. e.: when water begins to boil; *hence*, to bubble;—2. To draw out; to pull out; to unsheath, *as*: rotja isinkemba, i. e.: draw the sword from its sheath;—3. To drag, to pull along on the ground, *as*: abantwana ba ya rotja ihlahla, i. e.: the children drag a branch (of a tree) along the ground (for their wagon);—4. To give; to bring, *as*: rotja izinkuni, i. e.: bring wood.

um—ROTJA, n. pl. imi. (From the verb.) 1. A deep and narrow hollow made by a stream of water;—2. A ravine.

uku—ROTJOBALA, v. i. (From rotja, and ubala, nothing. *Dialectic*, Kotjobala.)

1. *Literally*: to be drawn to nothing; to be contracted to a very thin, small size; to be dried up, *as*: ubani o hla kakulu u rotjobele, i. e.: who is he that eats so much and yet remains very thin, = is nothing but skin and bones;—2. To shrink together; to shrivel, as a dry skin.

uku—ROZA, v. t. (From ro, and uza; *lit.*: to make ro, *onomatopoetic*, a harsh sound. It is a contraction of roroza, *see* Roroda. *Radically one with* reza, &c.)

1. To gurgle;—2. To trickle; to run or flow gently, as a small fountain;—3. To come as in a line; applied to people when walking in one line. (*Tribal.*)

im—ROZO, n. (From roza.) A trickling; a gentle flowing.

Ulogazi lako li 'mrozo yinina?
Ulogazi lako li palele tina.

i. e.:

Thou art he whose blood—for what is gently flowing? *(Question.)*
Thou art he whose blood was spilled for us. *(Answer.)*

(From the first Christian song in the *Xosa*, composed by the native convert Untsikana.)

uku—RUBA, v. t. (From ru, *onomatopoetic*, expressive of a rushing sound, and uba, to separate. *Radically one with* raba I., rebe, roba. *Allied to* guba, quba, &c.)

1. *Primarily*: to rush forward with impetuosity, violence, or tumultuous rapidity; to rush, *as*: impi i ya ruba, i. e.: the armies rush into battle. (In this sense it always includes the war-songs of the army);—2. To make a loud continued noise; to roar, *as*: ulwanhle lu ruba, namanzi emifuleni a ruba, i. e.: the sea is roaring, and the waters of the rivers are roaring;—3. *Applied to the atmosphere*: izulu li ruba ngokuwa kwamatye, i. e.: the storm (*lit.*: atmosphere) roars when hailstones are falling;—4. To make a noise as boiling food, *as*: amabele amatja a ya ruba, i. e.: fresh corn (when boiling) makes a roaring noise.

—— Rubela, qulf. fr. 1. To rush forward for;—2. To sing loud for.

i—RUBO, n. pl. ama. (From ruba.) A war-song.

u—RUBO, n. (From ruba.) A tumultuous movement of the army; a roaring of the sea or water.

uku—RUBULUZA, v. t. (From ruba, and uluza, to make loose, or to make rise. *Allied to* rabula, &c. *See* Bubuluza.)

To take soup; *lit.*: to draw in with a gurgling noise; to draw any liquid or thin food into the mouth; to sip in a gurgling manner, either from a vessel, or from the hand.

uku—RUBUZA, v. t. (From ruba, and uza, to make. *Allied to* gubuza.)

To make a rushing, or a roaring noise, as in wading through a river, or when milking a large quantity of milk into a vessel,—or of a spear, *as*: umkonto wa rubuza esiswini senkomo, i. e.: the spear made a rushing noise when entering into the belly of the cow, (*viz.*: the spear was thrown with some force into the animal.)

uku—RUDA, v. t. (From ru, and uda, to draw, to extend. *Allied to* guda, dada, roroda, &c.)

To rush; to flow forth with some pressure; to have frequent evacuations from the intestines; to purge; to have diarrhœa; dysentery, *as*: umtwana u ya ruda, i. e.: the child has diarrhœa.

—— RUDISA, caus. fr. To purge; to make to purge; to cause purging, diarrhœa, dysentery.

uku—RUDULA, v. t. (From ruda, and ula, to strain.)

1. To exert to purging, as when an ox pulls so hard before the wagon as to purge from it;—2. *Dialectic*, instead of ruzula, *which see*. *See* also the remark under radula, with which it is *radically* one.

isi—RUDULO or LU, n. (From rudula.) 1. *Literally*: a restraint, or a repress; applied to a fence made of reeds either outside or inside near the opening of a native hut, for the purpose of keeping off the wind. If inside it is usually plastered over with dung or mud. And *hence*,—2. Any wattling plastered over; any building of wattles.

uku—RULA, v. t. (From ru, and ula, to strain. *Radically one with* rala, rela, rila, rola, rudula. *Allied to* qula, cola, cela, &c.)

1. To drag along on a surface; to slide; to thrust by slipping, *as*: ukurula umuti, i. e.: to slide a tree (for timber);—2. To wear off by dragging or slipping;—3. To slip secretly away, *euphemistic* for, to steal.

NOTE.—No. 1 of this verb coincides with rola; but No. 2 and 3, are different from it.

isi—RULA, n. (From the verb.) One who is subject to gluttony; *lit.*: one who slips or slides away, signifying a person who swallows in a very gluttonous manner, or throws his food, as it were, into his stomach.

ubu—RULA, n. (From the verb.) Gluttony; excess.

uku—RULUBA, v. t. (From rula, and uba, to separate.)

1. To be exceedingly gluttonous;—2. To steal in a slippery way, i. e.: that no one sees or knows of it.

uku—RULULA, v. t. (From rula, and ula, to strain. *Allied to* bulula, gubula, kulula, &c.)

1. To strip; to pull or tear off; to make bare, *as*: rulula umuti amaqatyana awo, i. e.: strip the tree of its leaves;—2. To strip; separating from something by beating or rubbing, *as*: umbila a u ka rululwa, i. e.: the maize (corn) is not yet made loose from the ear,—not yet beaten off.

i—RULUMENI, n. Zuluized from the English *government*.

uku—RULUZA, v. t. (From rula, and uza, to make. *Allied to* buluza, &c.)

1. To slip, glide, or pass unexpectedly, imperceptibly. In this sense it is commonly applied to parturition both of man and beast, as also to the laying of eggs of fowls, signifying the easy slipping away, and also the multitude, large number brought forth;—2. To yield; to bear many; to bring forth, *as*: umbila u ya ruluza, i. e.: the maize yields many kernels at one ear.

—— RULUZELA, qulf. fr. To slip, slide, glide along; to slip easily away, *as*: inyoka i ya ruluzela, i.e.: the serpent slips secretly away.

i—RUNQU, n. pl. ama. (From ru, and nqu, on a surface, point. *Radically one with* ranqa, rengele, ronqe, rwanqa. *Allied to* i-lunga, um-qunge, &c.)

A kind spread over with stripes, = coloured with stripes; *especially* with black stripes, *as*: impisi i marunqu, i. e.: the hyena is striped.

uku—RUQA, v. t. (From ru, and iqa, to set on. *Radically one with* qaqa. *Coinciding with* beca.)

1. To spread a colour over a surface. (The native women are accustomed to smear a red colour on their faces when they thresh corn, in order to cause the dust to slide easily away from their faces. This is the primary idea of the word.) 2. To white-wash; to put any colour on a surface; to paint.

uku—RUQUZELA, v. t. (From ruqa, and uzela, to come forth, to move further, to move for one's self, on one's self.)

To move forth with a slippery body; to move on the body; to slide on the body as serpents, (= ruluzela.)

uku—RURA, v. t. (From ura-ura, denoting a repetition of the action. *Radically one with* rara. *Others use* rula.)

1. To drag, to tear along with eagerness, voraciousness; to pull or carry away with violence;—2. To entice to evil, *as*: inhliziyo yesela i ya li rura, i.e.: the heart of a thief drags him, entices him, to steal again.

uku—RUTJA, v. t. (From ru, and tja, to shoot, throw. *Radically one with* rotja. *Allied to* ruba, rula, &c.)

1. To drag along the ground; to drag away, *as*: rutjani inja e fileyo ni yi lahle, i. e.: drag the dead dog away, and throw it away;—2. To glide; to move along on the belly, *as*: umuntu o funa ukweba emasimini u rutja ebutyanini a nga bonwa, i. e.: a person who intends to steal from the gardens moves in the grass along on his belly that he should not be observed.

uku—RUTJUZA, v. t. (From rutja, and uza, to make.)

1. To make movements on the belly; to lie on the belly and then on the back, as when one rolls about from pain;—2. To be restless in sleep; to kick or push in sleep.

uku—RUZULA, v. t. (From ru, breaking, iza, to come, and ula, to strain; *lit.*: to strip in a breaking manner. *Radically one with* razula, quzula, qezula, &c. *Dialectic* rudula.)

1. To break away or loosen with some force; to pluck off or away by force, as when two are pulling at one thing, and one tears it away from the other; to pull away from an offender; to repress an offender;—2. To stretch violently, as to strain an arm, or the muscles.

RWA, adv. (Strictly taken a contraction from ruba, and *onomatopoetic* expressing a noise like rwa! *Allied to* qwa.)

1. Used with ukuti, *as*: amanzi a ti rwa, rwa, i. e.: the water makes a sound like rwa,—sounds like rwa (in rushing violently.)—2. To make a noise as in beating on the earth.

i—RWA, n. pl. ama. (*See* the rwa preceding; rushing with force.)

The largest sort of spears, very broad.

i—RWANQA, n. pl. ama. (From ru, rough, coarse, and anqa, to sit on a surface. *Radically coinciding with* runqu, ronqa.)

1. A kind of roughness growing on the fore-face; *properly*, a class of whiskers, = the bearded class; denoting the physiological mark of distinction in animated objects, and applied to all rational and irrational beings, *as*; umuntu o yirwanqa, i. e.: a man bearded;—ingwe i yirwanqa, i. e.: the tiger has whiskers;—2. Marked with specks; speckled.

ubu—RWANQA, n. (*See* i–Rwanqa.) Whiskers; beard; *lit.*: roughness.

uku—RWAPULUZA, v. t. (From rwa, and apula, to break, and uza, to make. *See* Pulula.)

To pull, pluck or snatch away from in a rending manner; to take hold of as with claws, and pull as a fierce animal, *as*: wa rwapuluza ukuhla kumi, i. e.: he snatched the food away from me, plucked it violently away with his hands.

uku—RWAQABALA, v. t. (From rwa, qa, and bala, to raise, set forth. *Allied to* rwanqa; raqa; ququbala, guqubala. *Others* use a contracted form rwaqala.)

1. *Primarily*: to form the brows, = to knit the brows; to frown; to look grim and sullen;—2. To be disturbed; to appear dark or gloomy; to be clouded, *as*: izulu li rwaqabele, i. e.: a storm threatens to come on;—3. To fret; to be disposed to fret; ill humored; peevish; vexatious; applicable to the mind as well as to the body, *as*: umzimba wami u rwaqele, i. e.: my body is troubled with a fretful feeling.

RWARWA. *See* Rwa, adv.

uku—RWARWAZA, v. t. (From rwa-rwa, and iza, to make.)

1. To make a rustling noise, = raraza;—2. To drip; to fall in drops; applied to a small fountain, the water of which falls in drops over a rock or any other obstacle in its way, which causes that sound.

uku—RWARWALAZA, v. t. (From rwa-rwa, and laza, to lie waste. *Radically in* rara. *Allied to* rwapuluza, and some use it promiscuously with the latter.)

1. *Primarily*: to dissipate in extravagance; to squander; to scatter his own and others' property in wasteful extravagance;—2. To waste;—3. To take away by fraud; to act as a rascal.

uku—RWEBA, v. t. (From rwe, *onomatopoetic*, signifying a break, tear, rent, and iba, to separate. *Allied to* kweba, kwepa, nweba, &c.)

1. *Literally*: to slit the skin; to scratch; to tear or cut the skin with something sharp, as thorns, nails, claws; to use the nails or the claws in tearing the skin;—2. To use the nails or claws in taking hold of, or separating, something; *a vulgar expression for*: to wound slightly by laying hold on with the hands;—3. To catch, as thorns in passing near them;—*Metaphorical*: to purchase.

—— RWEBANA, rcpr. fr. 1. To scratch one another; to lay hold one of the other;—2. *Metaphorically*: to barter or buy from each other.

—— RWEBELA, qulf. fr. To scratch for; to purchase for, *as*: ngi ya ku zi rwebela ingubo, i. e.: I go to buy for myself a dress.

uku—RWECA, v. t. (From rwe, signifying a throttling noise, and ica, to be at a point, end.)

Properly: to finish by smoking; to smoke a pipe until there is nothing more in it. (The natives smoke wild hemp by means of a horn (ugudu) which, being filled with water, causes a throttling noise when the smoke is inhaled from it, just as is heard from a usual pipe when its pot is filled with fluid.)

i—RWECE, n. pl. ama. (From rweca.) *Same as* koce, *which see.*

RWELA, v. *Amalala, instead of* hlwela, *see* hlwa.

uku—RWELA, v. t. (From rwe, and ila, to stretch, up. *Allied to* rweba.)

To catch, as thorns. This word differs from the equivalent meaning of rweba, 3, in this, that it expresses the circumstance of being caught by thorns when passing under a tree, as if one was taken up, or hanged by the thorns, while rweba simply means to be caught or entangled.

uku—RWELEZA, v. t. (From rwela, and iza, to make.)

To make pretend, or to try to scratch; *hence*, to throttle. A better expression is gcilaza, with which it is *radically one*, or of which it is probably a corruption.

S.

S in Zulu-Kafir, is a sharp hissing sound, as in the English *silver, saint*, &c. A correspondent soft or flat sound is *z*, which sometimes stands instead of *s*, in the softer dialects.

It is a cognate sound to *hl, j, dj, tj, sh*, and changes with them occasionally in the different dialects, *as*: iso (Zulu-Kafir)—ihlo (Suto);—hlela (Zulu-Kafir)—sela (Suto.) The *Xosa* has rather a dento-sibilant in many nouns derived from a verb with *s*, *as*: intswelo, from swela, (Zulu—inswelo); —intsele (Xosa)—insele (Zulu.)

uku—SA, v. i. and auxiliary. Perf. se. (*Radically one with* sa II., *which see.* It is defective in the same degree as ka, I., with which it often coincides. *See* Ka. *Its primary sense is*: to prepare, to get ready: and serving prominently as an auxiliary, it denotes a continuation of an action, to be stationary, in the present and past tense, and a complete preparation, or a state of advance or forwardness, in the perfect tense, both definitions of which may be applied to the future also. It includes, therefore, an indefinite portion of any continued state, *viz.*: its period, *coinciding again with* za I., *which see.*)

I.

1. To get ready; to prepare, *as*: ngi sa muka, i. e.: I am getting ready to depart, = I am getting away, I am preparing about to depart;—ngi se ngi yi bambile, i. e.: *lit.*: I got I it have hold of, = I have got hold of it;—wa ti u sa hla, i. e.: he said, he is preparing to eat, (here the present tense is used in the anticipation of the future, = ngi sa ya kuhla; and if the first is to be understood, the sense is: he said he is in the action of eating.)

2. To be ready; to be prepared, expressing a resolution or conclusion, *as*: si se si hamba kaloku, i.e.: we are ready to walk, *lit.*: we are ready walking, in the action of walking;—ngi se ngi yi tenga into yako, i. e.: I am prepared to purchase your article.

Note.—It does not require more than one instance to show that *sa* is an auxiliary in the cases given, and analogous to other auxiliaries, *as*: ngi ya hamba, i. e.: I am going to walk;—ngi be ngi fikile, i. e.: I have arrived, *lit.*: I have been in the state of arriving.

3. The instances given, set forth the logical import of this verb. But, next to this, we observe its grammatical use as a substitute for adverbial purposes, expressing a portion of time in which an action continued.

4. Denoting continuation of an action and a state of advance;—*yet, still*, and their subordinates: before, ere, sooner, prior to, at this time, till now, *as*: wo vuka ku sa sa, i. e.: you must rise while yet early, before daylight;—u sa sebenza, i. e.: he is still, until now, working;—*also*: further, more, over and above, beyond, beside, after that, *as*: u sa kuluma, i. e.: he further says;—wa zuza imali u sa funa enye futi, i. e.: he obtained money, and besides or after that he wishes for one more;—wa e sa ya emjezi, i. e.: he would yet go to Bushman's-river, or he would first go to, &c.

5. Denoting a complete state of an action, a state of forwardness:—*already, as*: nga fika e se e hambile, i. e.: I arrived when he had already gone;—ngi se ngi fikile kade, i. e.: I have already arrived long;—se si lungile kaloku, i. e.: we are fully prepared now. This sense can be solved by the adv. *when, as*: ni nga hla inyama se ni buyile ekaya, i. e.: you can eat meat when you have come back from home.

6. All those cases which commence with *se* are contracted, or the preceding pronoun has been omitted, and the full construction is: si se si lungile, = ngi se ngi fikile, &c. But this elliptic form is in other respects *idiomatic*, = *it is well*, expressing satisfaction with what has been said or done, or a disposition or resolution in respect to something still to be done, *as*: se u lungisile, i. e.: it is well you have done it, well, that you have done so;—se ngi yeka lapa, i. e.: well, let me leave off here;—se si ya kuye, i. e.: well, let us go to him;—se ngati ba hlale kahle, i. e.: well, may they, or let them live in peace.

7. In other combinations *sa* is still more contracted with the parts of speech which follow immediately after it, *as*: u s'u

lungile (from u se u lungile)—i s'i yonakele (from i se i yonakele), i. e.: it is completely destroyed;—ngi s'o hamba (from ngi sa ya kuhamba,) i. e.: I yet will go;—u s'o ngati u sebenze (from u sa u ngati), i. e.: well, you may work.

8. The meaning of *sa* is the same in all negative constructions, as in the affirmative, *as*: a ka sa sebenzi, i. e.: *lit.*: he does not still, yet, work, = he does no more work;—a ngi sa yi kuza, i. e.: I shall no longer come;—a ba s'o za kufika, i. e.: they shall not after that happen to arrive;—a ku seko loku, i. e.: this is no more present, this is too late.

9. If required *sa* may be repeated in another sentence, *as*: ngi sa beka, ukuba ngi sa ya ku yi swela na? i. e.: I am still looking whether I will require it any more;—ka ku s'aziwa, ukuba be be sa kusinda na? i. e.: it is still not known (uncertain) whether they shall yet escape;—a ku sa bi sa ba ko umuntu, i. e.: there is no more any one yet, or besides. (The last two cases are contractions from be be sa ya kusinda, and ku sa ba ko, of which the latter is more a pleonasm than emphasis.)

10. *Sa* appears to be a mere expletive in the following constructions:—*a*, in locative cases, when two nouns are connected by the particle *na*, *as*: emhlabeni na semanzini, i. e.: in the earth and in the water;—*b*, in the negatives of compound pronouns, *as*: a si ngimi, it is not I;—a si nguye, it is not he, &c.; which are sometimes contracted into a si ye,—a si lo, a si yo;—*and*: a si yeyake, *or* a si yake (from a si yo eyake,)—a si lelake, or a si lake (from a si lo elake);—*or*: i nge so eyake, or i nge so yake (from i nge si yo eyake);—*or*, using the impersonal form: ku nge so eyake; *or*: a ku so eyake; a ku so wena, i. e.: it is not you, &c.

Note.—The forms from i nge so eyake, &c., belong entirely to the Natal tribes, and they are used when the proposition of the pronoun is emphatical, *as*: i nge so yona inkomo, i. e.: it is not the same cow; but *literally*: it is no more the same cow, *viz.*: it is not that which we saw or spoke of before. From this explanation it is obvious that the form *si-so* (contracted from sa) is only apparently expletive, or to our mode of thinking, expletive, but idiomatic in the Zulu Kafir. In the same way the above locative case is explained—na semanzini, i. e.: *lit.*: and further, beside, in the water.

11. The simple rule, then, respecting the place of *sa se* in a sentence is this: *sa* always precedes the root of another verb, it may be an auxiliary or not, while *se* always is followed by the same pronoun which is its subject.

12. There is yet another peculiar form *sele*, which occurs in a few combinations of words: and one is inclined to derive it from the verb sala, perft. sele. This derivation is inadmissible, however, for two reasons:—1. From the meaning, for, though *radically the same*, they differ *literally*, sala (*which see*), i. e.: to remain behind; to stay behind,—but: wa sel' e menza umfazi wake, i. e.: *lit.*: he was getting ready, was prepared, or he was at it, to engage her for his wife:—this contains an advance of thought, and is just the contrary to "remain behind;"—u se l'u fikile, i. e.: he has already arrived long,—also the contrary to "remain behind;"—2. From analogy, for if sele were derived from sala, it would follow that the other auxiliaries, ba, nga, ka, ya, za, were also derived from bala, ngala, kala, yala, and zala, because it could be no objection against this conclusion to say that none of them ever was used in a form like sele, since this objection can be removed by the fact that the genius of the language does not require them in that form. But the fact is that no sufficient proof can be given for sala (to remain behind), as an auxiliary, since sa is a separate verb, and *analagous to* all the other auxiliaries. From this reason of analogy, and from the strictly logical meaning of *sel'* it is evident that it is a remainder of the otherwise obsolete qulf. form. sela, prft. sele, from sa.

uku—SA, v. t. *Passive* siwa. (From the roots II. isa-usa, *radically one with* sa I. *The primary sense is*: to make, to cause to act or do; to drive; to cut; to compel; to cause an effect, to burst, to burn, to break forth as light from darkness, to shoot; to break forth from the *isisu*, i. e.: womb or bowels of man and of the earth, from subterraneous causes, from underneath, from hidden places. It is *closely allied to za*, and *hence also* the nom. form izi, the plur. to isi.)

1. To dawn; *strictly*, to day-break; to grow light; to begin to grow light in the morning, *as*: ku ya sa, i. e.: daylight begins;—ku sa sa, i. e.: *lit.*: it yet dawning, = it is yet early; of the first appearance of light;—2. Ku sile, i. e.: it is daylight; day is there in its full appearance;—ukusa ku fikile, i. e.: morning has come;—3. Izulu li sile, i. e.: the atmosphere is prepared, clear, without clouds, shining;—4. To have intellectual light; clear understanding; a quick apprehension, *as*: umuntu osileyo, i. e.: a man of a bright mind;—5. To bring forth; to convey, *as*: abantwana bake ba siwa kuye pezolo, i. e.: his

children were brought to him last night; (*coinciding with* yisa, *see* ya.)

6. The roots of this verb, especially *isa*, are extensively used for the purpose of forming a peculiar conjugation, which is called the causative form. They are simply suffixed and united to any verb either by contraction, *as*: pumesa (from puma-isa) to fit out, or by elision, *as*: hambisa (from hamba-isa) to make to go.

7. This form is of great importance and in the widest sense causative, denoting to make, prepare, perform; to be at or about to do; to make an attempt or effort; to effect some object; to imitate or try to do; to make a trial, an experiment; to endeavour; to use exertions; to make use of; to employ means; to appear or seem, signifying often a mere notion of a thing thought of, pretended or intended, but not done or executed;—to make or be particular, be sharp, be superior, be of a higher degree, supplying the place of *a comparative*. *Hence*, also the double form *isa-isa*, contracted *isisa*, to make or be very particular, peculiar, very proper, in short, rendering any sense in the highest degree, making a kind of *superlative*.

8. The causative form is, a priori, transitive, but in general double transitive, *as*: wo m hambisa, i. e.: you must make him to go;—bonisa yena, i. e.: show it to him (not, according to English idiom,—kuye;) —u ya ngi kabisa ihashe, i. e.: you make the horse to kick me, = you are the cause that the horse kicks me.

SA, an exclam. (From sa II.) Expressive of breaking, rushing or bursting out into confusion everywhere; applied to exciting dogs, &c., and setting them at or after something to attack it. It is used with ukuti, *as*: wa ti sa! sa! izinja zake, i. e.: he set his dogs at, or sent them in every direction to attack.

uku—SA, n. (From sa II.) The break of day; morning.

isi—SA, n. sing. (From sa II. *See* umu-Sa. *Radically one with* i-So, isi-Su, &c.)

Literally: an effort, or an act of affection; tender-heartedness, *as*: umuntu o nga m pi umunye ocelayo kuye a ka nasisa, i. e.: a person who does not give to another who asks from him, does not show kindness, is unkind;—inkomo i nesisa i sutisa inkonyana, i. e.: the cow is kind to her calf, giving it suck to satisfaction.

umu—SA, n. sing. (From sa II.—usa. *Others*, usa. *Primarily*: a bursting out into affection. *Dialectic*, um-ra. *Allied to* um-so.)

1. Sympathy;—2. Tender-heartedness, tenderness, or goodness of nature, kindness; benevolence, beneficence, kindliness, affectionate disposition, benignity;—3. Grace, mercy, favour.

uku—SABA, v. t. (From sa II., *see* sa, exclam., and iba, to separate.)

Same as Esaba, *which see.*

—— SABELA, qulf. fr. 1. To fear for, (*seldom used.*)—2. To cry out to; to answer to one who calls;—3. To echo; to rebound, *as*: isiwa si ya sabela, i. e.: the rock echoes.

in—SABA, n. sing. (From the verb.) 1. Confusion;—2. Splendidness (a metaphor from fearful.)

uku—SABALALA, v. i. (From saba, and lala, to lie down. *Xosa* tjabalala.)

1. To lie about in a confusion, or confused state; to lie about in disorder; to lie about, *as*: amaqobo a sabalele, i. e.: the maize tops lie about everywhere, strewed about;—2. To be strewed about; to be scattered about; to be destroyed;—3. To run about, = dinga.

—— SABALALISA, caus. fr. To drive into confusion, disorder; to scatter; to destroy,

uku—SABASABA, v. i. (From saba-saba. the action repeated.)

To be in a total confusion; to be in a great fear.

i—SABISO, n. pl. ama. (From esabisa, *see* esaba.)

A subject for making afraid; some story to frighten others with.

SACA. *Dialectic*, instead of zaca.

i—SAKABULO, n. pl. ama. (From saka, *see* sakaza, and bulo, separately stretched. *See* Bula.)

A small bird with a very long tail, containing from four to six feathers only.

uku—SAKAZA, v. t. (From sa II., *see* sa, exclam., ika, to put up, away, and iza, to make. *Radically coinciding with* hlakaza. *Allied to* sabalala.)

1. To throw loosely about or away; *hence*, to strew; to disperse, *as*: sakaza imbeu, i. e.: scatter the seed (of sowing); 2. To throw away, about; to destroy by scattering; to squander, *as*: ukusakaza ukuhla, i. e.: to waste food.

—— SAKAZEKA, qulf. fr. 1. To be in a state of being thrown about; to be dispersed, scattered, wasted;—2. To go into all directions, as cattle (= hlakazeka.)

uku—SALA, v. i. (From sa II., to drive, and ala, to refuse, or ila, to strain. *Radically one with* sela, sila, sola, sula. *The primary sense is*: to drive, strike, or cut off, up. *Allied to* hlala, lala, &c.)

1. *Literally*: to refuse to go further; *hence*, to stay behind; to remain behind; to tarry behind, *as*: wa sala enhleleni, i. e.: he remained behind when others were going on;—2. To abide; to remain over: to stay.

—— SALELA, qulf. fr. 1. To stay behind for, &c.; to remain over for;—2. To come after, or behind; to walk after or behind, while others are a distance in front; to lag.

—— SALISA, caus. fr. 1. To cause or make to stay, remain, &c., behind; to leave behind;—2. To leave over, *as*: salisa ukuhla, i. e.: leave over some food, take care that some food remains over.

isi—SALELA, n. (From salela.) That which remained or is left after a separation; *hence*, rest, remainder.

um—SALELI, n. pl. aba. (From salela.) One who comes, or remains behind; a lagger, who has been cut off from others.

in—SALI, n. pl. izin. (From sala. The nasal sound of the nom. form causes rather a compression of the sharp *s*, so as to sound intsali.)

1. *Properly*: a remainder; *hence*, a remaining person, *as*: intombi e yinsali, i. e.: a girl which is remaining (*viz.*: without a lover);—2. Some quantity remaining or left, *as*: ukufuna ukuhla nga fumanisa insali, i. e.: in seeking after food I found some left.

in—SALO, n. sing. (From sala. A contracted plural.) *Primarily*: that which has been cut off; remains; overplus, that which is to remain of a large quantity.

u—SANA, n. pl. o. (izin. in the *Xosa.*) (From sa, I., 4, and ina, dim. form. *Dialectic*, ucona. *Tribal* unwana.)

A little infant; a baby; = ingane.

u—SANDO, n. pl. o. (From sa, II., cause, and ando, extended, reached.)

A long creeper, of a finger's thickness, and, when dry, used for making fire with.

SANDU or SANDULU, adv. (From sa, I., 4, and andula, *which see.*)

Sandu kufika, i. e.: he is just now coming. *See* Andula.

in—SANGA, n. pl. izin. (From sa II., and nga, to bend, with force. *Radically one with* senga, singa, songa, sungu.)

Literally: something making a turn, bend, round; applied to a turn of or in the eye, = ukuponsa amehlo ngapa, i. e.: to throw the eye on one side; *hence*, a person who squints.

in—SANGANA, n. pl. izin. (*Dim.* from insanga.) One who is squinting. The noun being in the diminutive form expresses, therefore, a reproach, and the word is exclusively used for cursing.

i—SANGO, n. pl. ama. (From sa II., breaking, cutting, and ango, bent, through. *Compare* umnyango.)

1. The opening, or entrance of a fence, surrounding the kraal, garden, &c.;—2. Gate;—3. A round or ring (= songo), *as*: inyama nesinkwa uma si pekiwe si nga vutiwe ku tiwa si nesango, i. e.: meat or bread when boiled or baked, but being underdone, are said to have a ring, = are unbaked.

i—SANGOBE, n. pl. ama. (From isango, and ube, separated.)

A flower of a species belonging to the genus asclepias or stapelia, so called from its peculiar shape, the calix or corol being covered like an umbrella when expanded, and having four openings, like gates at the side of the calix.

i—SANGU, n. (*See* Sanga. *Dialectic* intsangu.)

Properly: the leaves, or the seeds of wild hemp which the natives smoke. They are most intoxicating, causing a staring, turning or squinting of the eyes. *Hence*, this word has often been confounded with insanga.

in—SANGU, n. pl. izin. (*See* isangu.) The wild hemp stalk.

i—SANSA or SASA, n. pl. ama. (From isa-insa, *see* sa II. *Dialectic* intsantsa.)

Literally: daybreak-daybreak, cutting day, or striking day. This is the name for a little white speckled bird of the finch family, which is the first of its class that proclaims the dawn of the morning.

in—SANSA, n. sing. (From insa-insa, breaking-through breaking-through. *See* i-Sansa. *Radically one with* sense, sinsi, sunsu, &c.)

White-speckled species. (Its colour being broken through by another.) A white speckled animal, *as*: inkomo e'nsansa.

in—SANSAKAZI, n. (From insansa, and kazi, denoting female.)

A white speckled female animal. Applied also to a white-bellied animal.

i—SANSATI, n. pl ama. (From isansa, and iti, shoot. *See* i-Sakane.)

A long kind of grass, called so after its shining colour, and sharp edges.

uku—SAPAZA or SAPUZA, v. t. (From sa II., ipa, to give, and iza, or uza, to make, do. *Radically coinciding with* hlapaza. *Allied to* sakaza.)

1, To practice free giving; to give freely, liberally, = ukupa abantu bonke, i. e.: to give to all men;—2. To be too liberal, too generous; *hence*, to waste, *as*: ukusapaza ukuhla, i. e.: to squander food;—3. *Figuratively*: to tell freely, = to tell what is not true, false.

in—SAPO, n. pl. izin. (From sa II., breaking forth, and apo, upon. *Closely allied to* umhlapo, *see* hlapa. The *Xosa* has usapo for the sing., and intsapo for the plural. *Compare* apusa.)

Offspring; descendants of a family; offspring of animals; progeny.

u—SAPOKAZI, n. pl. izin. (From sapo, and kazi, denoting female.)

A young female-animal one year old; with special application to cattle. (*Not used of men.*)

um—SASALE, n. pl. imi. (From sa-sa II., *see* sansa, and ile, strained.)

A kind of mimosa, or thorn-tree; so called from its white roses, which give the tree the appearance of being white-speckled when blossoming.

SASANE. *The same as* sasale.

uku—SASAZELA, v. t. (From sa-sa II., *see* sa, exclam., and izela, to do often.)

To set to attack; to make to attack, *as*: sasazela inja enyamazaneni, i. e.: set or send the dog after the game.

u—SATJANA, n. pl. izin. (From insapo, and ana, dim. form.)

Small offspring; tender offspring. *See* in–Sapo.

u—SATJAZANA, n. pl. izin. (From usatjana, by izana, denoting small female.)

A young female animal, less than a year old, or about that age.

SAVOLO. *See* Zavolo.

SE, adv. *See* Sa I, 4 and 10.

u—SE, n. (From sa II., *lit.*: breaking, cutting. The *e* is the clear sound.)

1. Izimbengu zemfe, i. e.: the reed or external rind of imfe, which is so sharp that it cuts as a knife; *hence*—2. Sharpness, keenness of a razor, knife, &c.

um—SEBE, n. pl. imi. (From se, break, cut or shoot of light, and ibe, separated. *Radically one with* saba, &c. *Allied to* u–Debe, in–Tebe, &c. *Xosa* isebe, pl. amasebe, branch of tree.)

1. *Literally*: a mass of light separated; *hence*, a ray of light, radius; a beam of light, *as*: umsebe welanga, i. e.: a ray of the sun;—2. The line of hair that edges the eyelid, eyelash;—3. A dart; an arrow.

um—SEBELANGA, n. (From umsebe-ilanga, sun.)

The mass of beaming or streaming sunlight visible at sunrise and sunset.

uku—SEBENZA, v. t. (From sebe, and enza, to do, perform. *Radically one with* esabisa, *see* esaba.)

1. *Properly*: to do or perform great things, heroic actions, great services;—2. To exert muscular strength; to perform manual labour, particularly in servile occupation or condition; to labour, to work, to toil;—3. *In a common sense*: to do or perform some work, labour, task, business, or service;—4. To act; to operate, as medicine; to work, to carry on operations;—5. To produce effects by action;—6. To pursue, to carry on, to do, *as*: wo sebenza 'ntoni na, se ku pelile imali yako, i. e.: what will you then do when your money is gone;—7. *Emphatically*: to work heavily; to labour hard; to move heavily.

—— SEBENZELA, qulf. fr. To do or perform work for, on account, &c.

—— SEBENZISA, caus. fr. 1. To make to work, labour; to compel to work;—2. To give work; to employ in work or for work.

um—SEBENZI, n. pl. ama. (From sebenza.)

A worker; labourer; bondman.

um—SEBENZI, n. pl. imi. (From sebenza.)

1. Work, labour, business, operation, action, *as*: funa umsebenzi, i. e.: look for some work;—2. Worth, value; of use, useful, *as*: itye li nomsebenzi walo, i. e.: this stone is useful;—a li nomsebenzi, i. e.: it is not useful, useless, nothing worth.

SEDUZE. *See* Duze.

uku—SEKA, v. t. (From se, cut, *see* use, and ika, to get up, to dig out. *Radically one with* saka, in sakaza, sika, soka, suka. *The sense is*: to cut up or off. *Allied to* zeka, hleka, *see* hla I. *Compare* aka, to build.)

1. *Properly*: to cut or make a ditch, or a small furrow in a circle, as the natives do when building their houses;—2. To dig a foundation; to make a foundation.

—— SEKELA, qulf. fr. 1. To prop; to support by placing something under, *as*: sekela amatye empongolweni, i. e.: lay stones under the cask, in order that it may rest firm, or be elevated;—2. *In a general sense*: to support; to sustain, as in a declining state of strength.

i—SEKANE, n. pl. ama. (From insekane.)

A long, thin spear.

in—SEKANE, n. sing. (From use, sharpness, and ikane, *radically the same as* ikwane, bulrush, *which see.* It is exactly the same to take it in the sense of a repr. form from the verb seka.)

A kind of bulrush, tall and sharp-edged.

um—SEKELO, n. pl. imi. (From sekela.)

A mass, bulk, or any other substance for a layer, or supporter; a foundation.

i—SEKO, n. pl. ama. (From seka.) *Literally*: a placing under; applied to stones which savages use for a tripod; *hence*, tripod.

uku—SELA, v. t. (From sa or se, causing, breaking, cutting, and ila, to strain. *Radically one with* sala, sila, sola, sula. *Coinciding with* tela. *Allied to* nyela, cela, hlela, *see* hla I., in–Hlela, a road, jila, &c. *Sis.*: tsela, a road.)

1. *Primarily*: to get away; to get off; cut on; *hence*, to hide; abscond. *Literally*: to make or cause an evacuation or excavation; *hence*—2. To drink; to absorb; to drink out; used of drinking large quantities, as at the beer-drinking. In the *Xosa* used generally for: to drink.

—— SELELA, qulf. fr. To fill an evacuation, *as*: selela umgodi, i. e.: fill the hole up with earth.

i—SELA, n. pl. ama. (From sela.) A thief; *primarily*: one who hides, conceals things.

ubu—SELA, n. (From isela.) Theft; thieving; *as*: ubusela ba lomuntu bukulu, i. e.: the inclination of this man for stealing is great.

in—SELE, n. pl. izin. (From sela, to make an excavation; to conceal, hide. *Dialectic*, intsele.)

The ursus mellivorus, Honey-bear.

isi—SELE, n. (From sela. *See* um–Sele.) 1. A groove, furrow, gutter, channel, ditch, &c., made by some cutting instrument, by a stream of water, or by wild animals;—2. A drain; a hollow in the earth for putting corn in.

um—SELE, n. pl. imi. (From sela. *See* isi–Sele. *Dialectic*: umjele.)

A ditch or trench in the earth; a drain, &c. (NOTE.—This word signifies a larger excavation than isisele, and was, *originally*, applied to such as were made by natural causes, as a stream of running water, &c. But both are now used promiscuously.)

i—SELESELE, n. pl. ama. (From selesele. The *Xosa* has the single form, isele, a frog.)

A frog; toad.

u—SELO, n. pl. izin. (From sela. *Others* seyo.)

A hoof of horse, or cattle; so called from its cavity. (*See* u–Pupu.) It is used as a drinking vessel by the *impi*, when going to war.

i—SELWA, n. pl. ama. (Passive verb from sela; to be excavated; cut out.)

The generic name for calabash. (*See* i–Puzi.)

in—SELWA, n. pl. izin. (*See* i–Selwa.) The plant and the seeds of calabash.

u—SELWA, n. pl. izin. (*See* i–Selwa and in–Selwa.) A calabash.

in—SEMA, n. pl. izin. (From use, sharpness, and ima, to move. *Compare* gcema, *and* duma, 4, to have lost flavor; munca.)

A convolvulus, having a large bulb, which when dug out and dried is eaten by boys who herd the cattle. It cannot be eaten fresh on account of its sharpness, after which it has received its name.

i—SEME, n. pl. ama. (From se, sharp, peculiar, and ime, moved, stood. *See* Sema. *Radically one with* simi, soma.)

The wild peacock. (So called most probably from the sharp flavour of its flesh.)

i—SENDE, n. pl. ama. (From se, denoting degree, and inde, extend, reach, outside. *Radically one with* usendo, isisinde, isondo, isundu, is–Ando, hammer. *Allied to* umsenge. *Compare* isi–Dindi, a sod.)

A testicle.

u—SENDO, n. (pl. izin. *seldom.*) (From usu, skin, and endo, extended. *See* i–Sende. *Compare* umendo, umncwedo, umncendo, umncondo. *Xosa* usendo, flank, or thin side.)

A border or edge; the outermost border, *as*: usendo lwesikumba, i. e.: the edge, border of a skin.

um—SENDO, n. pl. imi. (*See* u–Sendo and i–Sende.)

The hairy side of a skin, = uboya bengubo, i. e.: the hairy or woolly side of the cloth.

uku—SENGA, v. t. (From sa, or se, to cause, to make, and nga, to bend, incline. *Radically one with* sanga, singa, songa, and sungu. *Closely allied to* hlenga, *which see*, to cenga, tenga, &c.)

1. *Literally*: to make to bend, or to yield; to make submissive;—*hence*, 2. To milk, *viz.*: to use power or means that a cow should give her milk. (NOTE.—Milking is one of the principal works in domestic affairs among savages, and it is sometimes astonishing to observe what patience, perseverance, and tenderness they show towards their cows, and how docile, submissive, &c., the latter have become under their treatment.)

—— SENGELA, qulf. fr. To milk for, *as*: u ya ngi sengela izinkomo, i. e.: he milks the cows for me.

in—SENGANE, n. pl. izin. (*Diminutive* from umsenge.)

A small edible kind of umsenge.

SENGATI, a phrase compounded from se, *see* sa I., 4, 5,—nga 4, *g.*, noting comparison, and 3, optative,—and ti, from ukuti, to say, to think, &c.; *literally*: already, almost, as thinking, = as if, if it was possible; thinking it might, = well it might, if it might, &c., *as*: nga kala sengati inhliziyo yami i nga qabuka, i. e.: I cried as almost thinking my heart would burst within me, = as if my heart would burst;—sengati ngi nge fe, i. e.: I wish—I would, that I may or might not die. (*See* Sa I., 6.)

um—SENGE, n. pl. imi. (From se, cut, and enge, *see* um–Enge, vegetable marrow, and u–Menge. *Allied to* i–Zenge.)

A tree, or rather a shrub of the euphorbia kind, but without thorns. It has a large pith, is very soft, herbaceous, and easily bent or broken.

in—SENGEBWE, n. pl. izin. (From senga, and ibwe, stone. The word is a Genitive construction. *Dialectic* tsengebwe. *See* Zenge.)

Literally: a milky-stone; *properly*: milk-stone; signifying the white flint-stone; quartz.

um—SENGI, n. pl. aba. (From senga.) A milker.

in—SENSANE, n. pl. izin. (*Diminutive* from insense.)

Small mosquito; small gnat.

in—SENSE, n. pl. izin. (From inse-inse. *See* u–Se, sharpness. *Dialectic* tsentse, and tsetse. *Compare* udosi, sting.)

Mosquito. (*See* i–Zenze, flea.)

in—SEPE, n. pl. izin. (From se rush, burst, shoot, and ipe, meet, near. *Dialectic* tsepe. The *Xosa* has tsiba, to spring.)

A kind of antelope, known under the name *spring-buck*. (The word comes from the *Suto* country to Natal.)

uku—SEZA, v. t. (From se, sharpness, and iza, to make, to feel. *Radically one with* siza, suza. *The sense is*: to cause or make a sensation. *Compare* azi.)

Primarily: to scent. (In the *Xosa* this word is used as a causative from sela, to drink, *viz.*: to make to drink, to give to drink; applied particularly to little infants, and to sick people, who have medicine given them. It means, however, also, to let drink a little,—as it were, let one have just a taste of drink, or a smell of food. This is the only analysis for the *Xosa* usage, which is not original.)

—— SEZELA, qulf. fr. To scent; to perceive by the olfactory organs, *as*: sezela ngamakala, i. e.: smell with the nostrils. (*See* Azela.)

uku—SHABALALA, v. i. (From sha, *radically one with* sa, *see* shiya, to cause, &c. The *Xosa* has tjabalala.)

The same as sabalala.

uku—SHINGA, v. t. (From sha, caused, made, and inga, to bend, with force, violence. *Dialectic* tjinga. *Radically one with* njinga. *Allied to* singa. *See* Ganga.)

To perform or do that which ought not to be done; to violate; to refuse to observe; to practice non-observance; to set aside laws, orders, commandments, &c.; to break; to act wickedly, basely; to be disobedient, &c.

i—SHINGA, n. pl. ama. (From the verb.) A disobedient, violent, base, wicked, roguish person.

uku—SHINGEZELA, v. t. (From shinga, and izela, to be about, to do often.)

1. To do all such things as imply violence, disobedience, rascality, baseness, wickedness;—2. To be susceptible for those vices; to be easily influenced by them.

SHIPATI. *See* Tjipati.

uku—SHIYA, v. t. (From sha, cause, be ready, and iya, to go, to retire. *Radically coinciding with* jiya. *Dialectic* tjiya. *Suaheli* and *Kamba* sia.)

1. *Literally*: to be ready to go; to be about to leave; to be ready to leave, *as*: ngi ya bona umtwana u ya ngi shiya, i. e.: I see that the child is going to leave me (by death);—2. To leave; to forsake; to abandon; to desert, *as*: u shiyiwe yindoda yake lomfazi, i. e.: this woman has been forsaken by her husband (who went away);—3. To leave behind: to let remain, *as*: nga shiywa ngabo, i. e.: I was left behind by them (they proceeded quicker than I);—4. To commit to; to suffer to remain, *as*: be be yi shiyile enye imali, i. e.: they left one part of their money at some place;—5. To leave out; to omit, *as*: ku kona indau u yi shiyileyo, i. e.: there is one point which you have omitted (to state). (NOTE.—This word means less than yeka.)

(This form is employed in the Zulu-Kafir mode of counting. *See* u–Galo.)

—— SHIYANA, rcpr. fr. To leave, forsake, abandon, &c., each other.

—— SHIYELA, qulf. fr. 1. To leave for; to let remain for, *as*: ngi shiyele ugwai, i. e.: leave some snuff for me, (when applied to anything which is enjoyed by others, as food, snuff, &c., it suffices to use simply the verb without the object desired);—2. To leave to; to commit to the care, *as*: nga m shiyela umtwana wami, i. e.: I left for him, to him, my child. But as this sense is liable to be mistaken for: I left for it, *viz.*: my child, the better way is: nga shiyela umtwana wami kuye, i. e.: I left my child to his care;—3. To bequeath; to give by will, *as*: ubaba wa ngi shiyela izinto eziningi, i. e.: my father left me many goods.

—— SHIYISA, caus. fr. To cause or make to remain behind; to make to forsake, desert, &c.; to compel to leave, or leave out.

—— SHIYISELA, qulf. fr. To cause, make, compel to leave off, *as*: wa ngi shiyisela ngokumisa imali, i. e.: he compelled me to leave off (bidding) by offering more money (than I could give).

—— SHIYISELANA, rcpr. fr. To outbid one another, *as*: ba ya shiyiselana ngezinkomo, i. e.: they outbid each other by offering cattle (the one will always give more than the other).

i—SHIYI, n. pl. ama. (From shiya.) The eyebrow; so called in its literal sense—from its moving by muscles.

i—SHONGWE. *See* Tjongwe.

uku—SHUBA, v. t. (From shu or sha, to cause, and uba, to be separated. *Radically coinciding with* suba.)

To make an end; to finish. This word belongs to the frontier tribes, which apply it exclusively to calves when sucking the milk almost to the last, leaving nothing for the milker.

uku—SHUDULA, v. t. (From shu or sha, to burst, break, and udu, drawn, the ex-

terior, and ula, to strain, loose. *Compare* gandala, gadula, and gudula.)

1. To break loose the ground by treading;—2. To tread or stamp with the foot; to paw, as a horse;—4. To kick, as a calf in sickness, scraping the ground loose.

uku—SHUKA, v. t. (From shu, and uka, to put up, off, away. *Radically coinciding with* suka. The *Xosa* uses the latter instead of shuka,)

1. *Literally*: to break up; to drive up; to prepare for use, *as*: into e lukuni i ya shukwa, i. e.: a hard substance is prepared for use by rubbing or making it soft; *hence*—2. To rub; to rub soft, *as*: shuka isikumba, i. e.: prepare the skin, rub it soft;—3. To full; to mill.

u—SHUKELI, n. Zuluized from the English sugar.

um—SHUKI, n. pl. aba. (From shuka.) A fuller.

uku—SHUKUMA, v. i. *Alii* SHUKAMA. (From shuka, and uma, to move. Shukama is *dialectic*, instead of shwakama, and a certain corruption of, or confusion with shukuma.)

To move; to move up. (*Belonging* to the frontier tribes.)

(NOTE.—This word is, strictly taken, a phrase compounded of suka-uma, to get up, or to prepare, try to get up and stand; expressing an exertion of the functions of life in moving, *as*: inkomo i sa shukuma a yi ka fi, i.e.: the cow still moves and is not yet dead.)

—— SHUKUMISA, caus. fr. 1. To move; to shake; to give a shake or shock;—2. To give a sign of life.

uku—SHUMAYELA, v. t. (From sha, or shu, cause, make, or = tjo, to say, uma, to move, open, and iyela, qulf. form from iya, to go. *Sis.* yoela. *Tembu* shwamela. *See* Etywama.)

1. *Primarily*: to speak or say freely; to speak right out; *lit.*: to make your voice go forth; to let others hear it; *hence*, to speak the truth, *as*: i ya shumayela indoda, i. e.: the man speaks the plain truth;—2. To proclaim; to give notice; to declare, to publish;—3. To report, *as*: wa shumayela izindaba, i. e.: he narrated news.

uku—SHUMAYEZA, v. t. (*See* Shumayela, and iza, to engage, perform.)

To inform; to notify, *as*: si ya ni shumayeza, i.e.: we inform you of;—amadoda a shumayezwe, *or* a shunyayezwe, i. e.: the men have heard the orders, notice, &c.

i—SHUMI, n. pl. ama. (From shu, cause, and umi, a stand. *Others* kumi, *lit.*: it standing.)

Ten. (It has reference to the lifting up of the fingers of both hands. *See* Bala.)

uku—SHWABANA, v. i. (From shwa, = swa, as if it were a passive from sa, iba, to separate, and ina, even, together.)

Literally: causing to separate into a small compass; to shrink into folds; to pucker; to shrink together. Applied to things which were in a fresh or wet state, *as*: isikumba si shwabene, i. e.: the skin is shrunk.

—— SHWABANISA, caus. fr. To shrink; to draw into less length, breadth, into a smaller compass, = ukwomisa, i.e.: to dry.

SHWACA, *see* swaca.

SHWAKA, interj. (From shwa, caused, and ika, to get off, away. *See* Shuka.)

Literally: caused, broken away. Used with ukuti, *as*: into yami ya ti shwaka, i. e.: my tool broke into pieces.

uku—SHWAKAMA, v. i. (From shwa, to get, cause, kama, to compress, *see* kama, *and* nyakama, to become wet.)

To come from a watery into a merely moist state; to cause a contraction of air, the water being dissipated; to become dense, half dry, *as*: amabele a shwakeme, i.e.: the corn has got half dry;—izintambo zi shwakeme, i. e.: the riems are no more so wet (they are yet moist.)

—— SHWAKAMISA, caus. fr. To make half dry, *as*: ukushwakamisa ngamazolo nemvula, i. e.: to become moist either by dew or by rain.

NOTE.—It will be seen from these definitions, as well as from the examples, that the word means both a contraction of air from a previous watery state and also from a dry into a wet or moist state.

SHWAMA. *Dialectic. See* Etywama.

SHWILA. *Dialectic. See* Tjwila.

SI, substitute pron. (Extracted from the pri. noun isi, *which see. Compare* zi.)

It,—referring to nouns in isi, *as*: isitya si file, i. e.: the dish it is broken. It is also used in the objective case, and placed, like all substitutes, immediately before the predicative verb, *as*: isinkwa a ngi si hlanga, i.e.: the bread I have not it eaten, = I have not eaten the bread.

SI, substitute pron. (Diverged from tina, *dialectic* tsina and dsina, and contracted into the present form; or, directly derived from the pri. noun isi, as ngi—from imina, *see* ngi.)

1. *Properly*: us, objective case, *as*: u ya si tanda, i. e.: he loves us. *Hence*, according to the idiom of the language, also used as the nominative—we, *as*: si ya yi funa lento, i. e.: we like that.

2. Loku kwenziwe siti, i. e.: this has been done by us. Here the pron. *us* stands in a causal connection, and represents itself in the compound of si—ti, the latter from tina. This compound, but especially

its initial *si*, favour the direct derivation from the pri. noun *isi*, the same being of a causal nature. (Most of the tribes in Natal use, instead of siti, simply tina, itina, or iti.)

SI, a negative form. *See* Sa I., 6, 7, and 10. It is the same in the *Suto*.

i—SI, pri. noun, pl. izi. (From the root isa, *see* Sa II., to make, to cause to act or do, prepare, &c. *See* introduction, nominal forms.)

It is used as a nominal form, denoting causality, instrumentality, agency in the widest sense, including quality, good or bad, qualification, ability, art, artful; master, performer; as also a degree of quality or qualification, &c. Whether it is prefixed or suffixed to any root or stem, it maintains its full signification, *see* is–Azi, u–Fahlasi, &c., and its direct connexion with the causative verb, *see* Sa, II., 6, 7.

i—SI, n. pl. ama. (From isa, to prepare, perform, to make. *See* u–Bisi *and* um–Tubi.)

Milk. Used only in the plural amasi, i. e.: curdled milk; thick milk; sour milk.

u—SI, n. sing. (From the root usa, to burst, burn.) Steam; vapour; exhalation, *as*: usi lwento, i. e.: the evaporation, smell of something.

um—SI, n. sing. (From the root usa, to burst.) Smoke; *lit.*: a mass of steam, *hence*, applied only to smoke of fire.

u—SIBA, n. pl. izin. (From si, break, cut, and iba, to separate, *Radically one with* umsebe, *which see*. *See* Loba.)

A feather; a quill.

uku—SIBEKELA, v. t. (From si, burst, and bekela, to put on. *Allied to* zibekela. *Others* swekela or shwekela.)

1. To put upon an opening; to put a cover on; to cover;—2. To conceal under a cover, *as*: sibekela imbiza, i. e.: put the cover on the pot;—3. *Applied to the celestial bodies:* to eclipse; *in general*, to become cloudy, dark.

isi—SIBEKELO, n. pl. izi. (From sibekela.) A cover.

uku—SIBUKULA, v. t. (From si, and bukula. *Radically coinciding with* sibekela, *which see*. *Allied to* zibukula.)

To take off the cover, as from a pot; to uncover.

uku—SIKA, v. t. (From si, cause, strike, and ika, to go off, up. *Radically one with* seka, soka, suka.)

Literally: to strike off; to cut off.

—— SIKEKA, qult. fr. To cut; to be sharp, *as*: umese a u sikeki, i. e.: the knife does not cut, is not sharp.

—— SIKELA, qulf. fr. To cut for; to cut off for, *as*: wo ngi sikela utyani, i. e.: you must cut grass for me.

—— SIKISA, caus. fr. To make to cut; to compel to cut; to help to cut.

in—SIKA, n. pl. izin. (From the verb. *Xosa* intsika.)

1. A pillar; a pole, as in the native houses; an upright post, *as*: insika yokupaswa, i. e.: a pillar to put under (*lit.*: to strike up).—2. Stitch, = imitungo yezingubo, i. e.: the tacks of a dress, the stitches by which one piece of cloth is tacked to the other.

ubu—SIKA, n. (From the verb. *Sis.* marika or maria.) Winter; (from the sense of cutting;)—ku sebusika, i. e.: it is just winter.

in—SIKAZI, n. pl. izin. (From insika, and kazi, or azi, denoting female.)

Literally: a female which is put under, which is to be leaped; applied to any female of cattle.

um—SIKAZI, n. (*See* in–Sika, pillar, and Kazi.) A high rocky hill, like a pillar, on the Umtwalume River.

i—SIKELO, n. pl. ama. (This word can easily be derived from sikela; but it is more probable that it has been Zuluized from the Dutch *sikkel*, English *sickle*; because others pronounce it insikela, and it is not known among the *Xosa*, who use irenqa, instead of sickle.)

A sickle.

in—SIKIZI, n. pl. izin. (From insika, and izi, little things. *Radically the same as* insikazi.)

A bug; so called from the one leaping upon the other.

u—SIKO, n. (From sika. The *Xosa* has besides isiko, pl. amasiko.)

Literally: a cut; a fashion; a custom.

uku—SILA, v. t. (From si, and ila, to strain; *lit.*: to cut away. *Radically one with* sala, sela, sola, and sula. *Allied to* rola, cela, umcilo, lola, &c.)

To strike off by rubbing, breaking; to rub off a coarse appearance; to strip off a tegument; *hence*, to grind; applied to the usual grinding of corn, but the idea of this word is different from that of gaya, to grind, though synonymous. The *Xosa* use sila, of smoothening any surface by rubbing upon it, and *hence* of grinding fine.)

—— SILEKA, qult. fr. 1. To become fine by grinding, *as*: impupu i silekile, i. e.: the flower has become fine;—2. To rub off by grinding, dragging on the ground;—3. To rub off, to smear over with dirt or any substance like it, *as*: ukusileka inkomo ngobulongwe, i. e.: to rub the udder of the cow with dung, (for the purpose of weaning the calf from the milk. *The radical meaning is*: to make the cow to get dirty from dung; and the peculiar

use of this form is analogous to eyeka, *see under* eya.)

—— Silela, qulf. fr. 1. To grind for something, *as*: wa m silela umbila, i. e.: he ground maize for him;—2. To rub or drag along the ground; to draggle, *as*: ingubo yake i ya silela, i. e.: her dress is drawing on the ground and getting dirty; 3. To rub off; to wear off by exertion; to consume in rubbing, or exertion, as when one makes a long journey without having taken any food; *hence*, to go hungry, unfed;—4. To cut one off, to put one off with fair words.

in—SILA, n. sing. (From the verb; *see* silela 2.) *Literally*: that which is rubbing; *hence*, dirt, filth, because when settling on the skin of the human body it rubs or frets it. (*See* i–Cilo.)

isi—SILA, n. pl. izi. (*See* um–Sila.) Anything like a tail, which, as it were, is dragging, long; applied to the tail of fowls, to the long feathers of a cock's tail.

isi—SILA, n. sing. (From insila. *See* um–Sila, 3.) *Literally*: something which is like dirt or filth, *e. g.*: umuntu o nesisila u ngonukayo, nongatandiweyo, i. e.: he is considered a filthy man who smells badly, and who is not liked.

um—SILA, n. pl. imi. (From sila, in the sense of rubbing off, dragging along.)

1. A tail, that part of an animal which terminates its body behind, which is hanging down;—2. A tail of a tiger or other wild animal, attached to or wound round the point of a shield-stick;—3. A contribution, or a gift, alms, (*lit.*: something cut off or struck off—for a particular purpose.)

Remark.—The umsila, tail, among the Zulu-Kafirs, is an ensign or flag, a mark of distinction or rank. Among the *Xosa*, messengers, sent by a chief, wear a white tail of cattle attached near the knee of one leg, sometimes on both legs. Among the *Zulu*, the shield-stick, No. 2, is used on all important occasions, and wherever it is sent or put up, destruction of some kind is indicated to take place there. The umsila among savages is of the same signification as the flag or banner of civilized military order.

um—SILI, n. pl. aba. (From sila.) One who understands to grind; applicable to a miller.

uku—SIMAMA, v. i. (From si, cause, and imaima, stand. *The literal sense is*: to make to stand firm, to rise up firm. *Compare* mema and simelela. *Suaheli* and *Nika*, usimo, life, living, health. *Kamba* = vuka ekufeni, i. e.: to rise from death.)

1. To rise up, to stand up from a fall with one leg;—2. To rise up again, as from death;—3. To recover from sickness;—4. To stand firm; to be firm, not bending, *as*: isitya si simeme, i. e.: the tin dish does not bend (though it is thin);—5. To keep one's posture while others may fall or sink down.

i—SIMBA, n. pl. ama. (From si, caused, performed, and mba, going forth, dig; or imba, body, containts. *Allied to* lembu.)

Literally: that or a kind coming from the inward part; excrements of animals in a globular shape, as of horses, sheep, &c.

in—SIMBA, n. pl. izin. (*See* i–Simba.) A kind of pole-cat, perhaps genet,—called from its stench.

um—SIMBANE, n. pl. imi. (From isimba, and ane, *dim.* form.)

Small excrements, as that of sheep, goats, &c.

in—SIMBI, n. pl. izin. (From si, caused, cut, broke, and imbi, digged out. *See* Mbeu, and Mba, to dig.)

Literally: a species dug out from the ground; *hence*, metal; specially iron. Applied to all kind of metals, beads, bells, &c., *as*: insimbi i ya kaliswa, i. e.: the bell is rung.

um—SIMBITI, n. (From simbi, iron, and iti, plur. from imiti, wood.)

Iron-wood; a kind of very hard wood.

uku—SIMBUKA, v. i. (From simba, made to dig, and uka, to go off, out.)

To get loose or of from the earth by digging, *as*: itye li simbukile, i. e.: the stone has got loose (after being digged out.)

uku—SIMBULA, v. t. (From simba, and ula, to strain, to loosen. *See* Simbuka, Sipula, &c.)

1. To dig loose from a solid mass, *as*: ukusimbula into e hlangene nomhlaba, i. e.: to dig up something which is fast in the earth;—2. To extirpate.

in—SIMBULA, n. pl. izin. (*See* Simbula.) Blue beads. (*See* i–Simula.)

uku—SIMELELA, v. t. (*See* the first two roots of *sima*ma, and ilela, to raise often, to rise often. *See also* melela, *under* ma, to stand, move up.)

To make to stand by gradually raising or lifting up; to hold one's self by a stick leaning upon it; to support with a stick in walking.

isi—SIMELELO, n. pl. izi. (From simelela. *Others* use um–Simelelo.)

A stick to lean upon in walking.

i—SIMI, n. pl. ama. (From si, cause, made, and imi, moving. *Closely allied to* lima, to plough. *Others* use simu.)

A place of ground cultivated; cultivated land; garden; field.

in—SIMI, n. pl. izin. (*See* i–Simi.) A piece of cultivated ground; a part of a field.

uku—SIMUKA, v. i. (From si, cause, burst, break, and muka, to go off from a state. *Allied to* amuka and zimuka.)

To burst or break loose from.

uku—SIMULA, v. t. (*See* Simuka, to which it forms the transitive by ula. *Closely allied to* simbula, amula, lamula, and sipula.)

To break or pull loose from a place where something stands, *as*: ba simule izibonda ezicitjiweyo egebeni, i. e.: the people pull the sharpened poles out from the cavity.

i—SIMULA, n. (From simula.) An umkonto, i. e.: spear which has been pulled out from a wound when thrown into the human body, and is kept for a memory, or as a curiosity.

uku—SIMUZA, v. t. (*See* Simuka and Simula. *Others* have sumuza.)

1. *Literally*: to make a pull; to loosen from a place where something stands fixed; to make a start, *as*: simuza indaba, i. e.: do start news, = relate some news;—2. To pull, or to begin to pull after some stagnation, *as*: izinkabi zi simuza ukudonsa, i. e.: the oxen are making a fresh pull before the wagon.

uku—SINA, v. t. (From sa, to cause, make, to cut, and ina, to join, to be even, agree. *See* Sineka, sinaza. *Allied to* bina, *which see.*)

Literally: to perform jointly, unitedly; to cut equally; applied to the mode of dancing. The party forms a semicircle, standing in one or more rows and making movements with the body, by stamping with the feet on the ground, and keeping time in stamping as also in singing during the performance.

uku—SINAZA, v. t. (From sina, to cut, and iza, to make. *See* Sina.)

To make a break, cut, or gap.

—— SINAZEKA, qult. fr. To receive a gap, break, *as*: imbazo i sinazekile, i. e.: the axe has got a breach or gap.

uku—SINDA, v. t. (From sa or si, make, denoting degree, and inda, to extend; to reach. *Radically one with* sando, sende, sonda, and sundu. *Allied to* the first roots of cindezela, &c.)

1. *Literally and primarily*: to reach beyond; to overreach; to go beyond reach, beyond the usual limit or degree, *as*: umuti u ya ngi sinda, i. e.: the tree is too heavy for me, *lit.*: goes beyond what I can carry, or do with my power;—applying, *in general*, to all things which are beyond the limits of physical or moral power in attainment or management;—2. To be beyond the reach or limit of being taken, restrained, &c., *as*: u sindile esifeni, i. e.: he has escaped from sickness; applying to a state of evil from which one escapes, as also to a state of being entirely free from it;—3. Ukusinda inhlu, i. e.: to smear a house, *viz.*: the earthen floor, which is usually smeared with fresh dung; expressing *properly*, the power of extending the arms or hands, or taking with the hands, describing the manner in which that kind of smearing is performed, *viz.*: the person lying on his knees, and reaching or stretching out with his hands and taking back the mass of dung, or beginning at one end of the house and bringing the mass of dung continually nearer to him.

NOTE.—It will not be difficult to comprehend that No. 2 is a perfect transitive use of the word, to reach beyond = to come beyond, the power of sickness, &c.; and that there is not the least reason for substituting another verb—sinda, for it.

—— SINDISA, caus. fr. 1. To cause something to go beyond the reach or limit of power;—2. To cause to escape; to come free from; to extricate from danger; to save, to rescue; to heal from sickness, &c.; to deliver.

in—SINDE, n. pl. izin. (From the verb.) A kind of red grass of a very excellent quality, and especially the only kind which goes beyond all other kinds for the reason that cattle like it at all times.

isi—SINDE, n. pl. izi. (From the verb.) 1. Something which reaches beyond the usual extent; applied to a large cluster of grass growing higher than its kind usually does;—2. A sod; a piece of earth united by roots and grass into a certain bulk; a piece of turf, &c. (*See* isi-Dindi.)

uku—SINDEZELA, v. t. (From sinda, and izela, to make often.)

1. To overburden; to lay a greater burden upon one than he is able to bear;—2. To burden often; to burden with little, or trifling, things; to burden with annoying things.

um—SINDISI, n. pl. aba. (From sindisa.) A deliverer; rescuer; saviour.

um—SINDO, n. pl. imi. (From sinda.) An unusual excitement; applied to noise, *as*: musani kubanga umsindo, i. e.: do not cause such a noise;—kwenzwa pina lomsindo, i. e.: where is that noise made? (It always signifies something beyond the usual limits of modesty, propriety, &c. In the *Xosa* it signifies an unusual excitement of the passions, breaking out in scolding, being angry, &c.)

in—SINDWANE, n. pl. izin. (*Dim.* from insinde.)

A small stem of a plant like the violet, used for perfumery; the little violet-flower bell.

uku—SINEKA, v. t. (*Properly* a qult. form from sina, *which see.*)

1. To put up a fence around a good house; to encircle or enclose the same; *properly*: to put a row, a cut around the house. The enclosure is very small, and serves at the same time as an ornament for the house;—2. To grin; *viz.*: to put forth the row of teeth, to put forth the gums, as when one is laughing; and *hence* —3. To laugh at; to draw a grinning face.

uku—SINGA, v. t. (From si, denoting degree, or sa, to cause, and inga, to bend. *Radically one with* sanga, senga, songa, &c.)

1. *Literally*: to cause to bend; *primarily*: to fix or turn the mind particularly to one object; to look in one direction; to look attentively for in search, *as*: ukuzisinga iziuyosi lapo si ya kona, i. e.: to look after the bees, or to follow the bees by looking continually whither they go; —2. To look steadily, fixedly on one point, as in shaving to look in the mirror.

in—SINGA, n. pl. izin. (From singa. *See* u–Singa.) Shoulder-blade; (from the sense of bending particularly).

isi—SINGA, n. pl. izi. (From singa.) 1. A loop or noose of a riem, *as*: isisinga sokukuleka itole, i. e.: a loop for fastening a calf with;—2. The whole opening of a string of beads.

u—SINGA, n. (From singa.) 1. The tendon, especially that under the insinga, i. e.: shoulder-blade, of which thread is made; —2. Thread made of the usinga; any thread made of flaxy substance;—3. Usinga lwesalukazi, i. e.: the thread of the old woman, a name given to the milk-weed (*see* Qumuqumu), because the thread made of its bark is tough, = an old woman.

um—SINGA, n. pl. imi. (From singa.) 1. The stream or current of water,—umsinga wamanzi;—2. A very strong current;—3. A flood of water;—4. A swarm of bees, = umsingi.

uku—SINGASINGA, v. t. (A repetition from singa.)

To look much around, into all directions, (*coinciding sometimes with* qalaza.)

—— SINGASINGISA, caus. fr. To follow a swarm of bees by continually looking after them.

uku—SINGATA, v. t. (From singa, and ita, to touch, take. *Compare* gangata, qingata, &c.)

To take in embrace; to take upon the lap, *as*: umtwana u ya singatwa ngunina, i. e.: the child is taken on the lap by his mother; embraced.

—— SINGATISA, caus. fr. To make to lie in the lap; to press in embrace, *as*: umtwana u ya zi singatisa kunina, i. e.: the child clings, or winds itself, quite fast around its mother.

in—SINGESI, n. pl. izin. (From singa, and isi, denoting degree.)

Literally: a particular discoverer; tracer; spy; applied to a kind of turkey-buzzard.

um—SINGI, n. pl. imi. (From singa.) 1. One who goes after bees to get their honey;—2. A swarm of bees.

um—SINGIZANE, n. pl. imi. (From umsinga, and izane, little, small particles. *Others have* umtyingizane.)

Tall grass used for making baskets, and other things.

in—SINGO, n. pl. izin. (From singa 2. *See also* Se, sharpness.)

A name given by some to a razor.

in—SINI, n. pl. izin. (From sina. *See* Sineka 2. *Compare* idini.)

1. One who understands how to dance properly;—2. Gum of teeth;—3. Umuntu ohlekwayo ngabantu bonke, i. e.: one who is laughed at by all people; but *properly*, one whose gums are visible, and who, for that reason, is laughed at.

isi—SINI, n. pl. izi. (*See* Insini.) A gap of a tooth.

SINI or SININA. (From inina, interrogative noun, and si, negative form, *which see.*)

An interrogation of a negative character, *properly* an elliptic phrase, used at the end of two propositions containing inquiries of an opposite nature, *as*: u ya kuza ngomso u ngezi ku sinina? i. e.: do you come to-morrow *or* do yo not come (which of the two is it to be?) (Only beginning to be used in Natal, by those who come from the frontier tribes. The *Zulu* use yinina. *See* i–Nina, n., 3.)

um—SINJANE, n. pl. imi. (From simba. *See* Simbiti.)

A kind of shrub containing, or growing many small, long sticks which are very flexible, like a shambock (horsewhips of Rhinoceros or Hippopotamus hides.) (I cannot make out the signification of this word. It seems to be *allied to* i-Ncitjana.)

i—SINKWA. *See* isi–Nkwa.

um—SINSI, n. pl. imi. (From si-nsi, denoting peculiar appearance. *See* um–Si. *Allied to* sansa, sasale, &c.)

A kind of mimosa known under the name Kafir-tree, or Kafir-boom (Dutch)—because the natives made their ornaments from its red seeds, and wear them round the neck as beads. This was the fashion especially before the beads became known to them.

uku—SINYA, v. t. (From si, caused, cut, and nya, II., to join, sink, &c.; or from

sini, and a, to act. *Radically coinciding with* sina, nsinya. *Compare* nyo, tooth, londonya, &c. *The literal sense is*: to cut short.)

1. To wear off, *as*: amenyo a sinyile, i. e.: the teeth are worn off;—2. To wear out, as old people; to grow small, to wane, to diminish, to lessen, *as*: inyanga i sinyile, i. e.: the moon is diminishing;—3. To become less, *as*: imali i sinyile, i. e.: money has got scarce.

—— Sinyeka, qult. fr. To become scarce; to be very scarce; to lessen; to die, *as*: abantu ba ya sinyeka, i. e.: people become scarce by death (izwi lokuhlonipa, i. e.: a word of reserve, used by those who do not like to use the direct signification *ukufa*, to die.)

—— Sinyisa, caus. fr. To lessen; to diminish; to abate; to cause to abate; to make short by filing, rubbing, &c., as the teeth of a saw (*coinciding with* ncipisa).

um—SIPA, n. pl. imi. (From si, caused, cut, and ipa, to pull, upon, on. *Allied to* ncipa, bopa, &c.)

Ligament; sinew.

in—SIPO, n. pl. izin. (*See* Sipa. *Closely allied to* tapa, to tap.)

Must.

uku—SIPULA, v. t. (From sipa, and ula, to strain, remove. *Radically in* apula. *Compare* simula, &c.)

To pull out with the root; especially applied to plants, grasses, weeds, &c.

uku—SISA, v. t. (From isa-isa, to cause to do.)

1. *Primarily*: to do well; to do better; to make better;—2. To take live stock to another, better place, where they do not die, in order to feed there.

This form is also employed as a compound with other verbs, *see* Sa II., 7.

uku—SITA, v. t. (From sa, to cause, make, or from umsi, smoke, and ita, to pour, throw, take. *The literal sense is*: to make a shade, or to make a smoke, smoke and shade being coinciding ideas. *See* Tunzi. *Sis.* sita.)

1. To shade; to shelter from light by intercepting it; to shelter or screen from view, *as*: u ya ngi sita, i. e.: you stand in the light before me, = you intercept my view, you are in my way in trying to see;—2. To shelter; to hide; to obscure, *as*: izwi lake li ngi sitile, i. e.: his word darkened my mind, or I did not observe it, it was hid from me;—3. To cover; to protect; to screen from cold, *as*: ingubo yami i sitile, i. e.: my garment is warm, or comfortable.

—— Siteka, qult. fr. To be in a shade, *viz.*: intercepted by something; to be sheltered, covered, hidden, as when one is intercepted by a cloud, or by smoke, and he cannot see what is beyond them; to be behind something, *as*: inkomo i bi sitekile ku lendau, i. e.: the cow did not appear to me, it was behind, or hidden at that place; lendau o sitekile kumi, i. e.: this point does not appear so to me.

—— Sitela, qulf. fr. To make a shade for one; to throw darkness about one, *as*: u ya ngi sitela ngokukuluma kwako, i. e.: you make me to disappear before your speaking, = you do not allow me to speak, nor to understand what you say.

uku—SITABEZA, v. t. (From sita, and beza, *which see*. *Allied to* sitabala. *Sis.* sipera.)

To overshadow, *as*: ilifu li si sitabeza, i. e.: a cloud overshadows us.

uku—SITAKALA, v. i. (From sita, and kala, *which see*.)

To be obscure; to be very obscure; to be entirely screened. It expresses the sense a little stronger than siteka.

uku—SITEZA, v. t. (From sita, and iza, to make. *Sis.* setira.)

To shade, to shelter nearly. It means a little less than sita.

SITI. *See* Si, substitute pron. us.

uku—SITIBALA, v. i. (From sita, and ibala, place, &c. *See* u-Bala. *Others have* sitabala.)

To shut up; applied to the appearance of a body, *as*: izulu li sitibele, *or* li sitabele, i. e.: the atmosphere is shut up, is not clear, *lit.*: its appearance is shaded, intercepted.

uku—SIZA, v. t. (From si, a burning, *see* um-Sa, *see also* um-Si, smoke, and iza, to do, to make to feel. *Radically one with* seza and suza. *Allied to* sila, and sita.)

1. *Primarily*: to feel a burning, to feel affection, to come from the bottom of the heart;—2. *Figuratively*: to administer medicines. (The latter were usually prepared by burning or smoking roots, and pounding them into powder, which were given in a draught, or sprinkled into wounds. *Hence* the *Xosa* uses seza, where the *Zulu* uses siza.)—3. To cure;—4. To heal; to help; to allay or quench pain, *as*: u m sizile ngemiti yake, i. e.: he has healed, cured him with his medicine;—5. To succour; to help;—6. To assist; to oblige.

—— Sizeka, qult. fr. To be curing, healing; to be in a state of getting better, recovering from sickness, &c.

—— Sizela, qulf. fr. To make better one who was sick; to help on, &c.

uku—SIZAKALA, v. i. (From siza, and kala. *Compare* sita, kala, *and* enzakala. *See* Kala.)

1. To be hard up for assistance, help;

to be at a loss, in distress, *as*: nga sizakele ngi nge namali, i. e.: I am in great want, having no money;—2. To be in need; to need help, assistance;—3. To be well helped; to be well assisted, *as*: umuntu o wa suza umfazi, wa tola uto, wa zuza inkosi nokunjalo u sizakele, i. e.: he who obtained a wife, had some fortune, found a chief, and so on, is well helped, well cared for.

in—SIZI, n. pl. izin. (From siza, 1.) A painful feeling; sorrow; grief, *as*: u nensizi, i. e.: he feels pain in his heart; sympathy. (Chiefly used among the frontier tribes.)

u—SIZI, n. pl. o. (From siza, 2.) 1. Burnt ashes, or fibres of grass after it has been burnt; cinders of burning,—usizi lwokutja;—2. An object which is burnt, laid in ashes. (The *Xosa* use this word in the abstract sense of insizi.)

um—SIZI, n. pl. aba. (From siza, 4.) A helper; an assistant; benefactor.)

um—SIZI, n. pl. imi. (From siza, 2.)

1. Soot;—*hence*—2. Gunpowder.

uku—SIZILA, v. t. (From siza, and ila, to strain. *See* Sila, to grind.)

1. To pound, grind, beat, &c., into powder, or to dust;—2. To crush with the feet, or under the feet, *as*: ukusizila nje ngobutyani, i. e.: to tread, or stamp into pieces with the feet as grass (is trodden);—3. To rub off with the feet, as the rust off needles;—4. To lacerate the feet by walking, rubbing, *as*: zi sizile izinyau zake, i. e.: his feet are lacerated.

in—SIZO, n. pl. izin. (From siza.) Any application of medicine; a remedy.

in—SIZWA, n. pl. izin. (From sizwa, succoured, helped, passive of siza. *Others* intsizwa.)

1. *Properly*: something which is to be helped, assisted; applied *commonly* to—2. A young unmarried man, because his parents or friends must assist in getting him a wife, by paying or helping to pay for the latter, *hence* the explanation: insizwa ngumfana o nga ka bi naye umfazi, i. e.: an insizwa is a young man who has not yet obtained a wife;—3. An animal which has no horns;—must, therefore, be helped, because it cannot defend itself.

ubu—SIZWA, n. (From insizwa.) A state of being yet unmarried; a state of being without horns.

in—SIZWAKAZI, n. pl. izin. (From insizwa, and kazi, denoting female.)

A female animal without horns.

i—SO, n. pl. ama. (From sa II., to dawn, light. *The primary sense is*: a burst, breach, or cut. *See* i-Su.)

1. The eye, *viz.*: the instrument of sight or seeing; the globe or ball which appears through the opening;—2. Large round white beads (called by others imasa) and the plur. amaso, is exclusively applied to them; while No. 1, is used only in the sing. *See* i-Hlo.

in—SO, n. pl. izin. (*See* i-So. *Others have* intso.) 1. Kidney;—2. Applied to the sight of a gun.

ubu—SO, n. (*See* Iso. *Suaheli* usso.) 1. The face; countenance, *as*: ubuso bomuntu, i. e.: the face of man;—2. Surface, *as*: ubuso bomhlaba, i. e.: the face of the earth.

um—SO, n. sing. (From sa II. *Sis.* moso.) Morrow; morning. (*See* Ngomso.)

SOBALA, adv. (From sa I., 4 and 10, and ubala, an open place.)

Literally: at or in an open place; *hence*, apparent, obvious, open, openly, &c., *as*: ku sobala loku, i. e.: this is obvious.

um—SOBO, n. pl. imi. (From iso, and ubo, separated, multitude. *See* Ubu.)

A name of a shrub and its fruit. A wild species of bilberry, the berry as large as bilberry, and black when fully ripe.

uku—SOKA, v. t. (From so, cut, and uka, to come up, go off; *lit.*: a cut-off. *Radically one with* seka, sika, and suka.)

1. *Primarily*: to strike off; to put off; to come upon a more experienced sphere of life, to come to greater experience; *hence*, to put off all that belongs to boyhood; to be no more a boy or a girl; to come to manhood, womanhood. It applies to ripeness of body, as well as of mind.

2. *Figuratively*: to circumcise. This custom probably never existed among the Zulu proper, nor does it exist at present. They became, however, acquainted with others who had received it as a sign of becoming or being made a man. But that which the Zulu compares with circumcision of the body is a peculiar preparation of the genitals of both sexes for a married life, and heathenish in every respect. (The *Xosa* use soka on the occasion when the circumcised young men come out from their confinement, and are publicly acknowledged as men and receive presents as a sign of congratulation.)

i—SOKA, n. pl. ama. (From the verb.) An unmarried and handsome man,—otandwa izintombi, i. e.: who is loved by the young daughters. (In the *Xosa* a widower.)

SOKAMA. *Dialectic, instead of* shwakama, *which see.*

in—SOKI, n. pl. izin. (From soka.) A circumcised man, but a name of ridicule used by those who do not circumcise.

uku—SOKOMA, v. i. (From soka, and uma, to move up, to stand. *Allied to* cocoma, and ngcokama.)

To rise up from a squatting position.

(Most probably only a dialectic difference from the phrase suka-uma. *See* Suka.)

uku—SOLA, v. t. (From sa, to cause, cut, strike, and ula, to strain, to remove. *Radically one with* sala, sela, sila, and sula. *The sense is*: to strike off. *Allied to* gxola, zola, &c.)

1. To blame; to charge with a fault; to find fault with;—2. To reprove; to show disapprobation, dissatisfaction;—3. To complain against; to grumble, *as*: wa ngi sola ngomsebenzi wami, i. e.: he reproved me, complained against me of my work;—4. Ukuzisola, i. e.: to regret, *lit.*: to blame one's self.

um—SOLI, n. pl. aba. (From sola.) One who blames another; complainer; grumbler.

in—SOLO, n. sing. (From sola.) An inclination for blaming, &c.

u—SOLONSI, n. A word, most probably Kafirized from the Dutch *overlandsche*, i. e.: from another land; applied to a kind of pumpkin introduced among the Kafirs. (Little known in Natal.)

uku—SOMA, v. t. (From sa, to make, prepare, and uma, to move up; to stand; to open. *Closely allied to* hloma, to put in order. In the *Suaheli* it is used for *to read*, the *primary meaning* of which is, most likely, to begin or try to speak a foreign language, which meaning it has in the *Xosa*. This agrees with the *literal sense*: to prepare for uttering, *see* kuluma, agreeing also with the two first radicals of shumayela. *Allied to* ncoma, and xuma.)

1. *Primarily*: to bespeak; to order; to agree upon; to appoint, *as*: ubani isoka elisomayo, li lala enhle, i. e.: who is that unmarried man that engages (a female) sleeping outside?—2. To agree upon, to wait for, *as*: insizwa i ya soma intombi, i. e.: the young unmarried man has agreed to wait upon the girl. Applied only to evil connexions.

in—SOMASOMANE, n. (From soma-somane.)

Literally: a speaking-speaking little things, = speak many things which have no meaning; an insignificant talk.

uku—SOMBA, v. t. (From so, cut, and amba, to walk. *Allied to* soma.)

To intercept another in a course of walking; to go round by another way so as to meet him in front, *as*: hamba u tjetje u m sombe e be hamba ngalenhlela, i. e.: go quick this way around to meet him, he went that way.

i—SOMBE, n. pl. ama. (From somba.) An interception; a stop, *as*: inhlela i namasombe, i. e.: the road is crossed by many other roads or cross-paths.

uku—SONDA, v. t. (From sa, cause, make, and unda, to extend, reach. *Radically one with* sende, sinda, &c. *The sense is*: to cut the reach. *See* Sonta.)

To approach. (*Seldom used.*)

—— Sondela, qulf. fr. 1. To come near; to draw near; to approach, *as*: wa sondela kuye, i. e.: he came near to him;—2. To come near for, *as*: sondela ng'ange, i. e.: come near that I may kiss you.

—— Sondelana, rcpr. fr. To come, draw near to each other; to come into a nearer connexion.

i—SONDELANGANGE, n. pl. ama. (From the phrase No. 2, *under* sondela.)

A kind of mimosa, parasitical, and thorny, but bearing a kind of plum which, seen from a distance, seems to be a nice fruit; at a nearer look, however, it appears quite otherwise. This is the reason for its name.

uku—SONDEZA, v. t. (From sondela, by changing ela into eza.)

To bring near; to make to approach.

i—SONDO, n. pl. ama. (From sonda.) 1. Foot-print of an animal; track of an animal;—2. Track of a wagon. (*See* Sonto.) In the *Xosa* it signifies selvage. The raised edge of cloth, &c.

uku—SONGA, v. t. (From sa, to cause, make, and unga, to bend. *Radically one with* sanga, senga, singa, &c. *Allied to* hlonga, onga, sonda, &c.)

1. To make into a coil, by rolling or folding; to coil; to fold, wrap up; to envelop, *as*: songa lengubo, i. e.: roll this dress together;—2. To turn back; to keep back.

—— Songela, qulf. fr. 1. To coil, fold, wrap up for, &c.;—2. To threaten; to menace, for the purpose of bringing another to consideration, or turning his mind to the object which is the cause of threatening.

in—SONGE, n. pl. izin. (From songa. *See* in-Sanga.) A bend, bow in a house, where the same is bent together. This word is sometimes used synonymously with in-Sanga.

i—SONGO, n. pl. ama. (From songa.) 1. Anything coiled around some body, or wound around it, as the circlet of furry hide worn by the natives around the body;—2. Any circlet or ring worn around the arm;—3. Any hoop, ring of a wheel, &c.;—4. A bend of a river. (In the *Xosa* it signifies a feeling, a savour.)

uku—SONTA, v. t. (From sa, to make, form, una, join, unite, and ita, to throw, shoot. *Allied to* sonda, songa, &c.)

Literally: to form into one thread from many filaments, by turning; to make or spin a single thread, as of cotton; to

twist. (*See* the note under pota, to spin, twist.)

—— SONTEKA, qult. fr. To be fit for twisting, to make a good thread, *as*: uboya bu ya sonteka, i. e.: the wool twists well together.

uku—SONTA, v. i. Zuluized from the Dutch *Zondag*, Sunday, *viz.*: to keep Sunday; to go to church. *Others say* sonda.

i—SONTA, n. pl. ama. (From sonta, to keep Sunday.) Sunday; the public worship, *as*: si yile esonteni, i. e.: we have been in church.

i—SONTO, n. pl. ama. (From sonta, to twist.) A track of a wagon.

um—SONTO, n. pl. imi. (From sonta.) A thread; cord, &c.

in—SONYAMA, n. pl. izin. (From so, peculiar, and inyama, flesh.)

The best part of the meat upon the ribs, behind the shoulder, which is always cut off for the chief.

uku—SOTJEKA, v. i. (From so, denoting degree, tja, to shoot, throw, and ika, to put up, go off.)

To receive a particular hurt by bending or turning any part of the body quickly, as when in turning the head quick or with a jerk backward the neck is hurt, or in falling and sliding. The word does not mean to dislocate (*see* Enya), but refers to a certain cracking of the joints by which they become hurt.

i—SU, n. pl. ama. (From the root sa, I., to prepare, to get ready, denoting a continuation of an action, to be stationary, &c. *Allied to* iso, the eye; and isisu.)

1. A preparation; applied to the state of the isisu (womb) when preparing for conception, or forming a fœtus (*see* Zala); —2. An interception, a stop; applied to the knots or rings visible on the horns of cattle, the first appearing when the animal is three years old, the usual time of the first calving, and hence referring to that circumstance, after which the age of a cow is reckoned, *as*: inkomo i namasu mane, i. e.: the cow has four knots at her horns, signifying that she has been with calf four times. And hence it is applied to male animals also, *as*: inkabi i namasu matatu, i. e.: the ox has three rings on the horn, signifying that he is six years old, = a cow which had calved three times, after her third year;—3. The flank, or soft part of flesh at the side of an animal (considered as being only in a state of preparation for a more perfect or compact quality, or regarded as an interception.)

isi—SU, n. pl. izi. (From isu, or sa II.)

1. *Literally*: the cause of preparation, preparing cause, organ, &c.;—2. Applied to the stomach, *as*: isisu si ya ngi luma, i. e.: my stomach troubles me with acidity; —3. Applied to the belly, or abdomen, *as*: isisu sake sikulu, i. e.: he has a large belly;—4. Applied to the womb, *as*: ubuhlungu besisu, i. e.: pains of the womb; —5. *Hence*, the contents of a womb in pregnancy, fœtus, *as*: u nesisu, i. e.: she is pregnant;—6. *Idiomatic*: Ukupuma kwesisu, i. e.: abortion;—isisu sake si pumile, i. e.: she has had a miscarriage.

u—SU, n. pl. izin. (From isu. *See* isi–Su.) 1. Stomach or paunch of cattle, *viz.*: the skinny part, the tripe;—2. A skin of smaller animals, as calves, sheep, &c., prepared on the flesh side into a woolly state, like the inside of the large stomach No. 1; —or a skin with fur or hair prepared for wearing.

SUBA, *see* Sukuba.

uku—SUBA, v. t. (From su, a preparation, portion, and uba, to separate. *Radically one with* saba, sebe, siba, sobo, &c. *Allied to* shuba.)

1. To separate or take from a mass; to take a portion off; to take a good portion, the greatest part;—2. To take out with two hands; to dip out with the hands.

—— SUBELA, qulf. fr. To give one a portion, *as*: u m subele ku lombila, i. e.: give him a portion of that maize (= capuna.)

uku—SUBUKULA, v. t. (From su, uba, to separate, and ukula, to move off. *Radically coinciding with* sibekela. *Others have* sibukula. *Compare* bukula.)

To put off, to take off the cover from a vessel.

uku—SUDUKA, v. i. (From su, interception, and uduka, *see* eduka, to go off from.)

1. To go out of the light (*lit.*: to draw away from interception), *as*: suduka isitunzi sako si ngi site, i. e.: get out of the light because your shadow intercepts me, = you stand in the light before me; —2. To go out of the way.

uku—SUDUSA, v. t. (From su, and udusa. *See* Suduka, to which it forms a causative by usa. *Allied to* sunduza.)

To take something out of the light; to remove obstacles out of the way.

uku—SUKA, v. i. (From su, and uka, to go off, out. *See* Suduka. *Radically one with* seka, sika, soka. *Sis.* tloga.)

1. To get away, *lit.*: to strike off; to get out of the way; not to intercept, not to hinder, *as*: suka lapa, i. e.: do not hinder me here; get away here;—2. To start; to get up, *as*: wa suka wa hamba, i. e.: he got up and went;—3. To remove; to go away from a place.

—— SUKELA, qulf. fr. 1. To start for some purpose; to get up for, *as*: wa m sukela ukumtjaya, i. e.: he got up in order to beat him;—2. To pursue after, *as*: uku-

sukela inyamazana, i. e.: to start after a wild buck, in order to kill it. (This verb refers more to the exertion of strength and bodily power, while vuka, vukela, expresses more the will.

um—SUKA, n. pl. imi. (From suka.) 1. A shank of a spear, axe, or knife;—2. A name for a kind of broad blue grass.

uku—SUKASUKA, v. i. (A repetition of suka.) To be fickle, unsteady, restless; applied to a person who cannot sit still at one plan.

SUKUBA or SUBA, a compound, from sa, yet, and ukuba, to happen to be, *see* ba 1, b, c; contracted according to the rule sa I.;—7. (*See* Sengati); denoting a contingency, and used with or without a pronoun, *as*: umuntu sukuba u gule, i. e.: *lit.*: a man in case, at a time, that he happens to be ill, = if a man really should get ill. (*Seldom used* in Natal.)

NOTE.—The combination *usubuye* is sometimes heard, and likely to be mistaken for a variation of suba, *viz.*: u-suba-uye, which would mean: if you should happen to go; but it is properly from buya, to return, and constructed according to sa I., 7.: u s'u buye, i. e.: you have already returned; or will return then.

in—SUKU, n. pl. ama. (From suka. *Allied to* umsuka. *Sis.* tsiu or sio. *Xosa* intsuku, plr. to usuku.)

1. *Literally*: a part struck off; cut off with special application to the *radical sense of* sa I. and II., (time and light); *hence*, the time of the day, *in a general sense*, *as*: amasuku mane, four days;—2. A certain time; some time, *as*: ku se ku'nsuku ukuhla kwa loku, i. e.: it is already some time since that has happened.

u—SUKU, n. pl. izin. (*See* in–Suku.) 1. A period of a day, *in a specified sense*; an artificial or natural day, *as*: usuku lwokufika kwake, i. e.: the day of his arrival;—2. A time of commemoration, *as*: usuku lwenkosi, i.e.: the Lord's day;—usuku lwokuzalwa kwake, i. e.: his birthday;—ngosuku lwonke, all day; ngezinsuku zonke, day by day.

ubu—SUKU, n. (*See* in–Suku and u-Suku.) 1. The time from sunset to sunrise; *hence*, night-time; night, *as*: ku sebusuku, i. e.: it is at night-time;—2. Darkness, *as*: sa hamba ebusuku, i. e.: we travelled in the dark (night).

uku—SUKULA, v. t. (From su, denoting degree, and kula, to grow; or, which is the same, from suka, and ula, to strain, stretch.)

1. To grow very fast; to grow particularly, as some corn or maize which shoots ears when other is yet backward;—2. To be in advance, *as*: ba ya sukula ukulima, i. e.: they are in advance with their ploughing;—3. To be successful; to prosper.

um—SUKULO, n. pl. imi. (From sukula. *Allied to* zukulu.)

1. Particular growth, fruitfulness, *as*: yimisukulo lemiti, i. e.: these trees bear a great deal of fruit;—2. Particular success, prosperity, advantage, *as*: umtakati u nomsukulo, i. e.: an evildoer prospers very much.

uku—SULA, v. t. (From sa, prepare, cause, or su, and ula, to strain, to stretch. *Radically one with* sala, sela, sila, sola. *Allied to* ncola, zula, &c.)

1. To strike off dirt, filth; *hence*, to wipe off dirt, filth; to rub off, *as*: sula izitya, i. e.: wipe off the dishes;—2. To wipe away, *as*: sula insila, i. e.: wipe off the filth;—3. To make clear; to clear away; to clear from filth, *as*: a ku ko 'nto ukumsula ngayo, i.e.: there is nothing to clear his character with.

NOTE.—This word does not refer to wiping off dust or other light particles, but to dirt or filth which is adhesive, and requires some force to be removed. (*See particularly* Sila, and its derivatives.)

—— SULEKA, qult. fr. To be fit for wiping; to admit wiping, *as*: insila i ya suleka, i. e.: the dirt goes off.

—— SULELA, qulf. fr. To wipe off at, upon; to take away filthiness, &c., *as*: abantu ba ya sulela isifo, *or* esifeni, i. e.; the people take with them a sickness;—isifo si ya sulela abantu, i. e.: the sickness is contagious, catches the people. (*Compare* silela.)

isi—SULO, n. pl. izi. (From sula.) Any thing to wipe off with, as a towel, &c.

isi—SULU, n. (pl. izi. *seldom.*) (From sula.)

1. *Literally*: something struck or cut off by violence; *hence*, spoil, booty, *as*: wa tola isisulu, i. e.: he found a booty;—2. *Figuratively*: spoil; prey, *as*: isisulu sokufa, i. e.: a prey of death;—3. Something that spoils others, *as*: u nesisulu sesifo, i. e.: he has a contagious sickness.

u—SULU, n. (*See* isi–Sulu and u–Zulu.) Spoil, *in a figurative sense*, scorn, *as*: ba m hleka usulu, i. e.: they laughed at him to scorn. (Used in connexion with hleka only.)

uku—SULULA, v. t. (From sula, and ula, to strain, to be mad.)

1. *Literally*: to wipe as mad, *viz.*: to run as mad and be wiping. This has reference to cows or other animals when running about and shaking their tails, which appears as if they were wiping themselves;—2. To run off as if something was the matter, or some accident

had happened to one of which he is ashamed, *as*: nanku e sulula, i. e.: there he is running off, &c.

uku—SULUZA, v. t. (From sula, and uza, to make, imitate. *See* Sulula.)

1. To walk in a shaking manner; (*see* sulula;)—2. To rub off (filth), *as*: inkomo i suluza ngesigodo, i. e.: the cow rubs herself against a stump of a tree.

uku—SUMBULUKA, v. i. (From su, denoting degree, cut, and umba, to form into a body, and uluka to go out in a line. *Dialectic*, sombuluka.)

1. To go loose from a coil;—2. *Figuratively*: to go to work again, after having been restrained by sickness or some other obstacle; to begin to work.

um—SUMBULUKO, n. pl. imi. (From sumbuluka.) Applied to the day when people go to work again; *hence*, Monday.

uku—SUMBULULA, v. t. (From sumbuluka, to which it forms a transitive by ula, to stretch, strain. *Dialectic*, sombulula. *See* Suba, and somba.)

Literally: to loosen in an opposite way to that in which a body has been twisted together; *hence*, to unrol a round body, as a roll of paper, &c.

in—SUMPA, n. pl. izim. (From su, broken, burst, and mpa, to move, rise up on. *See* Swempe.)

1. A wart (*lit.*: something which rises immediately upon a surface where it breaks out;)—2. A sessile protuberance on a tree; a knot.

i—SUNDU, n. pl. ama. (From su, breaking, bursting, or denoting degree, and undu, extended, wide. *Radically one with* sando, sende, sonda. *See* Sunduza.)

A wild palmtree; palmetto, (called so after its long leaves.)

in—SUNDU, n. (*See* i–Sundu. *Others* intsundu.) Brown colour, (most probably derived from the palmetto when getting dry.)

um—SUNDU, n. pl. imi. (*See* i–Sundu.)

1. A large rain-worm of a brown colour;—2. The tendon of cattle, *viz.*: the sinew of the neck (*see* sundulu.)

uku—SUNDUKA, v. i. (From sundu, and uka, to go out. *See* Suduka, and sunduza.)

To drive in front; to push on in front; = ohamba pambili, i. e.: as one who walks before, in front of others.

in—SUNDUKAZI, n. pl. izin. (From insundu, and kazi, denoting female.)

A brown female-animal.

um—SUNDULU, n. pl. imi. (From umsundu, and ulu, strained, stretched.)

The sinew at the neck of cattle. (*Same as* Umsundu.)

uku—SUNDUZA, v. t. (From sundu, and uza, to make. *See* Sunduka, to which it is the transitive, or causative.)

To push forward before one, *as*: sunduza inkonyana a yi vumi ukubamba, i.e.: push the calf before you on, it will not go by itself.

uku—SUNGUBALA, v. i. (From su, broken, cut, nga, to bend, and ubala, a place or gap. *See* Sungubeza.)

To creep through a gap in a bent position. This word refers, properly, to a thick, dense bush, through which one must creep, or pass in a stooping manner, in order to reach the opposite open space.

uku—SUNGUBEZA, v. t. (From sungu, and beza, to make separate. *See* Sungubala.)

To make to pass through, or underneath, as under a table, or through a dense forest which is quite shut above, or covered.

i—SUNGULO, n. pl. ama. (From sungu, *see* Sungubeza, &c., and ulo, stretched.)

A needle or awl, which the natives use for sewing, or making stitches with.

in—SUNGULO, n. pl. izin. (*See* i–Sungulo.) 1. *Same as* isungulu;—2. That which is stitched.

um—SUNGULU, n. pl. imi. (*See* i–Sungulo.) A species of the asclepias or stapelias, belonging to the euphorbia without thorns.

in—SUNGUZI and SUNGUBEZI, n. pl. izin. (*See* Sungubeza.) 1. A gap broken through a dense bush, &c.; a place to pass through;—2. A covered, shady place.

in—SUNSU, n. pl. izim. (From insu-insu, broken through, cut. *See* in-Sumpa.)

1. A pustule, or a watery eruption in the face, or on the human body, = spots;—2. Little watery or frozen particles, *as*: izulu li wise insunsu, i. e.: the atmosphere discharges little icy particles, = little pieces of ice.

in—SUNSUMBA, n. pl. izin. (*See* in–Sunsu, and mba, separating from. *Closely connected with* insumpa.)

A place full of pustules, or like little warts.

in—SUNSWANA, n. pl. izin. (*Diminutive* from insunsu, *which see.*)

Little pustule, &c.

um—SUNUWEMBUZI, n. pl. imi. (A genitive construction, from sunu, su, strong, and unu, smell, and imbuzi, goat, umsunu u-a-imbuzi.)

Literally: a mass which has a strong smell of goats; a name given to a certain shrub.

uku—SUSA, v. t. (From su or sa, to cause, make, and usa, to strike, to cut, &c. *See* Musa. *Allied to* suka, sula, &c. *Sis.* tlosa.)

1. To strike or cut away; to take away; to remove;—2. To send away; to force or compel away, *as*: m suseni, i. e.: take him away,—often *emphatically* = take him away, or away with him from the earth!

isi—SUSA, n. pl. izi. (From susa, and augmented by the nom. form isi.)

A cause or ground of something; *hence*, origin (yindaba yokuqala, i. e.: something which is first) *as*: buzani isisusa sa loko, i. e.: inquire after the cause, origin of that.

uku—SUTA, v. t. (From su, *see* isisu, and uta, to pour, throw, &c. *Compare particularly* hluta. *Sis.*, khora.)

Properly: to fill the belly; *commonly*: to be sated, full.

NOTE.—This form has the same peculiarity in forming suti as hluta-hluti, *which see.*

—— SUTISA, caus. fr. To satiate.

in—SUTA, n. (From suta.) 1. *Literally*: satiety; an excess of gratification of the appetite, which causes loathing;—2. An unusual satiation, a feeling of loathsomeness after eating, as if the food had been poisoned.

in—SUTJA, n. pl. izin. (From su, and tja, to shoot, throw. The *Xosa has* intshuntsha, instead of it.)

A spear which has either no, or a short, umsuka, the head being long and broad, so as to give a severe cut when thrown into a human body.

u—SUTU, or SUTO, n. (*See* um–Sutu.) A beast from the interior of Africa.

um—SUTU, or SUTO, n. pl. aba, or abesutu. An individual of the Bechuana-tribe.

uku—SUZA, v. t. (From su, sharpness, burst, and uza, to make, to feel. *Radically one with* seza and siza.)

1. *Primarily*: to feel a burst, a burning;—2. To break wind; to misconduct.

—— SUZELA, qulf. fr. 1. To cause a burning upon; applied to wasps, bees, &c., *as*: izinyosi zi ngi suzele, i. e.: the bees have stung me;—2. To break wind in the presence of another.

in—SUZELA, n. pl. izin. (From suzela.) An insect found in rotten trees, having a trunk like the ant, and known from its vehement stinging.

in—SUZELANE, n. pl. izin. (Dim. form insuzela.) A small insect of the insuzela kind.

uku—SWABUZELA, v. t. (From su, denoting degree, violence, &c., aba, to separate, impart, and uzela, to come on, often, to repeat. *Compare* kabuzela, and ebuza. The first two radicals are the same as in shwabana.)

1. To consume quickly, violently,—ku tjiwo ngomuntu o hla masinyane inyama enkulu, i. e.: it is used of a person who eats a large piece of meat very quickly, who swallows it up;—2. *Figuratively*: to kill with violence,—nabantu abalwayo omunye u m swabuzela omunye, i. e.: and people who fight, one consumes, kills, the other.

uku—SWACA, v. t. (From swa, a contracted passive form from sa, to cause, and ica, to touch the top. *Allied to* shwakama.)

1. To draw the mouth or lips, as when touching or tasting something bitter or stringent;—2. To draw or distort the mouth to one side.

uku—SWAKAMA. *See* Shwakama.

uku { SWAMBAKANCA, } v. t. (From swa- { SWAMBAKANYA, } mba, su, *see* isisu, and amba, to move forth, to gripe, kanca, to draw into a point, ka-nca, in or with a point; and kanya, to draw into one, ka-nya, to unite. *See* bandakanya, &c.)

1. To press together into a small compass; to press together into a small bundle or parcel, *as*: into enkulu ba ti a ka yi kuyi-twala wa yi swambakanya, i.e.: they said he would not be able to carry that large bundle, so he bound it very closely together, made a small bundle of it;—2. To treat a large or great bulk with contempt, as a large burden which one is afraid to carry, another takes up and carries away with ease (umuntu into enkulu a yi delele.)

in—SWAMBUSWAMBU, n. (From swamba, *see* swambakanya.)

Something pressed together exceedingly, having no belly, long and thin as a worm; *hence*, a long worm; but also applied to men, *as*: ngi bone umuntu o yinswambu-swambu, i. e.: I saw a man who is very thin and slender.

um—SWANE, or SWANANE, n. pl. imi. (From su, *see* isi–Su, and ane, little things. *Xosa* umzwanane.)

Contents of the large stomach of animals; the ruminated grass.

SWAQA. *See* Swaca.

u—SWAZI, n. pl. izin. (From swa, struck, broken, and izi, little shoot. *Compare* hlwazi, nwazi, &c.)

A small rod.

uku—SWELA, v. t. (From swa, struck, cut, and ila, to strain, off. *Radically one with* sola, &c.)

1. *Literally*: to be struck off, cut off; *hence*, to be short off; to want; to be in want of more, *as*: ngi ya swela imali, i. e.: I require money;—2. To be in need of; to need. (*See* the note *under* dinga.)

—— SWELEKA, qult. fr. To be in needy circumstances; to be in low circumstances; to be deficient; to be lacking, *as*: ukuhla ku ya sweleka nonyaka, i. e.: this year is food very scarce.

—— SWELELA, qulf. fr. 1. To be tending to want; to be in a declining state; to fail;—2. Applied to the decline of light: to get dusky, twilight, se ku swelela = se ku sihlwa, i. e.: it is getting dark.

i—SWELE, n. (pl. ama, *seldom.*) (From swela, to be needy. *Xosa* intswele.)

1. A name of some edible root like shallots, which are eaten in time of want, need; *hence*, their name.—2. An onion, or shallot, because the iswele is shaped like it.

um—SWEMPA, n. pl. imi. (*See* Sumpa, with which it is *radically one*. *Allied to* swamba, *see* swambakanya.)

A small edible, which contains much water. It is *tribal*, and used for isi-Nunga.

in—SWEMPE, n. pl. izin. (*See* Swempa, &c.) A quail. *Tribal.*

isi—SWENYA, n. pl. izi. (From su, *see* isi-Su, or swe, struck, and nya, II., together, to join. *Xosa* isi-Swenye.)

Any bundle of maize or corn bound together, usually—s'alukwe ngamakwane ombila, i. e.: bound or twisted with the leaves of maize, *viz.*: a bundle of maize twisted together with the leaves of the ears and hung in the air to get dry.

um—SWESWE, n. pl. imi. (From su, *see* isisu, and e, participle from the original verb ia;—su-e-su-e. The *Xosa* has ishweshwe, signifying a female who is loosely connected with some man, but not his wife.)

A string of skin twisted, with which the women bind their dress loosely around the waist.

uku—SWEZISA, v. t. (From swela, changed into sweza, to make needy, to become needy, and isa, caus. form.)

Literally: to be the cause of becoming needy; to be the cause of getting into low circumstances.

—— Swezisela, qulf. fr. To tend to bring into needy circumstances, *as*: umuntu o bulala into yomunye umuntu u ya m swezisela a nga bi nayo naye, i. e.: a man who destroys the property of another, brings the same (the latter) into needy circumstances, and he cannot possess it himself, = brings both the other and himself into need because neither of them can enjoy the property which is destroyed.

um—SWI, n. pl. imi. (From swi, burst, struck.)

A name for a kind of wood-pecker (bird).

um—SWILIDE, n. *Same as* swi.

SWILILI, *See* Zwilili.

T.

T, in Zulu-Kafir, is a clear dental, and, by itself, has one sound only as in the English *take*, *bat*, as *beta*, *tata*, &c. (*See* letter D.)

It is a compounded sound in *tj*, *ty*, *ts* and *st*.

uku—TA, v. t. *Passive* tiwa. (From the roots ita-uta, denoting to pour, to throw, to touch, to take, to lay, to put, to give, &c.)

1. To pour, *as*: ubisi a lu ka tiwa, i. e.: the milk is not yet poured (out of, or into, a vessel);—2. To give, *as*: se na m ta igama na? i. e.: have you already given (the child) a name?

—— Tela, qulf. fr. (*Radically one with* tala, tola, tula.) 1. To pour into, *as*: tela ubisi eguleni, i. e.: pour the milk into the calabash, = ukuyisa ubisi eguleni, i. e.: to bring the milk into the calabash;—2. To pour forth, *as*: imvula i tela, i. e.: the rain is pouring;—3. To throw on, upon; to cover, *as*: isibuko si telwe utuli, i. e.: the looking-glass is covered with dust;—4. To throw down; to submit; to surrender;—5. To yield; to produce, *as*: umhlaba u tele ukuhla, i. e.: the earth yields food;—6. To bring forth; to shoot, *as*: imiti i ya tela imbali, i. e.: the plants bring a flower;—7. To express; to think, to represent; to perform (*lit.*: to pour forth thoughts), *as*: wa tela ngezinkomo, i. e.: he expressed himself about cattle, respecting cattle;—8. To pay, as a fine, tax, &c., *as*: ku ya telwa nga lenyanga, i. e.: taxes are paid this month.

—— Telana, rcpr. fr. 1. To pour together, one on the other;—2. To recompense, *as*: ukutelana izinkomo, i. e.: to pay cattle on both sides, one to another;—3. Ukutelana amanzi, i. e.: to pour water one (on the hands of) another,—a symbol of reconciliation performed by two chiefs, who, after having been fighting together, come to terms of peace.

—— Telela, freqt. fr. 1. To pour out often; to pour more out; to pour out all;—2. To yield to; to submit to;—3. To propose, present, suggest, offer, *as*: a ku ko indoda e telela amazwi ayo, i. e.: there is no man who can offer his advice, = who is able to make a good proposition;—4. To intend, *as*: wa zi telela ukuhamba, i. e.: he proposed to himself, he was of opinion, intention to make a journey;—5. To give way; to slip; to be smooth, sleek, = teleza, or tjelela.

TA, adv. (From the verb.) Smooth, even, soft. Used with ukuti, *as*: yi ti ta ingubo, i. e.: lay the cloth smooth.

i—TA, n. pl. ama. (From the verb.) A wave. *Dialectic, see* i-Za.

isi—TA, n. pl. izi. (From the verb, in the sense of touching, taking, throwing.)

A private enemy, *as*: umuntu olwayo nomunye, nokuluma amazwi amabi yisita, i. e.: a man who is fighting with another, or speaking evil words, is an enemy.

isi—TA, n. pl. izi. (From the verb, in the sense of pouring, &c.)

A pile of corn, yet in the ears; a heap of corn reaped from the field.

u—TA, n. (From the verb, to pour.) A clyster. *See* Tane.

ubu—TA, n. (From isita.) Enmity.

um—TA, n. pl. aba. (From the verb; and most probably a contraction from tana or twana, child.)

Child. Exclusively used in a kind or friendly address, *as*: umta ka mame, i. e.: child of my mother; (usually umta ka ma.) Umtan'ake, is a contraction of umtwana wake.

in—TABA, n. pl. izin. (From ta, throw, put, and iba, to separate. *Sis.* taba.)

Literally: something standing alone, shooting forth, taken notice of; descriptive of a mountain, *as*: intaba enkulu, i. e.: a large mountain;—w'ema ngentaba, i. e.: he stood as a mountain;—ukulahla entabeni, i. e.: to give up one, to throw him away.

in—TABANA, n. pl. izin. (*Dim.* from intaba.) A small mountain. (*See* Tatyana.) A hill.

uku—TABATA, v. t. *Passive* tatyatwa. (From ta, to take, touch, iba, separate, and ta.)

1. To take; but *primarily*, to take with intention, forethought, *as*: a ka vumi ukuyitabata, i. e.: he will not take what (they offer him);—2. To steal. (*Others use* the contracted tata.)

i—TABATABA, n. pl. ama. (From tabataba. *See* intaba and tabata.)

1. *Literally*: one who is alone, *viz.*: has nothing, *e.g.*: umuntu onge nanto, onge nazo izivunulo, i. e.: one who has no property, who has no ornaments;—2. One who has no firmness, compactness of body, no firmness of mind and will.

i—TAFA, n. pl. ama. (From ta, pour, and fa, blown, blasted. *Allied to* isitebe. *See* Tefula.)

Literally: a locality which is thrown open, has no hill nor bush; *hence*, a flat; a plain.

i—TAFELE or TAFILE, n. pl. ama. Zuluized from the Dutch *tafel*, i. e.: table.

in—TAKA, n. pl. izin. (From ta, and ika, to put up, fix. *Properly*: a qualifying sense, as if it were a qulf. form from ta, = teka, touchable.)

A specie of grey finch or sparrow, (= Ujojo) so called, very likely, from *attaching* its nests to trees.

i—TAKANE, n. pl. ama. (*See* in-Taka, and ane, dim. form.)

A kid lamb; *literally*: a kind attached, *viz.*: the little kids are always bound one next to the other in the house, and taken particular care of. (*Tribal.*)

uku—TAKATA, v. t. (From taka, touchable, and ta, to touch. *Dialectic*, tagata. *The primary sense is*: to irritate, villicate.)

1. To attack all and everything; to inflict;—2. To be in contact or conflict with; to bewitch;—3. To do evil, *as*: ku tiwe u ya takata lomuntu, i. e.: it is believed that this man is practising evil things.

—— TAKATANA, rcpr. fr. To do evil, bewitch one another.

uku—TAKATAKA, v. i. (A repetition of taka-taka, touchable.)

1. Very touchable; touchy; soft; very tender;—2. Feeble, weak, *as*: amatambo omtwana a takataka. (*Seldom. See* ubu-Takataka.)

ubu—TAKATAKA, n. (From the verb. The *Xosa* has the contracted form tataka.)

1. Softness, tenderness, weakness, *as*: amatambo omtwana a sa butakataka, i. e.: the bones of the child are yet very tender;—2. To be inactive, lazy, indolent, *as*: lomfana u butakataka, i. e.: this boy is very lazy.

um—TAKATI, n. pl. aba. (From takata.) An evil doer; a bad person, supposed to be a wizard.

NOTE.—This word signifies properly a person who is engaged in doing evil to the life or property of others, by employing all kinds of means, poison, conjuring, and other tricks, which are styled witchcraft by other nations.

in—TAKATO, n. (From takata.) Evil practice of an umtakati.

uku—TAKAZELA, v. t. (From taka, and izela, to make often; to engage for, become. *Radically one with* tekezela, and tokoza.)

1. To be much attached, *lit.*: to attach one's self much to; to be very fond of;—2. To show attachment, fondness, *as*: nangu umuntu o takazela umtwana, i. e.: here is a man who is very fond of the child.

in—TAKUMBA, n. pl. izin. (From ta, to take, iku, up, and mba, to move from. *The literal sense is*: something that is continually moving or shifting its place, cannot be got hold of.)

A very bad character, cunning, = umuntu ohlakanipile o yenza imikuba yonke e ng'aziwa ngumuntu, i. e.: a cunning person who performs or keeps customs which cannot be understood by others. (In the *Xosa* this word signifies a flea.)

i—TALA, n. pl. ama. (From ta, to put, throw, and ila, to strain, rise, up, &c. *Radically one with* tela, tola, tula.)

1. *Literally*: a place for throwing something upon, away; applied to a kind of mat made of sticks and suspended under

the roof of native houses inside,—ukubeka inyama nezinto, i. e.: for putting away meat and other things;—2. Applicable to a shelf, cupboard, &c.

um—TALA, n. sing. (*See* i–Tala.) A species of very coarse grass growing in swamps; a kind of sedge.

um—TALA, n. pl. imi. (*See* i–Tala, and um–Tala, sedge.)

The meat of the u–Su, after it has been made clean (called after its rough and spotted appearance.)

uku—TAMA, v. i. (From ta, to throw, put, and ima, to move, stand, open. *Radically one with* tuma. *See* Ota.)

Literally: to take a stand. (*Seldom used.*)

—— TAMELA, qulf. fr. To expose; throw open to; to bask, *as*: u ya tamela elangeni, i. e.: to stand in the sun.

i—TAMA, n. pl. ama. (*See* the verb.) That which is taken standing; applied to drinking water, poured into the mouth; *hence*, a large draught; a gulp.

um—TAMA, n. pl. imi. (*See* i–Tama.) A large mouthful; a gulp; applied to food, meat.

i—TAMANA, n. pl. ama. (*Dim.* from i-tama.) A small draught; a small mouthful.

um—TAMANA, n. pl. imi. (*Dim.* from um-tama.) A small mouthful; a morsel.

uku—TAMBA, v. t. (From ta, to throw, push, and amba, walking. *Radically one with* temba, timba, tomba, tumba. *The sense is*: to throw or push on; to throw a body, to make or put it agoing. *Allied to* damba, &c.)

1. To throw a body, which is in a rough, wild, untamed state; *hence*, to become tame, calm, soft; to become gentle, familiar; to subdue;—2. *Applied to the mind*, to become settled; to subdue the passions, pride; to become civilized; to become inclined to receive instruction; to become soon impressed, *as*: ngumuntu otambileyo, i. e.: he is a well-disposed person.

—— TAMBEKA, qult. fr. 1. To throw the body in an oblique position, *viz.*: in walking or going down a hill, to lean, as it were, the upper body backward;—*hence*, 2. To go or walk inclined, in an oblique position; to slope, to be sloping, slanting, &c., *as*: imbiza itambekile, i. e.: the pot stands oblique.

—— TAMBEKISA, caus. fr. To place or put oblique, in an oblique position; to make to decline.

—— TAMBISA, caus. fr. To make tame, soft, gentle; to subdue wildness, licentiousness; to make well-inclined, &c.

um—TAMBAMA, n. pl. ama. (From tamba, incline, decline, oblique; and ima, to move, stand, state.)

Denoting the time of inclination when the sun seems to come together with the horizon; afternoon, *as*: wo fika emtambama, i. e.: you will arrive in the afternoon.

um—TAMBEKA, n. pl. imi. (From tambeka.) Declivity, *as*: endaweni embi abantu ba nga hambi kahle kona, i. e.: at a bad place (declivity) where the people cannot walk safely. (*See* im–Banda.)

i—TAMBO, n. pl. ama. (From tamba. *Allied to* u–Bambo.) 1. *Literally*: a kind which throws the body agoing, signifying *bone*;—2. Amatambo, i. e.: a skeleton;—3. White beads.

in—TAMBO, n. pl. izin. (From tamba. *Allied to* im–Bambo.)

Something which has become soft; *hence*, a thong, riem; cord; string for binding, &c.

um—TAMBO, n. pl. imi. (From tamba. *See* intambo.) 1. A substance of a soft quality; *hence*, vein, artery;—2. A whole mass which has become settled from a state of fluctuation, disturbance, or swelling;—3. A string of a bean, *as*: ukwebula imitambo, i. e.: to string beans.

TAMBOTI. *See* Tomboti.

i—TAMO, n. pl. ama. *Same as* i–Tama, *as*: nga tata itamo linye, i. e.: I took one draught only.

in—TAMO, n. pl. izin. (From tama, exposed.) The neck.

in—TANA, n. pl. izin. (From ta, and ina, to join, unite, &c. *Radically one with* tena, tuna. *See* also um–Tana.)

A parasite plant or creeper, the bark of which is very flexible and tough, and used for binding the imikonto (= leather).

um—TANA, n. pl. imi. (*Diminutive* from umuti, tree.)

1. A small tree, shrub, or plant;—2. The bark of a tree, made into small strips for binding.

um—TANA, n. *Dialectic*, instead of um-twana.

uku—TANDA, v. t. (From ta, to pour, thrust, and nda, to extend. *Radically one with* tende, tondo, tunda. *Allied to* danda, tamba. *Sis.* rata.)

1. Applied to bodily quality; to wind; *lit.*: to thrust around the external part;—2. Applied to the mind, or to the affections; to wind around, throw around, *signifying*: to love, to like, to wish, *as*: ngi ya m tanda lomtu, i. e.: I love this person;—ba ya tanda abantwana babo, i. e.: they do love their children;—3. To relish, to enjoy, *as*: ngi ya ku tanda ukuhla loku, i. e.: I enjoy this food;—4. To will, to desire, *as*: ngi ya tanda ukubona, i. e.: I desire to see.

—— TANDANA, rcpr. fr. .To love one another, *as*: ukutandana kwabo, i. e.: what a mutual love!

—— TANDEKA, qult. fr. To become beloved; to be greatly loved; to become dear to the heart; to be affectionate, *as*: umtwana wami otandekileyo, i. e.: my dearly beloved child.

—— TANDELA, qulf. fr. 1. To wind round something, *as*: tandela umpini ngentambo wapukile, i. e.: wind a riem round the handle, because it is broken;—2. To love, &c., for.

—— TANDISA, caus. fr. 1. To make to love; to cause love, desire, &c.;—2. To encourage.

um—TANDA, n. pl. imi. (From tanda 1. *See* im–Pandu.)

A cave, *lit.*: a winding around; a crack in a rock.

uku—TANDABUKA, v. i. (From tanda, to love, and buka, to see.)

Literally: to like to see; to look upon something in order to come to some conclusion about it; to try to make up the mind, *as*: u sa tandabuka a ka ka tengi uto, i. e.: he is still looking about (for making up his mind) but has not yet bought anything.

uku—TANDABUZA, v. t. (From tanda, and buza, to ask.)

To ask more, further; to ask again after a thing which has been asked for already. (In the *Xosa* this word signifies, to hesitate, to doubt, to be not well warranted.)

in—TANDANE, n. sing. (From tandana.) *Literally*: an individual who needs the love or affections of others,—umuntu o wafelwa uyise, umhlaumbi wa felwa unina, i. e.: a person who has lost his father or his mother by death; *hence*, an orphan.

izi—TANDANI, n. plur. (From tandana. *See* in–Tandane.)

People who love each other, beloved, *as*: ba yizitandani, i. e.: they are beloved one by the other. (This word is not used in the sing. in Natal, and is necessarily limited to a plur. sense. In the *Xosa* it is sometimes heard in the sing. but not often.)

uku—TANDALAZA, v. t. *Dialectic.* *See* Dandalaza. Often used synonymously with tandaza.

uku—TANDATA, v. t. (From tanda, and ta, to put, throw. *Others have* tantata.)

1. To lay or put one tree next to the other; applied to the manner in which savages make a bridge over a river, like a raft;—2. To skip a flat stone in water;—3. Applied also to thinking logically, *viz.*: one point after or next to the other, as in a logical order,—ukutandata ukuqonda.

isi—TANDATU, n. (From tandata.) *Properly*: a putting, taking as far as tu, *see* tupa, thumb; *commonly*, the sixth, after the savage mode of counting according to the fingers of the hand, six falling upon the thumb. This word is generally used among the frontier tribes, the *Zulu* use isitatisitupa.

uku—TANDAZA, v. t. (From tanda, and iza, to make.)

Literally: to make a winding; synonymous with tandalaza.

NOTE.—This word was first used among the *Xosa* for to pray, and from thence came to Natal. It is most probably a figurative meaning, taken from the custom of turning round or bending over during prayer; and its signification is already well established.

—— TANDAZELA, qulf. fr. To pray for; to offer or make a prayer for.

—— TANDAZELANA, rcpr. fr. To pray for one another; to make mutual prayer.

um—TANDEKI, n. pl. aba. (From tandeka.) A beloved one.

in—TANDO, n. sing. (From tanda.) 1. A loving;—2. Any kind of desire; lust, lusting, liking, enjoyment, appetite, *as*: intando yobomi, i. e.: an enjoyment of life;—intando yogwai, i. e.: a desire for snuff, = so much only as to satisfy the desire;—3. Something for gaining the affection; *hence*, a love-charm.

u—TANDO, n. sing. (From tanda. *See* Intando.) Love; a state of being loved.

um—TANDO, n. pl. imi. (From tanda.) 1. *Literally*: a winding, *viz.*: the strips left by a string which was wound round something;—2. A calabash, bound with many strings, to keep it properly together when becoming dry.

in—TANDOKAZI, n. sing. (From intando, and kazi, denoting female.) A female who is beloved by many.

isi—TANDU, n. pl. izi. (From isita, and andu. *See* Kanda, and isi–Kando.)

1. Smithy;—2. Furnace; forge-chimney.

uku—TANDULULA, v. t. (From tanda I., and ulula, to loosen. *Allied to* tukulula, sombulula.)

1. To make loose that which has been wound or bound round, = ukutukulula intambo e be bope ngayo impahla yake umuntu, i. e.: to loosen the string with which a man bound his goods together.

i—TANE, n. pl. ama. (*Properly*: a rcpr. form from the verb, ta, to pour, to pour together.)

Young bees (when they are yet in the holes of the honey-comb) zi nge ka bi yizilwane, i. e.: before they have life, before they become hurtful.

i—TANGA, n. pl. ama. (From ta, to pour, throw, put, and nga, to bend, round. *Radically one with* tenga, itonga, tunga, &c. *Allied to* isi-Danga.)

1. *Literally*: a place to lie about; but *primarily*: a place to which sick or weak cattle are removed in order to be restored, or to become fat;—2. The thigh, *lit.*: a place to lie upon;—3. A collective name for all kind of pumpkins, from the literal sense of lying about, signifying the state of growth.

in—TANGA, n. pl. izin. (*See* i-Tanga.) 1. *Signifying*: all alike; applied to equal age, like or the same age, *as*: izinkomo zi yintanganye, i. e.: the cattle are all of one age;—abafana laba ba yintanganye, i. e.: these boys are of the same age;—2. Imbeu yamatanga, i. e.: the seed of pumpkins (which are all alike);—3. A house of unmarried men or boys, in which reside also the widows and the old women, and in which strangers are received; *hence*, a lodging-house, (all significations derived from the literal sense of *lying about.*)

isi—TANGA, n. pl. izi. (*See* i-Tanga.)

Something like a cattle-place; something like the thigh. Generally used in the plur, *as*: w'aka, izitanga, i. e.: to sit and do nothing (because those who remain at the cattle-place, have nothing else to do but to look after the cattle;)—or to sit upon the thigh, on crossed legs, resting one's self on the thighs, as if building one's self on them.

isi—TANGAMU, n. (From tanga, and amu, to move from, to stand, be open, *see* isi-Bamu, camu, &c. *Allied to* tambama.)

Literally: a place set or fixed for lying about. Its use is limited to the connexion with ilanga, *as*: isitangamu selanga, i. e.: a place where the sun shines morning and afternoon,—ku kona kusasa nokutjona, i. e.: where there is (the sun) in the morning early and when setting;—esitangamweni, i. e.: in a sunny place.

um—TANGAZANA, n. pl. imi. (From itanga, and izana, a small kind.)

A small species like a pumpkin. (*See* Hlazantana, and hlakahla.)

u—TANGO, n. pl. izin. (*See* i-Tanga. *Allied to* itingo, itongo, umango, umbango, &c.)

That which is thrown around; *hence* a fence.

um—TANGO, n. pl. imi. (*See* u-tango.) 1. A strip of grass, allowed to stand or grow when ploughing the gardens, in order to serve as a boundary, limit, or mark between the different gardens;—2. A place or space fenced;—3. The fence itself, which is simply made by cutting down some bush, or letting the grass grow.

in—TANJANA, n. pl. izin. (Dim. from intambo.) A small thong, string, cord, &c.

uku—TANTATA, v. t. *Same as* Tandata, *which see.*

um—TANTATO, n. pl. imi. (From tantata.) A ferry, bridge, as the savages build them, often a single beam laid across a small river.

um—TANTAZANA, n. pl. imi. (From tanta, to throw, put even, and izana, a small kind; small comers.)

The word signifies small points (comers) of horns. A name for a small heifer above one year.

um—TANTIKAZI, n. pl. imi. (*See* Tantazana. From tanti, and kazi, denoting female.)

A heifer of three years old, which is equal to a cow.

uku—TANYAZA, v. t. (From ta, to touch, nya, press together, and iza, to make, to feel. *Dialectic*, twanyaza and dwanyaza.)

1. To press a fruit and feel whether it is ripe;—*hence*—2. To make a fruit soft or mellow by pressing.

—— TANYAZEKA, qult. fr. To become mellow, soft, applied to fruit only.

uku—TAPA, v. t. *Passive* tatjwa. (From ta, to take, and ipa, to pull. *Radically one with* topa, tupa. *Allied to* hlapa, capa, tabata, &c. *Xosa*, tapuza.)

1. To take out by pulling, *as*: ukutapa utyani enhlwini, i. e.: to take the thatching grass out of the roof of the house, *viz.*: to make a hole in the middle of the roof, by pulling the grass out; to break through the roof;—2. To take out of a hole, *as*: ku tatjwe izinyosi, i. e.: honey is taken out of the hole;—3. To empty a hole, which was filled up with any substance; *hence*, to dig a hole with the hand, by taking a substance away.

uku—TATA, v. t. (A repetition of ta, to touch, take, and a contraction from tabata.)

1. To take;—2. To take hold of, &c.

i—TATA, n. pl. ama. (From the verb.) 1. A barb of a spear;—2. A mischievous fellow,—ngumuntu owenakeleyo o ba tuke abuntu, i. e.: a fellow who curses the people, = u tatile, i.e.: he has taken hold of them.

um—TATA, n. (From ta-ta, touch-touch, rather *onomatopoetic*, signifying a touch, taste, like baba I. and II. *Allied to* dada.)

Brittleness; fragility, brackish, *as*: umuti omtata, i. e.: the wood which is fragile; amanzi a'mtata, i. e.: brackish water.

isi—TATI, n. (From tata, *radically one with* tatu, three.)

Clover (*literally*: three leaves.)

u—TATI, n. pl. o. (*See* isi-Tati.) The generic name for clover.

um—TATI, n. pl. imi. (From umtata.) A kind of fragile wood, called sneeze-wood.

i—TATISITUPA, n. (From tata, and isitupa, the thumb. *Others*, tatesitupa. *Compare* tandatu.)

Six; *literally*: a taking of the thumb, which, according to the savage mode of counting after the fingers, is the thumb of the right hand, *see* komba-kombile.

isi—TATU, n. (*See* Tata, to take. *Sis.* taru.)

Three; *properly*: the third, *as*: isitya esitatu (from a-isitatu), i. e.: the third dish.

It is used as an apposition and conforms to its principal noun, *as*: izinkomo ezintatu, i. e.: three head of cattle;—imihla emitatu (from a-imitatu), i. e: three days.

in—TATYANA, n. pl. izin. (*Dim.* from intaba, mountain.)

A small mountain; little mountain; a hill. *Same as* in-Tabana.

TE. A contracted perft. form of the verb ta, used either in counting by fingers, *as*: izinkomo zi te, i. e.: cattle taking = being so many, while at the same time the number of fingers is raised;—or in pointing with a finger into a direction, *as*: izinkomo be zi te, i. e.: the cattle have taken in that direction, pointing with a finger to it. (It is different from *te under* ti.)

i—TE, n. pl. ama. (From ta, to pour, throw.) Spittle; saliva.

i—TEBE, n. pl. ama. (From te, perft. of ta, and ebe, separated. *Radically one with* taba, tiba, toba, tuba. *Allied to* debe, lip.)

The thin flesh of the belly; the flank; flabby flesh.

in—TEBE, n. pl. izin. (*See* i-Tebe.) *Literally*: something flabby, fleshy. A name for the water lily, arum, which is herbaceous and edible.

isi—TEBE, n. pl. izi. (*See* i-Tebe and in-Tebe.) An eating-mat, used as a flat dish.

uku—TEFULA, v. t. (From te, referring to speaking, and fula, to strain the sound *f*, = to bring out f.)

To speak a peculiar dialect, different from the Zulu, and consisting mainly in changing several sounds, or using their cognates, as using a *t* instead of *z*, a *y* instead of *l*, and a *b* or *v* instead of *f*, *as*: *itinto* instead of *izinto*, *ukuvuya*, instead of *ukufula*, &c. (*See* Tekeza.)

i—TEGU, n. pl. ama. (From te, poured, and gu, bent, cut.)

A place where the water of the sea pours into a bend or bow; a bay. *See* u-Gu.

u—TEGWANE, n. pl. o. (From te, touched and gwane, *see* in-Gwane, bent together.)

A species of small falcon; so called from its habit of bending and touching itself,—i ya zi buka, i. e.: it looks at its own self, as in a mirror;—ku tiwa umuntu ozibukayo u nje ngotegwane, i. e.: it is said that a man who beholds himself is like the utegwane.

uku—TEKELA, v. t. (From teka, to be touchy, and ila, to strain; and *properly*: a qulf. form. *See* Takazela.)

1. To take to; to apply to; to resort to, *as*: ngi ya ku tekela kuye, i. e.: I apply to him (for food or something else;)—2. To call on; to visit, *as*: ukufa ku tekela kubani? i. e.: death calls upon whom? = whom does death take away?

—— Tekelela, qulf. fr. or frqt. fr. To apply to for one, about something, *as*: yiyani ukungitekelela, i. e.: go ye to procure some food for me from (any body.)

uku—TEKELEZA, v. t. (From tekela, and iza, to make.)

To attach; to fasten; to tie together, *as*: ku tekelezwa isitya ngezintambo ku shiywa isikala, i. e.: when a vessel is tied together with strings, an opening is left, referring to the binding of earthen vessels in the shape of knitting.

um—TEKELI, n. pl. aba. (From tekela.) An applicant; a visitor.

isi—TEKELO, n. pl. izi. (From tekela.) An application; a visit for something.

uku—TEKEZA, v. t. (From te, referring to speaking, throwing, and ikeza, to make to put off. *Others* tegeza and tsekeza. *See* Tefula.)

1. To speak a peculiar dialect, different from the Zulu, and consisting mainly in the change of sounds to which several consonants are subject, *viz.*: to change the sharper sounds for flatter, as *k* for *g*, *z* for *t*, *as*: izinkomo zami zonke (Zulu), the Tekeza tribes say: intomo—itomo, *or* iteomo tami tonke,—umnyaka (Zulu)—umonaga (Tekeza)—umuntu (Zulu)—umunu (Tekeza), &c.; of compound consonants in Zulu, the Tekeza retains only the labial *m*, and the nasal *n*, dropping usually all others, similar to umnyaka and umuntu. (*See* ama-Lala.)

2. To make some noise with the tongue; to touch with the tongue, as in a defective pronunciation; to make a noise with the teeth, *as*: u ya tekeza amazinyo, i. e.: his teeth chatter.

—— Tekezela, qulf. fr. 1. To make a motion of shivering, like that of congealed substances;—2. To shiver or shake from joy, as children do when seeing their parents or friends (= takazela).

ama—TELE, n. pl. *Tekeza* dialect instead of nyatelo, *which see.*

um—TELELO, n. pl. imi. (From telela.) 1. A preparation for putting into the snuff to make a girl love her lover;—2. A kind of wood used for sticks;—3. Any ornament for putting around the neck or body.

uku—TELEZA, v. t. (From tela, and iza, to make. *See* Tjelela.)

1. To make smooth; to remove things which are an obstacle;—2. To slide; to be slippery in wet weather.

in—TELEZI, n. (From teleza.) *Properly*: a kind of wood containing much watery substance; and used for the ceremony of sprinkling upon the impi, when about to be sent to war, *hence commonly*: intelezi yempi, i. e.: smoothness of the forces. (*See* isi–Hlambeza.)

ubu—TELEZI, n. (From teleza. *See* in–Telezi.) Smoothness, sleekness, slipperiness; used of water, or of roads after rain. *See* the note *under* tjelezi.

isi—TELO, n. pl. izi. (From tela 5, 6. *Xosa* isitole.) Product; fruit.

i—TELOSI, n. pl. ama. Zuluized from the Dutch *matroos*, i. e.: a ship's boy, hand, crew. (Not commonly known.)

uku—TEMBA, v. t. *Passive* tenjwa. (From te, thrown, thrust, put, and amba, a going. *Radically one with* tamba, timba, tomba, tumba. *See* Mba, to dig.)

To trust; to rely; to hope, *as*: ngi ya temba kuwe, *or* wena, i. e.: I trust in you or you.

—— Tembeka, qult. fr. To become trustworthy, reliable, hopeful; to be trusted, to be hoped, confided in, *as*: ngumuntu otembekileyo, i. e.: a trustworthy person.

—— Tembela, qulf. fr. To hope for; to rely on for, &c.

—— Tembisa, caus. fr. 1. To make to trust, rely, hope; to give hope;—2. To promise in hope, *as*: ukumtembisa umuntu into, i. e.: to give one hope of, or to promise one something.

isi—TEMBISO, n. (From tembisa.) Something given in order to be relied on; something given as a promise for another. The word rather means a pledge, or something deposited, *as*: ngi nesitembiso endaweni etile, i. e.: I have laid down something in a certain place.

isi—TEMBU, n. sing. (*See* Temba, and Tembuza. *Compare also* umtimba, isitumbu, &c.)

Properly: an establishment for taking or getting a large body or mass of people; *commonly*, polygamy. A custom most probably originated with, or introduced by, the abe–Tembu, *see* um–Tembu.

um—TEMBU, n. pl. abet. (From itembu, ite, taking, thrown, set, and imbu, separated from. *See* Mba, to dig, umu–Mba, and umu–Mbu, a large tree. *Compare* umtombo, umtumbu, and ulubu, multitude of children.)

One, or an individual, of the tribe called Tembu.

Remark.—The literal meaning of this word is *a polygamist*, or as the plur. abetembu, *lit.*: they of polygamy, shows,—one of polygamy, who has taken to polygamy. (*Compare* umlungu, abelungu.) And the word is in so far remarkable as it gives some means for tracing the origin or the condition of the abetembu tribe, with which, accordingly, polygamy has originated, or, which, as is more likely, was in a peculiar degree polygamistic, as also the word, isitembu, signifies, becoming a nation in consequence of it.

uku—TEMBUZA, v. t. (From tembu, *see* isitembu, and uza, to make.)

To practice polygamy; to go from one wife to another; to act on a plan of geting many children, to cause to become a tribe or nation.

uku—TENA, v. t. (From te, taken, and ina, small, even, tender. *Radically one with* tana and tuna.)

1. *Literally*: to take the tender parts; *hence*, to geld or castrate;—2. To prune, of trees; to cut off the ears from corn.

uku—TENDA, v. t. (*Radically one with* tanda, tunda, &c., *lit.*: to wind around. *Allied to* sonda and sonta.)

1. To roll forth; (somewhat different from gingqa, which simply means to revolve);—2. To develop; to spread.

—— Tendeka, qulf. fr. To roll off.

i—TENDE, n. pl. ama. (*See* Tenda.) Unrolling, applied to a general development of life, especially of vegetable life, as the large thriving leaf of pumpkin in its first stage, when it begins to unfold itself, or to develop, to spread.

isi—TENDE, n. pl. izi. (*See* Tenda. *Sis.* serete.) The part which forms a round, spread; *hence*, isitende sonyau, i. e.: the heel of the foot;—isitende sesanhla, i. e.: the border or round side or palm of the hand.

um—TENDE, n. pl. imi. (*See* Tenda, i–Tende, isi–Tende.) A development, unfolding; applied to the appearance of heavenly bodies, *as*: umtend'ukusa, i. e.: a beam of light in the morning; morning twilight; dawn of light;—umtende'zulu, i. e.: the galaxy;—any line of light; any line which forms the horizon, as the line of a hill.

i—TENDELE, n. pl. ama. (From tende, and ile, strained.)

The generic name for partridge.

in—TENDELE, n. pl. izin. (*See* i–Tendele.) A species of partridge.

in—TENE, n. pl. izin. (From tena.) Something gelded, castrated; applied to small animals, as goats, fowls, &c.

isi—TENE, n. pl. izi. Zuluized from the Dutch *steenen*, i. e.: bricks.

TENESA, v. Tekeza—*dialect.* *See* Tentesa.

in—TENETJA, n. pl. izin. (From tene, and tja, to shoot.) A rock-rabbit. I cannot make out why it is called thus. It is also called isibudu, from its rushing motion.

uku—TENGA, v. t. (From te, thrown, and nga, to bend, about. *Radically one with* tanga, tonga, tunga. *Sis.* reka.)

1. To lay open; to put things about; one next to the other, as when things are put up for sale. This is the *primary sense of*: to buy.—2. To take one for the other; to buy one thing with another; this being the manner of buying and selling among savages; *hence*, to barter;—3. To trade;—4. Ukutenga ngento, i. e.: to sell;—ngi tengile ngento yami, i. e.: I have sold my article, *lit.*: I have taken another for mine, with mine.

—— Tengeka, qult. fr. 1. To be fit for buying, selling;—2. To fetch a good price, *as*: izinkomo zi ya tengeka manje, i. e.: cattle fetch a good price at present.

—— Tengela, qulf. fr. 1. To buy or sell for one, *as*: wo ngi tengela ingubo, i. e.: you must purchase for me a dress;—2. To buy, or to purchase from or of, *as*: wa ngi tengela kahle umbila, i. e.: he bought maize of me (and paid) well.

—— Tengisa, caus. fr. 1. To cause to buy; to cause to sell; to trade;—2. To offer for sale, *as*: wa ya kutengisa ngenkomo, i. e.: he went to trade with his cow.

—— Tengisela, qulf. fr. To trade for; to be engaged in trading for, &c.

in—TENGO, n. pl. izin. (From tenga.) 1. Trading business; sale, purchase;—2. Dealing; dealing well, *as*: u nentengo lomlungu, i. e.: this European, or civilized man, deals well with his customers, sells things for a moderate price.

in—TENJANE, n. pl. izin. (From te, taking, touching, and inja, = nje, like, and ane, dim. or repr. form.)

1. An aquatic bird of a yellow and white colour;—2. Any animal of a yellow and white colour.

in—TENJANEKAZI, n. pl. izin. (From tenjani, and kazi, denoting female.)

A female animal of a yellow and white colour, as a cow of that colour.

um—TENO, n. pl. imi. (From tena.) An animal gelded, or castrated, *as*: umteno wembuzi, i. e.: a castrated goat.

um—TENTE, n. pl. imi. (From te, touched, and nte, even touched.)

A sort of grass, called cotton-grass; very soft and of little value.

uku—TENTESA, v. t. (From te, put, thrown, nte, even put, *radically one with* tanta, *see* Tantato, and isa, denoting degree, to cause, make, &c. *Dialectic*, tenesa. *Allied to* tenga.)

To put a higher price on things than they are worth; to ask a great price for a commodity; to overcharge—ku ya tjiwo ngokutenga, i. e.: it is used of buying and selling.

isi—TENTESI, n. pl. izi. (From tentesa.) 1. One who overcharges the price;—2. Something which is over-dear.

uku—TETA, v. t. (From ita-ita, to touch, throwing-throw. Rather *onomatopoetic*, signifying or imitating the utterance of a sound, or the articulation. *Radically one with* tata, tuta.)

1. To utter; to speak. (This is the *primary sense*, in which the word is used with several tribes, as the *Xosa*, &c.);—2. To chide; to scold; to blame; to clamour;—3. Ukuteta icala, i. e.: to investigate, judge, or adjust a case in Court;—icala li m tetile, i. e.: the case has justified him, = was so clear as to speak for itself.

—— Tetana, repr. 1. To speak with each other;—2. To chide with each other; to reprove, &c. one another.

—— Tetela, qulf. fr. To speak for one; to chide for, &c.

—— Tetelela, freqt. fr. 1. To advocate for; to intercede; to plead for;—2. To give judgment for, in favour, &c.

—— Tetisa, caus. fr. 1. To cause or compel to speak;—2. To reprove severely.

in—TETE, n. pl. izin. (From te-te, taking-taking.)

1. A generic name for locusts;—2. The green locust.

um—TETELELI, n. pl. aba. (From tetelela.) An advocate; an intercessor.

uku—TETEMA, v. t. (From teta, and ima, to move, to stand. *Radically one with* tutumela.)

Literally: to stand chiding; *hence*, to disapprove; to dislike, *as*: tetema ukuhla, i. e.: to dislike the food; to be discontent with; to be dissatisfied with.

—— Tetemela, qulf. fr. To disapprove of, *as*: ngi ya yi tetemela lento utengileyo, i. e.: I do not like that which you have bought;—I have a dislike in respect to that, &c.

in—TETI, n. pl. izin. } (From teta.) A
um—TETI, n. pl. aba. } speaker; lawyer; judge.

uku—TEZA, v. t. (From ta, take, throw, &c., and iza, to make. *Radically one with* tiza, toza. *Allied to* tela.)

To make wood; to chop or break wood and bring it to one heap; to collect wood, to fetch wood from the forest.

uku—TI, v. t. *Passive* tiwa. (From uku-Ta, and, strictly taken, a participial form of the same, but by usage established as an independent verb. The perft. of the active is *te*, and of the passive *tiwe*. *Closely allied to* tjo. *See* Teta, to utter. *Compare* hleli, *under* hlala, *and* umi *under* ma.)

1. To say; to utter, express in words, *as*: a ka tanga 'luto, i. e.: he has said nothing, *lit.*: he has not said anything. (This instance is the clearest evidence for the correctness of the given analysis, and it must be noticed that the negative of the perft. tenses never has ti, but always ta.) —Loku ngukuti, i. e.: this is to say.

2. To mention;—3. To affirm, confess, argue;—4. To report; to reply, to repeat; to answer;—5. To mean; to think; to suppose, *as*: u ti ni na manje? what do you think now?—a ngi ti luto, i. e.: I do not think anything.

6. But besides, *ti* is very generally used to introduce a relation between sentences, narrations or recitals, either of a speaker himself or of something said, done, or to be done by another, *as*: wa hambisa e ti, a ngi nayo imali, i. e.: he went on saying, I have no money;—ku tiwa, ma ngi sebenze lento, i. e.: it is said, that I must do this;—u ya ku ti ngomso u yi funyanise, i. e.: you will say to-morrow, you have found it out;—si zwile ukuti or kutiwa, abantu be be neminyaka, i. e.: we have heard, for instance, that people became old.

7. These relations between sentences are often rendered by: namely, to name, to mention by name, *as*: wa shumayela ukuti, i. e.: he reported namely:—;—ni nga ba sekuti ni? i. e.: you are they of being called by which name, = what is the name after which your tribe or family is called?—imvula ya si kandanisa ekutini, i. e.: the rain overtook us at a place which is called, = in a certain place.

8. Sometimes *ti* circumscribes a condition or the circumstances of a subject or object, *as*: a ti amabunu wa wa bulala Udingane, i. e.: as regards, as for, with respect to the Dutch farmers Dingaan killed them;—or it invites the attention to a subject or object, *as*: ba ti kodwa, abantu se be balekile, i. e.: however they happened, the people when they had fled, = the people however when they had fled were namely—;—or it specifies, *as*: be be zile namahashe nezinkomo, a ti amahashe, i. e.: they have come with horses and cattle, and, or but, the horses (were, &c.)

9. It is generally used for the construction of verbal particles, or exclamations, *as*: wa ti gwili emkoneni umkonto, i. e.: the spear sounded just into his arm, = rushed into his arm;—wa ti ha! ha! ngokubalela, i. e.: he uttered a sound like ha! ha! from the severe heat.

—— Tela, qulf. fr. To say, or utter in respect to, &c., *as*: wa tela ngezinkomo, i. e.: he expressed himself in respect to the cattle.

Note.—This form is radically synonymous with tela, *see* ta, and yet there is a difference observable which is the same as between "se na m ta igama," *see* ta, and "a ka tanga 'luto," *see* ti, 1. But this difference is still more observable in the *Xosa* verb telanqa, to be astonished at, *viz.*: to utter astonishment, compounded from this tela and nqa, = ukuba nenqazi. And from tela the *Xosa* further has teleka, to put away, to retain;—telekela, to keep from, to withhold; and *hence* again telekelela, to conjecture, to suppose, think about the state of something;—telekelisa, to make conjecture, &c.;—and telekisa, to put up, to instigate, &c. All these derivations are based on the radical meaning of ta, to pour, to throw.

u } TI. *See* Si, subst. pron. 2, and i-Tina.
ulu } TI, n. pl. izinti. (From ta, to throw, to take.)
A stick; a handle; a whip-stick.

ubu—TI, n. (From umuti.) 1. *In a general sense*: poison, natural and artificial;—2. *In a peculiar sense*: a charm, *viz.*: things of all kinds used for injuring, or supposed to be the means of bewitching. (The word is taken in this sense among the *Xosa*.)

umu—TI, n. pl. imi. (From ta, to throw.) 1. A tree; a plant; a shrub; a herb; and *hence*, medicine, because the natives prepare the same chiefly from herbs;—2. Plank; wood;—3. Paint;—umuti wesicatulo, i. e.: blacking.

uku—TIBA, v. t. (From ti, to say, and iba, to separate. *Radically one with* taba, tebe, toba, tuba. *Allied to* diba, gciba, &c.)

I. To tell one to get away from a place, to come back, or to remain, and not to go on to a place;—2. To keep back, to call back from a place or from an action, = hamba u m tyele a ngezi lapa, i.e.: go and tell him that he may not come hither.

—— Tibela, qulf. fr. To keep off from; to keep alone, *as*: zi tibele ngapa izinkomo, i. e.: keep the cattle alone on that side.

—— Tibelana, rcpr. fr. 1. To keep together; applied to feelings or opinions, = vumelana, to agree together;—2. To keep from

each other, separate, *as*: tibela izinkunzi zi nga tibelane, i. e.: keep the bulls alone, that they may not mix together, = they may remain each separate.

isi—TIBILI, n. pl. izi. (From ti, thrown, and bili, two, separated.)

Buttock.

in—TIKINTIKI, n. *Dialectic.* *See* Dikidiki.

in—TIKINYANE, n. pl. izin. (From tiki, and nyane, small. *Dialectic* dikinyane. *See* Dikikidi. *Allied to* uncikicane.)

A little finger of which the point has been cut off, and which has become numb consequently.

uku—TIKIZA, v. t. (From tiki, *coinciding radically with* diki, and iza, to make. *See* Dikiza, Takazela, Tekeza, &c.)

To make or cause to touch upon; to feel, as with a stick in a hole or in deep water, in order to ascertain whether there is that which is sought after.

i—TILONGO, n. pl. ama. A non-Zulu word. The *Xosa* has ixilongo, and both are probably Kafirized from the Dutch *horen*, i. e.: horn, used as a bugle or trumpet; and this derivation agrees with that of intolongo, *which see.*

isi—TIMANE, n. pl. izi. (From zima, black, and ane, dim. form.)

Any sort of black beads. (The word belongs to the tekeza *dialect.*)

uku—TIMBA, v. t. Belonging to the frontier tribes. The Zulu use tumba instead of it.

um—TIMBA, n. pl. imi. (From ti or ta, to thrust, and imba, a going. *Radically one with* tamba, temba, tomba, and tumba.)

A crowd which is pushing on, hastening or carrying away. An expression applied to the company of young men who bring a girl away to the place which she is to be married to, *as*: u yeza umtimba, i. e.: the marriage party is coming.

uku—TIMULA or TIMLA, v. t. (From ti, to express, utter, and mula, to strain from, &c. *See* Mula, Damula, Domula, Pumula. *Radically one with* tamela, tumela, &c.)

To press out a sound like ti from the nose or mouth; *hence*, to sneeze; to snort.

TINA, pron. adj. (From itina, *which see.*)

We the self-same; ourselves; *commonly*: we, us, 1st person plur. It is generally used to express emphasis or distinction between other person, *as*: tina, enhlwini yetu, si hlezi kahle, i. e.: as regards us, we have peace in our house;—objective case: bo si bulala tina, i. e.: they will kill us.

i—TINA, nom. adj. (From iti, *see* ituna, and ina, even, same, self.)

Literally: it we, us, or ourselves. This class of words has also the force of to be, to be by, *as*: itina si kwenzile loku, i. e.: it is we, or ourselves who have done this, = we ourselves have done it.

u—TINGO, n. izim. (From uti, shoot, and ngo, bent. *Radically one with* utango, intonga, intungo, &c.)

1. A stick or sticks used for the wattling, or the frame of the roof of native houses, which has a bent or round shape;—2. Utingo lwezulu, or utingo lwenhlu yenkosikazi, i. e.: a rainbow, *lit.*: the bow, bend of heaven, or the bend of the house of the queen of heaven.

um—TINI, n. pl. imi. (From ti, touched, and ini, tenderness. *Radically one with* tana, tena, tuna. *Allied to* idini.)

The otter; so called from its tender skin. The natives are afraid to kill it—a wu bulawa, uma u bulewe isikumba si bilelwe s'elatjwe inyanga umuntu a nga fi o yibuleleyo, i. e.: it is not killed, and in case it has been killed its skin is sweated and medicine applied to it by the doctor, in order that he may not die who has killed it.

uku—TINTA, v. t. (From ti, thrust, express, and nta, throw, even, next to. *Radically one with* tanta, tenta, tunta. *Allied to* tiba, ncinta.)

1. *Primarily*: to tell or say what is to happen, what is thrown next or near to one, *as*: hamba u m tinte ku tiwe wo banjwa, i. e.: go and tell him to get away for it is said that he will be taken prisoner;—2. To keep back; to prevent;—3. To stop; to obstruct;—4. To intercept.

—— TINTEKA, qulf. fr. 1. To be intercepted, kept back, &c., *as*: ngi tintekile lapo nga ya kona a ngi sa yi, i. e.: I received a warning not to go where I intended to go, and I do not go thither any more;—2. To fall back; to lose the balance.

—— TINTELA, qulf. fr. To keep back for, on account of; to intercept for.

—— TINTELEKA, qult. fr. To keep back; not to say; not to speak out; not to express one's meaning.

um—TINTI, n. pl. aba. (From tinta.) *Literally*: one who throws equally; applied to one who plays the ugubu, and keeps time.

uku—TINTITA, v. t. (From tinta, to throw or touch equally, and ta, to touch. *Radically one with* tantato, tuntuta, &c. *Others have* tindita.)

To beat or strike equally at some body, as when beating the dust out of it; *lit.*: to beat and then leave off or beat by equal intervals. (The *Xosa* use it in its primary sense of striking with the tongue against, to stutter.)

isi—TINTO, n. (From tinta.) An interception; intercepting.

um—TINTO, n. (From tinta.) *Literally*: a mass which has been thrown equally;

applied to buttermilk, = umbobe. (The *Xosa* has umtindo.)

isi—TINZI, n. pl. izi. (From ti, thrust, and nzi, even coming, thin parts, broad. *Radically one with* tunzi. *Allied to* hlonzi, &c.)

1. The thin part of the ear,—isitinzi senhlebe, i. e.: ear-lap, or point;—2. The hole in the ear-lap.

uku—TITINYA, v. t. (From ti-ti, touched, and nya, to join, to press together. *Dialectic* titinga, *radically one with* totonga.)

1. To work, to press with the fingers at the flesh of the body, just as when one kneads a mass of dough;—2. To pinch hard, as with claws. This practice is often applied to sick people when they have pain in the whole body;—3. To touch, to feel the body as if one were examining a thief who has hid things in his pockets or under his clothes.

isi—TITITI, n. (From ti-ti-ti, touched, taken, thrown. *Allied to* dida.)

1. One who is in confusion not knowing what course he shall take, as game which is surrounded by hunters;—2. A sceptic; a confounded person, = isiula, a fool.

uku—TITIZA, v. t. (From ti-ti, say-say, and iza, to make. *Allied to* tintita. *See* Tiza and Kwitiza.)

Literally: to try to say something, but being unable to bring it out, as if the thought was stagnating, = wa ti eh, eh, eh, i.e.: he said, = and—and—and ——.

—— TITIZELA, qulf. fr. 1. To try to speak on, go on speaking but falling into confusion;—2. To doubt in speaking;—3. To stutter.

u—TIXO, n. God. (A word, the origin of which it is very difficult to make out. It exists also in the Korana, Namakwa, and Hottentot language, and is supposed to have come from them into the Kafir.)

uku—TIYA, v. t. (From ti, to say, or throw, and iya, to go, retire. *See* Biya, &c.)

1. *Onomatopoetic*: to say iya! i.e.: go ye! = it serves you right;—2. *Literally*: to put a trap; to let go into a trap; to ensnare into a loop placed in the opening or gap of a fence;—3. To obstruct the way by something put there to cause stumbling;—4. To underprop, *as*: ukutiya inhlu iwayo, i. e.: to put a pillar against or under a house, that it may rest upon it;—5. To seek to take one's life;—6. To hate; to thwart.

—— TIYANA, rcpr. fr. To put obstructions in each other's way; to try to ensnare one another, &c.

—— TIYEKA, qulf. fr. To be fit for ensnaring; to be in a state of being ensnared; to be hateful.

i—TIYI, n. pl. ama. (From tiya.) A hunter, who is regarded as—okwaziyo kakulu, i. e.: one who understands particularly.

isi—TIYO, n. pl. izi. (From tiya.) Any thing for ensnaring, &c.; a stumbling-block.

uku—TIZA, v. t. (From ti, saying, and iza, to make. Sometimes pronounced tize. *See* Kwitiza, and Titiza.)

To try to say, *as*: umuntu wa landula izwi a ti omunye kuye u tize, i. e.: if the one denies a word spoken, the other says to him you have said so, or you tried to say so.

uku—TJA, v. i. (From the root ta, as cita and citja, &c., and rather *onomatopoetic*, signifying the rushing sound of burning grass, or of burning water in a vessel. *Closely allied to* tya, sha, ja, &c.)

1. *Primarily*: to rush; to flow; to shoot;—2. To burn; to consume, *as*: utyani a bu tjanga, i. e.: the grass is not burnt up;—3. To dry up; to absorb; to disappear, *as*: amanzi a tjile embizeni, i. e.: the water is absorbed in the boiling pot;—4. To sink; to diminish; to whelm, *as*: umfula u tjile, i. e.; the river is low, = the water has diminished in the river;—5. To become hoarse, *as*: izwi lake li tje, i. e.: his voice is hoarse, = is burnt up.

—— TJELA, qulf. fr. 1. To burn at; to bake fast, *as*: ukuhla ku tjele embizeni, i. e.: the food is burnt fast at the bottom of the pot;—2. To cleave at, to; to adhere to, *as*: ingongoni i tjele engutyeni, i. e.: the ingongoni-grass sticks fast to the garment.

—— TJISA, caus. fr. 1. To cause or make to burn; to burn by fire, or any other heat, of fever, &c.;—2. To be in a burning or boiling state, boiling hot, *as*: amanzi atjisayo, i. e.: boiling water;—3. To affect, or consume; applied to cold, *as*: amakaza a ya tjisa, i. e.: the cold burns, *viz.*, dries up, the skin.

—— TJISEKA, qult. fr. 1. To possess the quality of or for burning, *as*: isikota a si tjiseki, i. e.: the old grass will not burn off;—2. To be hot; to be heated; to be boiling hot.

—— TJISEKELA, qulf. fr. To be hot for, at or upon something; applied to the feelings or temper.

um—TJA, n. (From tja, to rush, to be ardent.)

1. Fresh; recently grown, *as*: umbila omtja, i. e.: fresh maize;—2. Young; having the colour and appearance of young, lively, *as*: ku pumile utyani obutja, i. e.: the green grass has come out;—3. Having the appearance of health, *as*: u sa beka um-

tja, i. e.: you still look quite healthy;—4. New, recently made or come up, *as*: wa tenga ingubo entja, i. e.: he bought a new dress;—isitya 'sitja, i. e.: the dish is new;—5. New; as that which has lately arrived or obtained, *as*: ku se 'ntja indaba le, i. e.: it is yet new—this report.

NOTE.—It is obvious from the given explanations and instances that this word is used in apposition, and conforms to its principal noun.

ubu—TJA, n. (From umtja.) Freshness; newness; youth; childhood.

uku—TJABA, v. t. (From tja, and iba, to separate. *Radically one with* tjoba, and jaba. *Dialectic*, shaba. *Xosa*, tshaba, to be still. *See* Sabalala.)

Literally: to burn away, rush away; used in a *figurative sense*, *as*: ku tiwe indaba i yeza namhla i tjabile, i. e.: the tiding which arrived to-day has come to nothing, expired.

—— TJABISA, caus. fr. To give up, to make to nothing; to omit; not to continue, *as*: uma wa yaka inhlu ku fike indaba u yi tjabisile, i. e.: when he built the house, and a report had come, he discontinued (building) it.

u—TJABA, n. (From the verb.) 1. *Literally*: desolating; desolation;—2. Enmity;—3. A destroyer, one who causes desolation. (More common among the frontier tribes.)

TJABALALA. *See* Sabalala.

uku—TJADULA, v. t. (From umjadu, and ula, to strain. *Allied to* gabula.)

To sport.

um—TJAKAZI, n. pl. om. (From umtja, new, and kazi, denoting female.)

A new wife; a young woman just married; *hence* also a bride. (The word is common among the frontier tribes, but in tribal use in Natal.)

uku—TJALUZA, v. t. (From tja, to rush, and aluza, to struggle. *Radically one with* tjeleza, to slip away.)

To struggle about, = to rove all about; to be unstable; to be slippery, *as*: o hamba njalo emuzini u tjaluza, i. e.: he who does not cease to walk about the places is unstable.

uku—TJAMPUZA, v. t. (From tja, rush, and mpa, *see* mpa, mpo, and uza, to make. *Closely allied to* mpompoza.)

To talk rapidly and without regard to truth; *hence*, to speak or utter untruth, = ukukuluma amanga, umuntu e kuluma u bekabeka, i. e.: to speak falsehoods, when a man speaks looking into all directions (as a sign that he speaks falsely, or that others should not observe his look, as he is almost laughing himself at what he speaks.)

uku—TJANELA, v. t. (From the obsolete repr. tjana, to rush together, and ila, to strain. *Dialectic* tjayela, *see* tjaya.)

To sweep.

—— TJANELISA, caus. fr. To make or compel to sweep.

—— TJANELISISA, caus. fr. To sweep thoroughly.

i—TJANELO, n. pl. ama. (From tjanela.) A kind used for sweeping, for a broom; usually a plant like asparagus, or the so-called Kafir tea-plant, &c.

um—TJANELO, n. pl. imi. (From tjanela.) A mass of amatjanelo bound together for sweeping; *hence*, a broom.

uku—TJANGA, v. t. (From tja, rush, and nga, with force, urging. The *Xosa* tshangala is the same.)

1. To walk with speed; to hasten;—2. To be unstable, *as*: umuntu o nga hlali indau u tjanga, i. e.: a man who does not remain at a place is unstable.

in—TJANGU, n. (From tjanga.) 1. A cold wind coming from the south (sweeping with force);—2. Botha's hill, on the main road from Durban to Maritzburg; so called from the reason of No. 1.

um—TJANGU, n. pl. imi. (From tjanga. *Allied to* itanga. The *Xosa* isitshangula, cutaneous eruption, is from this stem.)

1. *Properly*: a hastening; but *commonly*: a party which goes to a beer-drinking, every one of whom hastens to reach the place soon where it is to be offered;—*hence also*, 2. A calling, shouting out for a beer-drinking feast, = ukuhlaba umkosi, *see* hlaba;—3. An izwi lezifazi, i. e.: women-word for body, = umzimba.

uku—TJAPALAZA, v. t. (From tja, rust, ipa, to pass, upon, and ilaza, to let strain, rise, &c. An uncontracted form, and *radically the same*, is tjapaza, *which see*. The *Xosa* tyabeka is the same.)

To smear the floor of a native house; *lit.*: to make a splashing noise with water.

uku—TJAPATA, v. *Dialectic*. *See* Tjapaza.

uku—TJAPAZA, v. t. (From tja, ipa, and iza, to make. *See* the analysis of Tjapalaza. *Radically coinciding with* capaza, hlapaza, tapa, &c. The *Xosa* tyapaza, to take out the eyes, to bring out, to crush, is the same.)

Primarily: to crush, as an egg between the hands; to press out water; to come out, of water which comes from the ground or from a hole in a squirting way; to run or flow, as water from the eyes.

—— TJAPAZEKA, qult. fr. To be crushing, *as*: amaqanda a tjapazekile, i. e.: the eggs squirted out the watery parts in being crushed, &c. (*Xosa* tyapaka.)

in—TJASA, n. pl. izin. (From tja, rush, burn, and isa, to cause, to use.)

Literally: something to dry up or away; applied to the in-Tjengula, or other snuff-spoon, to wipe off perspiration from the face.

um—TJATI, n. pl. imi. (From tja, burn, dry, and iti, soft, fine. *Allied to* isi-Hlabati, *which see.*)

1. A place where dry sand is found;—2. *Commonly* applied to sandy rivers, into which the water has washed sand.

uku—TJATJAZA, v. t. (From tja, burn, and iza, to make. *See* Tjetjezela. *Allied to* tjapaza.)

1. *Onomatopoetic*: to make a cracking sound like tja! tja! as when a cracked pot is on the fire, and the water coming through the crack is burned;—2. To open a bladder which has come by itself or been drawn by a blister, referring especially to the water squirting out from it;—3. To make or cause bladders.

i—TJATJAZE, n. pl. ama. (From tjatjaza.) 1. A bladder, received of hard working, as a bladder in the hand; a blister;—2. Sore; pustule on the body;—3. A fresh or healthy looking person, (*see* um-Tja) who, as it were, is rushing beyond others; *also*: a fat-bodied person who looks fresh, well, healthy.

uku—TJAYA, v. t. (From tja, rush, thrust, and iya, to go, retire. *The literal sense is*: to throw forth the hand or any other thing, and draw it back again, as in beating. *See* Tjanela.)

1. To beat; to flog; to strike; to whip;—2. To punish; to chastise;—3. To strike; to clap hands, *as*: tjayani, ingomane, i.e.: make a noise of war;—4. To drive, *as*: tjaya ingcwele or izinkabi, i.e.: to drive a wagon or oxen;—5. To play upon an instrument, *as*: tjaya ugubu, i.e.: to play upon the calabash;—6. To shoot, *as*: tjaya ngesibamu, i.e.: to shoot with a gun;—7. To make something of one's self, to esteem, used with the reflexion zi, *as*: wa zi tjaya umuntu olungileyo, i.e.: he esteemed himself (to be) a good man.

—— TJAYEKA, qulf. fr. 1. To strike; to knock; to hurt, *as*: wa tjayeka enhlwini, i.e.: he knocked himself against the house;—2. To strike well; to be fit for striking, beaten, &c., *as*: intonga i ya tjayeka, i.e.: the stick beats well.

(NOTE.—The *Xosa* uses this word in the sense of: going to burn, applied exclusively to smoking tobacco.)

—— TJAYELA, qulf. fr. To strike for, &c.; to drive forth, *as*: tjayela ingcwele, i.e.: to drive a wagon;—to drive for one.

um—TJAYO, n. pl. imi. (From tjaya.) A beam which is lying across upon the insika, and the chief supporter for the roof of a native house. (*See* um-Jibe.)

uku—TJAZA, v. t. (Of tja, burn, dry, and iza, to make. *Radically coinciding with* tjisa, to burn. *Allied to* laza, qaza, &c. *See* Tjatjaza.)

1. To turn black; *primarily*: to overthrow with a skin, because that which is burnt has received a black cover, *as*: uku-hla ku tjaziwe, i.e.: the food has been burnt black;—2. To scorch; applied to vegetables which have been affected by frost;—3. To film; to cover with a skin which is nearly black.

—— TJAZISA, caus. fr. To cause to burn black, &c.

isi—TJAZA, n. pl. izi. (From the verb.) The ear ornaments, called isiviliba; but called isitjaza because they have been burnt black. *See also* isi-Qaza.

isi—TJAZI, n. pl. izi. (From tjaza.) A film;—isitjazi seso, i.e.: a pellicle on the eye.

uku—TJEKA, v. i. (*Properly*: the qulf. form from tja, to rush, to burn, but used as an independent verb, from tja, and ika, to come or get out. *Radically one with* tjoka of tjokoza.)

Literally: to rush out; originally used of the leaking of a pot when boiling on the fire (*see* tjatjaza) and *hence*, applied to a loose state of the bowels, to have diarrhœa.

—— TJEKELA, qulf. fr. To soil upon, on, &c., *as*: umtwana wa mtjekela unina, i.e.: the child soiled his mother (it having diarrhœa.)

—— TJEKISA, caus. fr. To cause diarrhœa.

uku—TJELELA, v. t. (*Properly*: a freqt. form from tja, to rush, to flow. *See* the qulf. form tjela. *Radically coinciding with* telela, and *closely allied to* teleza.)

1. To rush forward; to slip or glide forward, as when walking on a wet road, = uku ya pambili, i.e.: to move forth, before, in front;—2. To slip, to glide, *figuratively*, to err, to fall into error or fault, to do wrong, *as*: ngi tjelele lapo, i.e.: I have erred there.

uku—TJELEZA, v. t. (From tjelela, by substituting iza, for ila. *See* Teleza.)

1. To make to slip, to glide, *viz.*: smooth, *as*: itye li tjelezwe ngamankobe, i.e.: the stone has been made smooth by (grinding) corn on it;—2. To be dull; applied to a mill stone, which has been used, or is worn out.

ubu—TJELEZI, n. (From tjeleza.) Smoothness, slipperiness, *as*: inhlela i nobutjelezi, i.e.: the road is very slippery.

NOTE.—Although these words—tjeleza, tjelezi, and teleza, teleze, radically coincide, yet they are different, the former referring

to a worn-out state of an object itself, the latter to some additional cause. They are, however, used synonymously.

i—TJENGAKAZI, n. pl. ama. (From jenga, *which see*, and kazi, denoting female.)

A leading cow in a herd.

in—TJENGULA, n. pl. izin. (From tja, rush, and engula, to skim. *See* u–Ju, and in–Tjasa.)

Something for taking off watery parts, perspiration from the face; applied to a spoon commonly used for taking snuff with.

uku—TJENTJISA, v. t. (Zuluized from the English to change.)

To change, *as*: tjentjisa imali, i. e.: change the money, get change for the money. (This is its limited sense.)

uku—TJETJA, v. t. (From itja-itja, rush, rushing. *Radically one with* tjitja, tjotja, &c.)

To hasten; to make haste.

—— Tjetjela, qulf. fr. 1. To hasten for, about;—2. To pursue, to be eager after, *as*: u tjetjela imali, i. e.: he is eager in the pursuit of money.

—— Tjetjisa, caus. fr. To make great haste; to hasten much; to pursue ardently; to be very eager in pursuing something.

isi—TJETJE, n. pl. izi. (From tjetja, to rush hard.)

Any instrument for cutting, as a knife, a spear, &c. (The sense is rather *onomatopoetic*, signifying the rushing sound of those instruments when sharp.)

um—TJETJE, n. pl. imi. (From tjetja.) A single string of beads as it is bought in a shop; *properly*: a very fresh-looking mass, referring both to their being not worn yet, as also to their appearance; *see* tjatjaze, and umtja.

uku—TJETJEZELA, v. t. (From tjetja, and izela, to make or do often, or in short or little turns. *Allied to* tjatjaza.)

To make haste in going to and coming from a place; to hasten in some degree; to try to hasten; to hasten not too much, moderately.

um—TJEZI, n. A right tributary of the Tukela, the next north of the impafana, and called Bushman's River. (The name signifies smoothness, slipperiness. *Others* pronounce it umjezi, which signifies an attack. I cannot make out whether it is a modern name referring to the attacks which have taken place in that direct or an ancient name.)

uku—TJIBILIKA, v. i. (From tji, rush, and ibilika, *see* ncibilika, to melt, and ncibili, flowing, sliding. *Xosa* tyibilika.)

To slip or glide; applied to that peculiar kind of gliding when both feet slip away under one, or when one stands on a ladder which falls away under him. (This word is synonymous with nyibilika, which refers more directly to the feet, while tjibilika indicates more the falling.)

in—TJILA, n. *Dialectic*. *See* in–Jila.

TJILO, perft. form from tjo.

isi—TJIMANE, n. pl. izi. (From tji, burning, hot, new, and emane, contracted from elemane, *see* umkomane, one closely related. *See also* u–Mana.)

Literally: some sort of hot or green relation. This is a name of reproach, or contempt, given by a young girl to one who wishes to become her lover,—ngumuntu oliwayo yintombi, i. e.: it signifies a man who is refused by a young girl.

TJINGA. *See* Shinga.

i—TJINGAKAZI. *See* Tjengakazi.

um—TJINGO, n. pl. imi. (From tji, rush, shoot, and ngo, bent, cut. *Allied to* utingo, umcingo, &c.)

A reed; a whistle made of a reed; *hence*, umhlanga wemitjingo, i. e.: a valley of reed; a great collection of reed.

isi—TJIPATI, n. pl. izi. (From tji, *see* tjengula, and pati, a holder, *see* pata, &c. *Allied to* intjasa.)

A face-wiper, *lit.*: some instrument carried about for taking off the perspiration off the face.

in—TJIPITJIPI or Tjuputjupu, n. (From tji-ipi-tji-ipi, rather *onomatopoetic*, signifying a rushing upon something, or crushing.)

A clumsy person, referring to his walking.

uku—TJIPIZA, v. t. (From tji, *onomatopoetic*, signifying the noise of abrupt milking, made by single drops milked from the udder into another portion of milk, and iza, to make. The *Xosa* has tyityizela, used of the flowing of tears. *Allied to* tjipati.)

To wipe tears,—ukusula izinyebezi ngezanhla, i. e.: to wipe off tears with the hands.

isi—TJISEKELENI, n. (From tjisekela, *see* tja, to burn, and nina, interrogative, what.)

A phrase, with the nom. form isi, denoting reproach, *literally*: a what does it make him hot for, = o nga kataleli luto, i. e.: he does not care about anything.

uku—TJITJILIZA, v. t. (From tji-tji, rush, and iliza, to make to strain. *Radically coinciding with* tjeleza, and *allied to* tjetjezela, tjatjaza.)

To slide on the ground.

uku—TJITJIZELA, v. t. (From tji-tji, rush, and izela, to make often. *Radically one with* tjetjezela. *Coinciding with* sasazela. *Compare* jezisa.)

1. To chase with dogs;—2. To shiver; referring to quick, or spasmodic motions in a certain sickness of cattle.

uku—TJO, v. t. *Passive* tjiwo. (From the root tja, to rush, to flow, and, strictly taken, an original noun, but by usage established as a verb. The perft. of the active is tjilo, and of the passive tjiwo. *Compare* the verb ukuti.)

1. To speak;—2. To utter words or thoughts;—3. To pronounce or articulate;—4. To pronounce or express;—5. To declare, affirm, &c., *as*: u tjilo, i. e.: he has declared so;—e be tjilo, i. e.: he declared that something should happen as it has done;—ngukutjo kwake loku, i. e.: this is his way of speaking or expressing himself.

In most cases this verb is followed by ukuti, *as*: u tjo ukuti, i. e.: he declares saying,—or he declares namely, &c.

—— TJOLO, qulf. fr. To speak, to utter, &c. for, in respect to, *as*: u tjolo lendau, i. e.: he affirms (this) in respect to that point.

(A frequentative form tjolola, is occasionally heard in interrogations, *as*: u tjolola nina, i. e.: for what reason do you speak so?)

uku—TJOBA, v. t. (From tjo or tja, rush, thrust, and uba, to separate. *Radically one with* tjaba, *which see*. *Allied to* joba, toba. *The sense is*: to keep off, ward off.)

1. To beat about with the tail; to move the tail to all sides, *as*: inkomo i ya tjoba, i hamba esibayeni i zula, i. e.: the cow beat with the tail running about in the fold as if it were mad;—2. To be restless; to beat about; to rage, *as*: ukutjoba nokufa, i. e.: to struggle with death, to be about to expire, to exert the last power.

i—TJOBA, n. pl. ama. (From tjoba.) The bush of an animal's tail (a member for fending off.)

uku—TJOBINGA, v. t. (From tjoba, and inga, to bend, to force. *See* Binga.)

1. *Literally*: to bend the tail, as horses and cattle do in staling; *hence*, to stale;—2. To void urine; applied also to man, and the tribes in Natal seem to use it of man in preference to the usual *tunda*.

um—TJOBINGO, n. (From tjobinga.) Urine.

uku—TJOKOZA, v. t. (From tjo, rush, uka, to come up, and uza, to make. *Radically coinciding with* tokoza, and tjeka.)

1. To cause to rush up; to cause to come up, or bring up, *as*: umuntu a ti a bohle umoya u ya kupula ukuhla, i. e.: if for instance a man ejects wind from the stomach he brings up food (an exertion different from vomiting);—2. To eject; to press out, *as*: amacimbi a ya tjokoza a ku hlileyo ku fike umuntu a tjaye umuti a kuwo, i. e.: the caterpillars (called amacimbi) eject that which they have consumed when a man comes and strikes or moves the tree at which they are.

—— TJOKOZELA, qulf. 1. To bring up, eject for;—2. To talk a great deal, *lit.*: to eject words.

i—TJOLO, n. pl. ama. (From tjo, rush, and ilo, strained. *Radically one with* tjula, *in* tjuluka, and tolo. *Xosa* ityolo.)

Literally: a place where something has sprung up; applied to a small bush, or grove. (*See* i–Dobo.)

uku—TJONA, v. i. (From tjo, rush, and una, to join, together. *Sis.* chona.)

1. *Literally*: to rush together; to rush down; *hence*, to sink, *as*: u tjonile emanzini, i. e.: she sunk down in the water;—2. To sink; to set, *as*: ilanga li ya tyona, i. e.: the sun sets, goes down;—3. To be deep; to be under, *as*: ukutjona kwomfula, i. e.: the river is deep; *lit.*: the depth of the river;—4. To disappear; to get out of sight, *as*: inkomo i tjonile esihlahleni, i. e.: the cow has disappeared in the bush.

—— TJONISA, caus. fr. To cause to sink or go down, &c.

in—TJONALANGA, n. (From tjona, and ilanga, the sun.)

The direction where the sun sets; sunset; the west.

i—TJONGOLOLO, n. pl. ama. (From tjo, rush, ngo, bent, and ulula, to be loose, easy, &c.)

The millipede; so called from its quick and easy motion by continually bending to this and to that side.

i—TJONGWE, n. pl. ama. (From tjo, burnt, burning, and ngwe, with power, powerful. *Others* tjongo. The *Xosa* has intjongo, a burned substance settled at the bottom of a tobacco-pipe; a real poison. *Radically one with* tjangu, tjingo, &c.)

A species of the genus datura stramonium. It contains a burning and poisonous matter which is used for smearing upon skins, thongs, and other native utensils, for the purpose of preventing dogs from eating or destroying those articles.

TJONTJA. *See* Njonja.

uku—TJOTJA, v. i. (From utja-utja, rushing-rush, or burn. *Radically one with* tjatja, *see* tjatjaza, tjetja, tjitja, &c.)

1. To rush or move in such a bending position as almost to touch the ground with the buttocks at every step; or to hop as a fowl;—2. To go in a bending posture from severe pain in the bowels, or other parts of the body.

—— TJOTJELA, qulf. fr. To rush on, forward, in a bent position; to be in pain.

uku—TJOTJOZELA, v. t. (From tjotja, and izela, to make after, to feel very much.

Radically one with tjatjaza, tjetjezela, tjitjizela, &c.)

To go bent from pain, = ku be buhlungu emzimbeni, i. e.: it being from pain in the body.

u—TJOVELA, n. (From tjo, rush, burning, and vela, to come forth. *Compare* ulw-Avela, and bavela.)

1. A strong fluxus; a disease of females; —2. A venereal eruption.

umu—TJU, n. (From tja, to burn.) A mass of burnt food, *particularly*, burnt porridge.

TJUKA. *See* Shuka.

uku—TJULUKA, v. i. (From tju, rushed, and uluka, to go out, strained out. *Allied to* juluka, tjelela, &c.)

To come from a far distance, *as*: u tjuluka pi na? i. e.: where do you come from in this haste?

in—TJUNGUTJA, n. pl. izin. (From tju, flown, rushed, ngu, bent, and tja, to flow. *Dialectic*, tyungutya. *Compare* tjanga.)

Literally: a species flown together, rushing together; being in a vibrating state, *signifying*: spawn of frogs.

uku—TJUNGUZELA, v. t. (From tjungu, *see* tjungutja, and izela, to make often. *Others* tjingezela, = shingezela. *Allied to* jukujela.)

To rush or flow together; applied to spawn which always rushes away when one will take it with a stick, slips away; or when separated flows together again; applied also to eggs when beaten up.

umu—TJWA, n. pl. imi. (From tja, and a contracted passive form, of the same; *radically coinciding with* twa, taking, *which see*. *Literally*: rushing, *viz.*: being seized. *Coinciding with* um-Tya.)

A line or stripe, = um-Qa.

uku—TJWALA, v. t. (From tjwa, being taken, and ila, to rise, up. *Radically coinciding with* twala, to carry; *and to* tjwila, tjwele, &c. *Allied closely to* twaya.)

1. To take up, as in haste, or together, *as*: tjwala izingubo ez'anekiwe ku za imvula, i. e.: take (quick) up the clothes which have been spread out, rain is coming on;—u tjwele abalwayo, i. e.: he took up the case of or from those who were fighting, spoke to them, entered between them; —2. To collect, = ukubuta kwonke.

—— Tjwalana, repr. fr. To take up one with another; to seize one another, as in fighting together.

uku—TJWAYA, v. t. (From tjwa, being taken, and iya, to go, to retire. *Coinciding with* tjwala. *Allied to* tjaya.)

To take away together; being or let go away, *as*: twaya izingubo ez'enekiwe imvula i ya na, i.e.: take away quickly the clothes spread open, rain is falling. (The difference, however slight, between this verb and tjwala, is obvious.)

—— Tjwayela, qulf. fr. To take away for a purpose; *hence*, to accustom; to become accustomed to, *as*: se ngi tjwatjele lendau, i.e.: I am already accustomed to this place.

—— Tjwayelana, repr. fr. To become accustomed to each other; to become accustomed to; to become familiar with, *as*: izinkomo zi tjwayelene nezwe leli, i. e.: the cattle are acquainted, or accustomed to this country;—ba tjwayelene, i.e.: they are familiar with one another.

uku—TJWAYEZELA, v. t. (From tjwaya, and izela, to do often, to make use.)

To make one's self acquainted, accustomed; to scrape acquaintance; to nestle; to sneak or steal in.

um—TJWE, n. *Same as* um-Tjwa.

um—TJWELE, n. (From umutju, burnt, and ele, strained.)

Roasted maize—umbila umtjwele, or utjwele (contracted.)

um—TJWELELE, n. (From tjo, speak, or rushed, and elele, frequentative form, qualifying the preceding tjo, either *onomatopoetic*.)

1. The sound or noise of a little owl, which is heard in the night, and affects the nerves very much;—2. A certain small owl.

uku—TJWELEZA, v. t. (From the perft. form of tjwala,—tjwele, and iza, to make, to do.)

To enter between quarrelling parties; to speak to them; to interfere, (= lamla) in order to make them silent.

uku—TJWIBA, v. t. (From tjwi, same as tjwa, being taken, and iba, to separate. *Xosa* tyiba, the same.)

To give up, or take up as a booty; to throw away for the purpose of being taken or seized by others.

uku—TJWILA, v. t. (*Radically one with* tjwala, *which see*. *Xosa* tjwila, to scrape off, or together; shwila, to skim off.)

1. To take up and turn, as a string which is fastened to a tree to be taken and swung with the hand, or, *as*: ukutjwila ugoqongwane, i. e.: to turn or twist a large rope;—2. To swing away; to turn away; to put away, reject one who talks evil.

i—TJWILI, n. pl. ama. (*Seldom.*) (From tjwila.) The small, or the ruminating stomach. (Its other name is idwani.)

um—TJWILI, n. pl. imi. (From tjwila.) *Literally*: a mass taken up; a name for a kind of bean or potatoe, growing under ground, and eaten in time of scarcity.

in—TO, n. pl. izin. (From ta, take.) Something taken; *commonly*, a thing, or one thing; a single thing.

isi—TO, n. pl. izi. (From ta.) The thick part of the leg behind; the calf; the ham.

u—TO, n. pl. izin. (From ta. *See* Into.) Something, *as*: ngi za kutata uto lwami, i.e.: I come to take (*lit.*:) my something; —a ngi zi kutata uto or 'luto, i.e.: I come to take nothing. (This is the original difference between this word and into, which, however, is not always observed.)

uku—TOBA, v. t. (From to, put, thrown, and uba, separate. *Radically one with* taba, tebe, tiba, tuba. *Allied to* tjoba, goba, &c.)

1. To take away; applied to swellings, *as*: ukutoba ibele eli vuvukile, i.e.: to foment a swollen breast; to take away the swelling, to subdue;—2. To subdue; to depress; to humble; to lower; applied to passions, or to a state of life which is to be lowered;—3. To stoop; to bow; to bend, *as*: toba ukungena enhlwini, i.e.: stoop down when you go into the hut (lest you should knock your head.)

—— Tobeka, qult. fr. To become smaller, as a swelling which is fomented; to become humble, low; to be humble, lowly, ngumuntu o nenhliziyo etobekileyo, i.e.: he is a man who has an humble heart.

—— Tobisa, caus. fr. 1. To make, apply fomentations; to cause to become smaller, lesser, better, as a swelling;—2. To humble; to bow, &c.

uku—TOBEZA, v. t. (From toba, and iza, to make.)

To hush down, *as*: tobezani icala, i.e.: do ye hush down the crime.

isi—TOBO, n. sing. (From toba.) Fomentation, fomenting.

uku—TOBOZA, v. t. (From toba, and uza, to make. The *Xosa* has tyoboza in the sense of bobosa, *which see, coinciding radically with* this verb. *See* Goboza, coboza, &c.)

To force down; to force one to bow; to break one of a bad habit.

um—TOBOZI, n. pl. aba. (From toboza.) One who knows how to bow or to humble others.

isi—TOBOZO, n. (From toboza.) A way of bowing or humbling others.

um—TOFANA, n. pl. imi. (From umti, a tree, and ofana, which is like.)

A certain shrub.

i—TOHLANA, n. pl. ama. (From itole, and ana. A dialectic form.)

A little calf; or any young of live-stock.

uku—TOKOZA, v. t. (From to, thrown, uka, come up, and uza, to make, to feel. *Radically one with* takaza, tekeza, tjokoza, &c. *See* Koza.)

1. To have a soft feeling; to feel the coming up of something soft or pleasurable; *hence*, to be happy; to rejoice, *as*: si ya tokoza ngokufika kwenu, i.e.: we are happy that you came hither;—2. To enjoy; to feel a flash of joy, *as*: umzimba wami u sa tokozile, i.e.: my body feels quite comfortable yet;—ngi nokutokoza, i.e.: I enjoy health and comfort.

—— Tokozela, qulf. fr. To rejoice for; to have pleasure and happiness; to be in the enjoyment of health and other comforts.

—— Tokozisa, caus. fr. 1. To cause to enjoy; to make happy;—2. To be the cause of happiness, joy, bliss, &c.; to wish or bring joy; to congratulate.

in—TOKOZO, n. (From tokoza.) Enjoyment; rejoicing; happiness; bliss; delight, &c.

uku—TOLA, v. t. (From to, taken, and ula, to strain, up. *Radically one with* tala, tela, tula. In the *Xosa* it signifies to dart; and cola is used instead of tola.)

1. To take up from the ground; to lift up, as light or little things;—2. To pick up, = to find, *as*: ngi totile uto enhlelen, i.e.: I found something on the road; —3. To get, *as*: wa tola icala, i.e.: he got into a crime, or scrape.

—— Tolisa, caus. 1. To cause to take up; to help to find, *as*: umlungu wami wa ngi tolisa izinto, i.e.: my master assisted me, or was the cause that I have gained property;—2. Tolisa icala, i.e.: to get one into a scrape; to want one to get into it.

i—TOLE, n. pl. ama. (From tola.) 1. *Literally*: some kind of picking up, gaining; *hence*, an offspring of live-stock, especially a yearling;—2. A profit of live-stock; a calf of a year old.

isi—TOLE, n. pl. izi. (From tola. *See* i-Tole. The nom. form isi, denoting degree.)

A heifer of three years old. In the *Xosa*, a plant, = isitelo *in Zulu*.)

i—TOLEKAZI, n. pl. ama. (From itole, and kazi, denoting known, distinguished.)

A peculiarly fine heifer. (The *Xosa* has the contracted form itokazi, i.e.: a heifer, a common signification.)

um—TOLO, n. pl. imi. (From tola.)

A kind of mimosa with thorns, a shrub; so called from its putting forth or driving many shoots. (In the *Xosa* the word signifies a dart.)

um—TOLWA, n. pl. aba. (From tola.) One who is picked up.

uku—TOMBA, v. i. (From to, thrust, and mba, a going. *Radically one with* tamba, temba, and tumba. *The sense is*: to throw a body.)

1. *Primarily*: to thrust a germ, *viz.*: to germinate; to sprout; to shoot; to bud; —2. *Applied to a girl*: to become menstrual; to menstruate; (at this period the

girl is smeared with red clay, to signify the appearance);—3. *Applied to a vessel*: to leak; to spout;—4. Izulu li ya tomba, i. e.: the sky is getting red—(taken from the appearance of the girl, No. 2.)

in—TOMBAZANA, n. pl. aman. (From tomba, 2, and izana, denoting small female sex.)

1. A small girl;—2. A sister; *in common usage, as*: intombazana yetu, i. e.: my sister, *lit.*: a little girl of ours, which expresses the Kafir idea of sister.

isi—TOMBAZANA, n. pl. izi. (From intombazana.) The generic name for little girls; signifying also an inferiority of a girl. *See* isi–Fazana.

i—TOMBE, n. pl. ama. (From tomba. *See* um–Tombo.) A place inside in the native house, where goats are sleeping. It is always fenced in. The signification is: a place which is germinating; because as a warm place brings out the germs from the kernel, so the warm place where the goats are kept causes a rapid increase of them.

isi—TOMBE, n. pl. izi. (From tombe, 2-4. The *Xosa* has isitomo.)

1. A likeness, an image, carved, moulded, printed, &c.;—2. A doll.

um—TOMBE, n. pl. imi. (From tomba.) A large soft tree; so-called from its red fibres, which shoot from the stem.

in—TOMBI, n. pl. izin. (From tomba 2. *Tekeza* inombi.)

1. A daughter;—2. A virgin;—3. A girl;—4. An unmarried young woman; maiden.

isi—TOMBO, n. pl. izi. (From tomba. *Allied to* isi–Dumbu.)

1. A sprout, or shoot, *viz.*: the next after the germ;—2. A state when the body has become settled; *hence*, corpulency, *as*: umtwana u nesitombo isikulu i.e.: the child is very fat;—3. A germ.

um—TOMBO, n. pl. imi. (From tomba. *See* um–Tombe.)

1. A fountain; a spring; a well;—2. A kind of shrub, rather a creeper, growing near or on the banks of rivers, and having a red colour from which it has its name.

The plural imitombo signifies: malt.

um—TOMBOTI, n. pl. imi. (From umtombo, and uti, wood, tree, poison; *see* umu–Ti, and ubu–Ti.)

Literally: a fountain-tree, or an issue of poison, a poisonous tree. It is known from its quality. The least drop of its milky sap when coming into the eye, causes a most painful inflammation, and often blindness: the least green splint when getting into the flesh of the body, causes most dangerous sores.

um—TONDO, n. pl. imi. (From, to, thrust, and undo, extended. *Radically one with* tanda, tende, tunda, &c.)

1. *Literally*: a spout; applied to the penis maris;—2. Urine.

um—TONDOLO, n. pl. imi. (From umtondo, and ulo, strained. *Radically one with* tundela.)

A castrated animal, especially applied to live-stock. (The *primary* idea is that of preventing or restraining the power of spouting forth the urine, or the fructification, as is the case with non-castrated animals.)

um—TONDWANA, n. pl. imi. (*Dim.* from umtondo.)

1 A small penis maris;—2. A tongue ot a clasp.

i—TONGA, n. pl. ama. (*See* Itongo, and intonga.)

An individual of the ama–Tonga tribe, living near Delagoa-bay.

in—TONGA, n. pl. izin. (From into, and unga, with force, power, or from to, thrust, thrown, and nga, to bend, with force, which both is the same. *Tekeza*, inonga.)

1. *Properly*: an article or weapon for defence; a powerful weapon; something for throwing back;—2. *Commonly*: a stick, belonging to the articles for defence.

isi—TONGA, n. pl. izi. (*See* in–Tonga, and i–Tongo.)

1. Something of a very large, or of a tremendous, or frightful size; applied to the largest sweet potato;—2. *Figuratively*: greatness, frightfulness, *as*: umzi wake namehlo ake u nesitonga, i. e.: in respect to his place and his eyes he has a great, frightful appearance, (his place presents a grand appearance to the eye) = umuntu o yinkosi e nokwesabeka, i. e.: a person who is a chief inspires fear, terror. (The *Xosa* has isitongo, i. e.: report of a gun.)

um—TONGATI, n. (*See* isi–Tongo, and iti, taken, thrown, &c.)

A name of a river between the Umhloti and Umvoti, coming from the Uzwati (Noodsberg) and falling into the sea. *The signification is*: a frightful or terrific course, stream.)

i—TONGO, n. pl. ama. (*See* Intonga, isitonga, and utango.)

1. *Primarily*: a defending or preserving power; a protection against death, saving people from starvation, as the explanation says: itongo li pilisa abantu, i. e.: the itongo keeps people in life and in health;—2. A frightful appearance or apparition seen in sleep; *hence*, frightful dreams, *as*: u bona itongo or amatongo, i. e.: he sees ghosts; or u netongo, i. e.: he has frightful dreams.

Remark.—The idea of the itongo is rather personal or individual. And the object represented by it is one in which

several tribes put their trust, and from which they expect preservation of life in times of danger or starvation. They believe that, when in going to war or on a far journey, all other resources fail them, and they are almost dying from hunger, the itongo would take care of them that they should not die. And comparing this word with itanga pl. amatanga, pumpkins, which often are found growing in the deserts,—with onga and u-Mongo, the idea suggests itself that the words may describe something like a God of vegetation.

ubu—TONGO, n. (From itongo.) 1. *Literally*: itongo-ship; a state of preservation; applied to preservation obtained from sleep; *hence*, rest, repose, *as*: u nobutongo, i. e.: he enjoys rest;—2. Sleep, *as*: wa lala wa ba nobutongo, i. e.: he laid down and slept well.

i—TONGWANE, n. pl. ama. (*See* um-Tongwane.) The fruit of the umtongwane, much like a chestnut. The natives believe that he who eats the inner part of it must die, and also, when that part falls down and growth follows, that he who ploughs or plants at that place must die also. The shell of this fruit is used for snuff-boxes by the natives.

um—TONGWANE, n. pl. imi. (From itongo, and ane, dim. and rcpr. form.)

A tree, a kind of wild medlar, *mespilus*; growing near to, and in the Zulu country, and bearing a fruit which is much like a chestnut.

isi—TONJANA, n. pl. izi. (*Dim.* from isitombo.)

1. A small sprout or shoot;—2. A small germ.

i—TONQA, n. pl. ama. (From to, thrust, and nqa, with a top, on a top. *Allied to* idonqa, intonga, &c. *Dialectic*, itonga.)

1. *Literally*: a kind of thrusting on a top, point; descriptive of the umncwedo of the amadoda (men) usually made of an itongwane or from leaves of the isidabana; *hence* a cap for wearing over the prepuce;—2. Anything like the cap No. 1, as a polished knob of a chest of drawers, *viz.*: of brown polished wood;—3. Any polished or dressed person.

i—TONQANA, n. pl. ama. (*Dim.* from itonqa.)

One who has a polished appearance, *as*: umuntu o fika e vutiwe, i. e.: one who arrives (= who is going on a visit) and is smeared with red colour, the latter being the usual dressing colour of the savages.

uku—TONSA, v. i. (From to, thrust, and nsa, burst open, break, as a spark of light. Synonymous with consa. *Xosa* tontsa. *Radically coinciding with* hlansi.)

To drop. (The meaning of this word differs from consa in this, that it refers to the mass which is poured, or to fluid, while consa expresses the form of a drop.)

i—TONSI, n. pl. ama. (From tonsa. *Radically coinciding with* inhlansi, spark of fire.)

A drop.

uku—TOPA, v. t. (From to, thrust, and upa, to pass, upon, on. *Literally*: to thrust out. *Radically one with* tapa and tupa. *See* apa.)

1. To sweat out, *primarily*: to tap, (*see* juluka);—2. *Particularly*: to sweat out fat, = umzimba wake ungati wekata amafuta, i. e.: his body is as if smeared over with fat.

um—TOTI, n. (From uta-uti, soft to the touch. *Radically one with* tata, tuta. *See* Mnandi. *Sis.* monate.)

1. *Primarily*: something palatable; agreeable to the taste;—2. A relish; that which is relished;—3. Savoury.

Note.—This word was adopted and introduced into the Zulu language in Chaka's time, after the custom of ukuhlonipa, because Umnandi was the name of his mother. It is, therefore, a substitute, and synonymous with um-Nandi, *which see.*

uku—TOTOBA, v. t. (From to-to, thrust—thrust, and uba, to separate; or from to, and toba, to take away. *Allied to* gogoba. *See* Totolo and Totonga.)

1. To go slowly; *literally*: to drag your body away; to walk with short bends, as a weak person, or as one walks who is just recovering from sickness;—2. To bend with a twitch; *see* qweqwezela.

i—TOTOLO, n. pl. ama. (From to-to, thrust, thrown, and ulo, strained; or from to, and tolo, *see* tola, and tula, isitulu, deaf. *Radically one with* tatela.)

1. A person who throws his arms across over his chest, as if he was afraid of everything, = e ng'azi lapo a ngene kona, i. e.: without knowing where he will begin, to what he will apply himself; a drowsy fellow, like one who is deaf;—2. One who waits for others, to find his food with them, not knowing how to plant and procure for himself;—3. A kind of grasshopper; so called from crossing its legs.

uku—TOTONGA, v. t. (From to-to, and nga, to bend, with force; or from to, and tonga, *see* intonga, itongo, ubutongo.)

1. To thrust with a powerful weapon; to lay hands on with force or power; to throw, as it were, with darts, *as*: ukufa ku m totongile, i. e.: death has laid its powerful hand on him, = ku m bambile, i. e.: it has taken hold of him;—2. To silence; to pour a death-sleep over one; to deafen.

—— TOTONGISA, caus. fr. To use or employ power in order to make silent or quiet, or to deafen, *as*: umfazi u yi totongisa indoda i nga m katazi, i. e.: a woman uses means to quiet her husband, lest he should trouble her.

um—TOTONGO, n. pl. imi. (From totonga.) *Properly*: a pacification, a peace-making; but *commonly*, a quantity of meat provided for a husband by his wife.

It is customary that a young woman, just married, if she wishes to prevent any dislike or dissatisfaction from her husband, or from the other women, must get her father to kill cattle for her, and to provide meat which she sends to the place of her husband, to give them a feast; and this is intended to signify that she has it in her power to satisfy them in all their demands.

um—TOTOVANE, n. pl. imi. (From to-to, thrown, and vane, of little sense or hearing.)

Literally: a mass or substance from which its life has been taken; applied to decomposed wood, which is used for tinder.

in—TOTOVIANE, n. pl. izin. (From to, thrown, tovi, a dialectic difference from utuvi, stench, and ane, a little thing. *See* Totovane.)

A species of locust without wings, and so called from being overcast with a blackish, stinking matter.

u—TOVANE. *Dialectic.* *See* in-Dovane.

uku—TOZA, v. t. (From ta, thrust, throw, and uza, to make. *Radically one with* teza. *Allied to* tola.)

To make wood; perhaps to collect rotten or decomposed wood.

in—TOZWANE, n. pl. izin. (From tozo, and ane, little things.)

A rush used for binding the sticks of the house.

TU, poss. pron. This is a Genitive form—etu, a remainder of the nom. adj. *ituna*, which is obsolete in the Zulu-Kafir, however existing in other dialects as the *Kamba*, and in the *Suto rona* is the same. Tina, *which see*, is used instead of it in all general applications.

uku—TUBA, v. i. (From tu, thrust, thrown, and uba, to separate. *Radically one with* taba, tebe, tiba, toba. *Allied to* duba, xuba.)

1. To shine through; applied to fluid and air, *as*: amanzi a tubile, i. e.: the water is troubled, the earthy parts shine through;—2. To be unusual, not as otherwise.

i—TUBA, n. pl. ama. (From the verb.) A passage.

in—TUBA, n. pl. izin. (From the verb. *See* i-Tuba.)

1. An opening between rocks, *as*: intuba yokupumela esiweni, i. e.: a passage coming out from a rock, or going out between two rocks, each standing alone (*see* intaba);—2. An opening, as a window.

isi—TUBA, n. (*See* i-Tuba.) Something like a passage.

isi—TUBI, n. sing. (From umtubi.) A kind of mixture of upoko and amabele, having the colour of umtubi.

um—TUBI, n. sing. (From tuba.) 1. *Literally*: a mass or substance which is troubled; applied to the first, or new milk before it is fit for use. It has a reddish tint;—2. The yolk of an egg.

u—TUBINI, n. (From umtubi, and ini, even, equal.)

Maize which has a reddish colour, more yellow.

u—TUHLANE or NI, n. pl. o. (From u-tuli, a dialectic form. *Others have* unhlulanja, or maquba.)

1. Frost (*tribal* = isitwatwa);—2. That time of the year when the country begins to be nipped by frost, in the month of June. *See* u-Nhlulanja.

uku—TUKA, v. t. (From tu, thrown, and uka, to rise up, as passions, *lit.*: to inflame, provoke; or from ti, say, speak, and uka, to go off, into destruction, to speak in anger,—both giving the same sense. The *Sis.* roga, favours the latter etymology. *Dialectic* etuka.)

1. To curse; to blaspheme; to abuse with words or evil names;—2. To startle; to affright, *as*: ba tukile ukumbona, i. e.: they were quite startled to look at him.

u—TUKELA, n. (From tukela, an obsolete or seldom qulf. form from tuka.)

The largest river of Natal, rising in the Drakeberg and falling into the sea. *Its signification is*: a startling or frighting for.

um—TUKI, n. pl. aba. (From the verb.) A curser; abuser; a frightful person.

in—TUKO, n. (From tuka.) Cursing; blaspheming; abuse with words, malice.

isi—TUKO, n. pl. izi. (From tuka.) A curse; blasphemy, malediction, fright.

i—TUKU, n. pl. ama. (From tuka. *Xosa* intuku, a mole.)

1. A large white grub (from the sense of startling);—2. Larvæ, or worms which usually generate in the thatch of houses, and fall down from them.

uku—TUKULULA, v. t. (From tuku, and ulula, to loosen; or from tu, thrust, and kulula.)

To loosen that which has been fastened; to untie; to loosen from a knot, &c.

NOTE.—The difference between this verb and kulula, however slight, will be obvious if compared with that noticed

under kumula. Tukulula is best understood when compared with its opposite idea given by tekeleza, to tie—to untie; kulula, to loosen,—kumula, to loosen from restraint.

uku—TUKUSA, v. t. (From tuka, or tu, put, uka, to go away, away, and usa, to cause.)

1. *Primarily*: to put out of sight; to conceal; but *literally*: to conceal under ground (*see* ituku) *as*: tukusa lento emhlabeni, i. e.: hide this in the ground, *viz.*: make a heap (which is visible) of earth upon it;—2. To conceal; to keep secret, *as*: wa tukusa intambo esikoteni, i. e.: he concealed the riem in the long grass. (The *Xosa* tukuza is used of the working of the mole, *viz.*: throw up a heap of earth.)

uku—TUKUTELA, v. t. (From tuka or tuku, and utela, to pour forth.)

1. *Literally*: to pour forth the inward emotions, *viz.*: passions; *hence*, to be angry, *as*: ku tukutele inhliziyo yake, i. e.: his heart is angry, = he is angry in his inward soul;—2. To be angry for, at, *as*: ngi ku tukutele, i. e.: I am angry with you, *lit.*: for, at you.

—— TUKUTELELA, freqt. fr. To be angry with, for some cause, *as*: wa m tukutelela e ngezanga, i. e.: he was angry with him because of for not having come (when he was called.)

—— TUKUTELISA, caus. fr. 1. To make angry, to enrage;—2. To become very angry, enraged.

isi—TUKUTUKU, n. sing. (A repetition from tuku, *see* tuka, and tukutela.)

1. *Primarily*: a rising of inward emotion, passions;—2. *Literally*: perspiration, *particularly* that which arises from anxiety or fear. (The *Xosa* has isitukutezi, anxiety, from the verb ukutukuteza, to be in anxiety, to be anxious, to be in great fear. *Allied to* tukutela.)

uku—TULA, v. t. (From ta, or tu, and ula, to strain, to remove. *Radically one with* tala, tela, tola, &c. *See* Ula.)

1. *Literally*: to take away, or off;—2. To leave off, *as*: tula ukukuluma, i. e.: leave off speaking;—3. To be still, silent, quiet, reserved;—4. To be dumb, mute, *as*: ulwanhle lu tulile, i. e.: the sea has left off its roaring noise, has become calm.

—— TULELA, qulf. fr. To be still, silent, &c., in respect to, for, &c.

—— TULISA, caus. fr. To make still, silent; to silence; to compel to be still; to calm; to make quiet.

isi—TULI, n. pl. izi. (From tula.) A quiet, reserved person; a mute or dumb person.

u—TULI, n. pl. izin. (From tula. *Sis.* lerule.) Dust, (*lit.*: that which is thrown or driven away from wind.)

um—TULIKAZI, n. sing. (From utuli, and kazi, denoting degree. *Dialectic*, dulikazi.)

Synonymous with maquba, = ukuquba izintuli lapo u limayo, i. e.: to drive or raise the dust when one is digging the ground.

in—TULO, TULU, or TULWA. *See* i–Ntulo.

i—TULU, n. pl. ama. (From tula.) The fruit of the umtulu.

isi—TULU, n. pl. izi. (From tula.) 1. *Same as* isi–Tuli;—2. *In a figurative sense*: a mute, dumb and deaf.

um—TULU, n. pl. imi. (From tula.) A wild medlar-tree, bearing a fruit which usually is of a rotten, or mellow quality. (*Same as* um–Vilo.)

uku—TULULA, v. t. (From tu, thrown, poured, and ulula, loosely. *Radically one with* telela.)

To pour out; to empty.

i—TULWA, n. pl. ama. (From itulu, *which see*, and umtulu.)

Literally: a rotten or mellow kind. A name given to the large female-tick, the inward parts of which are similar to that of the itulu.

i—TULWANE, n. pl. ama. (From itulu. *See* isi–Tulu.) A stupid person,—umuntu ohlekwayo, i. e.: a person who is laughed at.

uku—TUMA, v. t. (From ta, to throw, and uma, to move out. *Radically one with* tama, &c. *Allied to* duma. *Suaheli*, tuma. *Kamba*, toa. *Sis.* ruma.)

To send; to despatch.

—— TUMEKA, qult. fr. 1. To be fit for sending; to be good for sending;—2. To be willing to be sent, *as*: umuntu otumekayo, i. e.: a person who is willing to go when sent.

—— TUMEKELA, qulf. fr. To be willing when sent for some purpose.

—— TUMEKELELA, frqt. fr. To be willing to be sent to and fro, to be sent often.

—— TUMELA, qult. fr. To send or despatch for.

in—TUMA, n. pl. izin. (From tuma.) The fruit of the umtuma; thorn-apple.

um—TUMA, n. pl. imi. (From tuma.) A kind of *datura stramonium*, or thorn-apple-shrub.

in—TUMANA, n. pl. izin. (*Dim.* from umtuma.) A small kind of *datura stramonium*, without thorns.

in—TUMANA, n. pl. izin. (From umuntu, and mana.)

Literally: a very small set of men; *hence* a dwarf.

uku—TUMBA, v. t. *Passive*, tunjwa. (From tu, thrown, and umba, to move from; *lit.*: to throw a going, to form into a body. *Radically one with* tamba, temba, timba, and tomba. *Allied to* dumba.)

Primarily: to bring into submission; to take captive; to capture, *as*: abantwana be be tunjiwe yimpi, i. e.: the children have been taken, captured by the enemy.

i—TUMBA, n. pl. ama. (From the verb.) A boil, = iqumbi or idumbe.

isi—TUMBA, n. sing. (From the verb.) A name for a rocky mountain or hill on the right side of the Umngeni. It forms the beacon to the east of the farm Uitkomst.

um—TUMBANKULU, n. sing. (From tumba, *see* isi-Tumba, and inkulu, great.

A name for a forest near the Umzumbe River.

i—TUMBU, n. pl. ama. (From tumba. *Allied to* isidumbo, and idumbu.)

1. The color (*in anatomy*), and nom. sing. *as*: itumbu lika 'sinyaka, i. e.: the largest of the intestines of the whole windings;—2. In the plur. *only*: amatumbu, i. e.: the intestines.

ubu—TUMBU, n. (From itumbu.) Core; pulp.

isi—TUMBUTUMBU, n. pl. izi. (A repetition of tumbu. *See* isi-Tumba, i-Tumbu.)

1. A large belly;—2. Any person or animal having a large belly.

ubu—TUMUSHE, or TUMUTJE, n. (From tuma, and ushe, causing, breaking, or throwing. *See* isi-Tumutje.)

A small burrowing animal, which usually comes out of the place where the goats or calves lie in the native hut.

isi—TUMUTJE, n. pl. izi. (From tuma, and utje, shoot, thrown. *See* isi-Tombe, and isi-Tumba.)

A large body.

isi—TUMUTUMU, n. pl. izi. (From tuma; *lit.*: thrown out.)

A large place; the place of a chief; a large town.

uku—TUNA, v. t. (From ta, and una, little, small in appearance. *Radically one with* tane, tena. *Allied to* iduna, *see* the analysis of the same.)

Literally: to put or throw a small or low appearance; *hence*, to deform, *as*: izinto zi ya m tuna o hloba zona, i. e.: things (*viz.*: unbecoming dress) deform him who decorates himself with them.

—— TUNISA, caus. fr. To make a low appearance; to make ugly; to undervalue, *as*: abantu be vunula izinto izininginga ku fika omunye u ti zimbi, u tunisa, i. e.: if people put on many ornaments, and there comes another saying that (the ornaments) are ugly, then he undervalues them (opposite to tentesa.)

i—TUNA, n. pl. ama. (From tuna. *Literally*: a deformed place, a place which has a bad appearance, as the explanation says: into embi, i. e.: a bad thing; applied to *a grave*, but *properly* something like a dunghill, a mean abode or situation.

uku—TUNCA, TUNQA or TUNYA, v. i. (From tu, thrown, and nca, at the top.)

1. To draw up; to rise up, *as*: umusi u ya tunca, i. e.: the smoke draws up, is forming itself on the surface of some substance;—2. To smoke, of fire which is going out, or as the smoking of a firebrand which has just been extinguished;—3. To dust.

—— TUNCISA, caus. fr. 1. To cause to smoke;—2. To raise dust.

uku—TUNDA, v. i. (From tu, and nda, to extend; *lit.*: to throw into extend. *Radically one with* tanda, tende, and tondo.)

To void water, (referring to the force of voiding water in a bow.)

—— TUNDELA, qulf. fr. 1. To void water against, at an object;—2. Ukumtundela umfazi, i. e.: to effuse for the woman,= to impregnate her.

—— TUNDISA, caus. fr. To cause or compel to void water.

i—TUNDU, n. pl. ama. (*See* Tunda, analysis.) The arch of the eye-hole, or the upper ridge of the orbit of the eye.

isi—TUNDU, n. pl. izi. (From tunda.) A basket made in a shape as a large bottle with a small neck.

i—TUNDULUKA, n. pl. ama. (*See* um-Tunduluka.) The fruit of the umtunduluka-tree.

um—TUNDULUKA, n. pl. imi. (From umtunda, external cover, and uluka, to go out or off by straining. *Allied to* dunduluza.)

A shrub or tree, bearing a red plum, of which the external coat is pulled off and the fleshy part dried.

uku—TUNGA, v. t. (From tu, thrown, and nga, to bend, through. *Radically one with* tanga, tenga, tingo, and tonga. *Sis.* roka.)

1. To put or throw through; to sew, *viz.*: to make a hole with a pointed instrument; to stitch; as also, to pass a thread through the holes made by some instrument, the savages having no needle to sew with; *hence* also, to sew with a needle;—2. To strain, to pass a fluid through a strainer, *as*: ukutunga utywala, i. e.: to strain beer;—3. To bottle; to decant, = ukutela esityeni, i. e.: to pour into a vessel.

—— TUNGELA, qulf. fr. To sew for; to strain for, &c.

i—TUNGA, n. pl. ama. (From the verb.) A basket which is neatly sewn, or stitched, commonly used for milking. Applied to any vessel for milking.

um—TUNGI, n. pl. aba. (From tunga.) A basket-maker; a sewer.

in—TUNGO, n. (From tunga.) The roof of grass or other thatching material.

u—TUNGO, n. pl. izin. (From tunga.) Any article, bundle, or parcel which is to be sewn, or which has already been sewn.

um—TUNGO, n. imi. (From tunga.) 1. A stitch; a seam;—2. The whole extent of the thatching of a house.

in—TUNGONONO, n. pl. izin. (From in-tungo, and nono, decent, &c.)

The secretary-bird; most probably called so from making a cover over its eggs, tied as if it was woven or sewn together.

isi—TUNGU, n. pl. izi. (From tunga.) *Properly*: things for sewing; *commonly*: grass or rush for sewing; bundle of grass bound together; any parcel sewn together.

i—TUNGULU, n. pl. ama. (*See* um-Tungulu.) The fruit of the Natal plum-tree.

um—TUNGULU, n. pl. imi. (From umti, tree, and ungulu, *see* gulugulu and ngulula, to pamper;—ngulu, to make loose, referring to the coat of the plum. *Allied to* tunduluka.)

The Natal plum-tree.

i—TUNGWA, n. pl. ama. (*See* um-Tungwa.) The fruit of the umtungwa tree.

um—TUNGWA, n. pl. imi. (From tunga.) A tree, much like the umtulu, the fruit of which is used as a medicine for new-born children, to strengthen them.

in—TUNJA, n. pl. izin. (From tu, thrust, and nja, even, shooting. *Radically coinciding with* intuba, as if it were a passive form of it, and with tunga, to stitch.)

A hole, or an opening, as through a roof, through a rock, &c.

in—TUNJANA, n. pl. izin. (*Dim.* from intunja.) A small hole, as in a needle.

TUNQA, *see* Tunca.

uku—TUNSULA, v. t. (From tu, thrown, nsa, to burst open, and ula, to strain.)

To throw, or thrust one thing with force against another, so that one must break, go loose, &c., *as*: ukutunsula, inyanda, = ukutjaya pansi inyanda, i. e.: to throw the bundle of wood so hard on the ground that its binding breaks;—ukuyitunsula inhlu, i. e.: to beat so forcibly at a house that its covering comes off.

ubu—TUNTU, n. (From tu, thrown, and ntu, even thrown. *Dialectic*, tundu, to be thrown broad. *Radically one with* tinta. *Allied to* qundu.)

A state of being rendered dull; a state of dullness, *as*: izembe li butuntu, *or* li nobutuntu, i.e.: the axe is quite dull.

uku—TUNTUBALA, v. i. (From tuntu, and ubala, a place, nothing. *Closely allied to* dundubala.)

To make or render a place dull. This is the literal meaning of the word, which seems, however, to be synonymous with dundubala, as regards some tribes, and as regards others it is used emphatically for to be dull, *as*: izembe i tuntubele, i. e.: the axe is very dull.

uku—TUNTUTA, v. t. (From tu-tu-ta, thrown-thrown, throwing, and rather *onomatopoetic*, expressing a sound of a stroke. *Radically one with* tantata, tintita. *Dialectic*, tuntula and tunduta.)

To shake out, or beat out the dust, *as*: tuntuta ingubo, i. e.: shake out the cloth.

uku—TUNUKA, v. i. (From tuna, and uka, to come up. *See* Kutuka.)

To hurt an old sore; to make it worse; to injure an old wound so as to scratch or rub off its skin, *as*: u tunukile, i. e.: he hurt himself at his old wound.

uku—TUNUNA, v. t. (From tuna, and ina, to be equal, even, one. *Allied to* tunuka. *See* Enwala.)

1. *Literally*: to make worse all over; to scratch the whole body, to make the whole body one sore;—2. To be without feeling in the skin; to be senseless, on account of sores. (Some of the Tekeza tribes use this word instead of tuntuta.)

isi—TUNUNU, n. pl. izi. (From tununa.)

A pitiful person; one who is without feeling almost; a pattern of the most indifferent, = isiula, = abantu ba nomrau ngaye e yinto nje, i. e.: one for whom people feel pity because he is almost below man, he is hardly to be called a human being.

um—TUNYWA, n. pl. aba. (Passive form from tuma, to send.)

A messenger; a deputy; an apostle. (The *Suaheli* call Muhammed in a special sense mtume.)

i—TUNZI, n. pl. ama. (From tu, thrown, poured, and nzi, even making. *Compare* tuna.)

1. A shady place; a shadow, obscurity of light, representing the form of the body which intercepts the rays of light, *as*: itunzi lefu, i. e.: the shadow of a cloud;—2. Obscurity, shade, darkness, *as*: itunzi lokufa,—itunzi lobusuku, i. e.: the shadow of death,—the shade of the night, *referring always to a place.*

isi—TUNZI, n. pl. izi. (*See* i-Tunzi.) 1. Shadow, shade of a defined limit, *as*: isitunzi somuntu, i. e.: the shadow of a man;—isitunzi somhlaba, i. e.: the shadow of the earth, as seen in an eclipse of the moon;—2. The soul, after its separation from the body, spirit, ghost, *as*: wa bona isitunzi sika yise epupeni, i. e.: he saw the shade of his (departed) father in a dream.

um—TUNZI, n. pl. imi. (*See* i–Tunzi.) Shade, obscurity caused by the interception of the rays of light, as an obscure place in a grove or close bush.

This word differs from isitunzi and itunzi as it implies no particular form or defined limit, *as*: ma si ye kuhlala emtunzini ku lomuti, i. e.: let us go to sit in the shade of that tree. Here no reference to the form of the shade is made, but simply to the darkness or obscurity, or as the nom. form *um* will express it, to its mass constituting the same. Again itunzi differs from umtunzi, and from isitunzi, as it is *identical* or *poetical* language.

isi—TUPA, n. pl. izi. (From tu thrown, thrust, and upa, to pass, upon, on. *Radically one with* tapa, topa. *Allied to* tiba, to intercept. *Xosa* itupa, a toe of an animal; intupa, thumb.)

Thumb; *lit.*: a thrusting out, = an interruption. (*See* i–Tatisitupa.)

isi—TUPANA, n. pl. izi. (*Dim.* from isitupa.) 1. A small thumb;—2. *Figuratively*: a small man.

uku—TUPAZA, v. t. (From tupa, to thrust, out, and iza, to make.)

To grope; to search; to attempt to find one's way in the darkness, = o suka e hamba yedwa, i. e.: one who gets up and walks alone, and = mpumputa.

um—TUQU, n. pl. imi. (From tu, thrown, and qu, top, up. *Xosa* tuqwa, the same word. *See* Tuquza.)

A fox-colour.

im—TUQUKAZI, n. pl. izin, (From tuqu, and kazi, denoting female.)

A fox-coloured female-animal, as such a cow.

uku—TUQUZA, v. t. (From tuqu, and uza, to make.)

To throw up dust. (NOTE.—This word has originated from tukuza, *see* tukusa, by emphasis, and from this we learn also how it came to signify fox-colour—um-Tuqu, *viz.*: as cattle and other animals, when they are working in the ground, throwing up the dust, are always overcast with dust, and produce, therefore, some colour like that described.)

uku—TUSA, v. t. (From ta, or tu, thrown, thrust, and usa, to cause, to break, burst out. *Allied to* tuka, and causative to it; *to* tula, &c. *Dialectic* etusa.)

1. *Primarily*: to shriek, to utter a loud cry, as in a sudden fright; to startle; to alarm; to appal;—2. To change the colour of the face from fright; to grow pale, white, &c.;—3. To put in fright; to alarm.

i—TUSI, n. (From tusa.) A piece of brass or copper; so called from changing its colour when wrought.

in—TUSI or SE, n. (From tusa.) 1. White. Among the *Amabaca* sweet milk (*see* um–Tubi);—2. An animal which has a white flank or a white belly, inkomo e'ntusi (for e yintusi.)

This word is used in apposition, and assumes the nom. form of its principal noun, *as*: isitya esi'ntusi, i. e.: a vessel which is whitish.

uku—TUTA, v. t. (From uta-uta, throwing. *Radically one with* tata, teta, &c.)

To take and carry away, = ukutwala impahla, i. e.: to carry goods.

—— TUTELA, qulf. fr. To carry for.

isi—TUTA, n. pl. izi. (From the verb.) 1. Ancestral spirit, which is wandering about. (This is another expression for the transmigration of souls, *see* i–Hloze, denoting the state in which the soul or spirit of a deceased person continues after death, *viz.*: as roving or wandering about, without having a fixed place, and looking for things to be carried away.)—2. A stupid person.

in—TUTANE, n. pl. izin. (From tuta, and ane, dim. form.)

The pismire; *lit.*: the working, carrying species.

in—TUTO, n. (From tuta.) A being carried; *hence*, any parcel or burden to be carried.

i—TUTU, n. pl. ama. (From tuta.) *Tribal, same as* i–Tuku.

isi—TUTU, n. pl. izi. (From tuta.) *Tribal, same as* isi–Tulu.

u—TUTU, n. sing. (From tu-tu; *see* tuta.)

Ashes; *lit.*: that which is carried away by the wind.

uku—TUTUMBA, v. t. (From tu-tu, thrown, and mba, or tu, and timba, *which see*, and itumba, a boil.)

Literally: to throw the body into motion; applied to sores which are inflamed, and to swellings; *hence*, to throb, to suffer acute pain.

—— TUTUMBELA, qulf. fr. To throb for, much, *as*: isanhla si vuvukile si ya ngi tutumbela, i. e.: my hand is swollen and gives me much pain, = it throbs very much.

uku—TUTUMELA, v. t. (From tutu, and mela, to rise up. *Allied to* tutumbela.)

To tremble; to quiver, as from fear or anxiety; to be in great anxiety, *as*: u nokututumela okukulu, i. e.: he has, or is under, great anxiety.

—— TUTUMELISA, caus. fr. To pretend to tremble.

i—TUTUVA, n. pl. ama. (From tu-tu, and iva, to feel. *Compare* totoviane.)

A scabby pustule, which itches and smells ill.

u—TUTUVA, n. pl. izin. (*See* i-Tutuva and u-Tuvi, stench.)
That which feels or smells like dirt; old dresses or rags of women's dresses.

uku—TUTUZA, v. t. (From tu-tu, and iza, to make. *Allied to* duduza.)
Onomatopoetic, to make tu, an exclamation expressing be silent!

—— TUTUZELA, qulf. fr. 1. To hush, or make a child silent;—2. To comfort.

in—TUTWANE, n. pl. izin. (From the passive of tuta, and ane, next to, equal.)
A person who is subject to epileptic fits.

isi—TUTWANE, n. pl. izi. (*See* in-Tutwane. The dim. form ane denoting a succession, one following after another, applying to the attacks—tutwa.)
An epileptic fit, *as*: ubani o nesitutwane, i. e.: who has or is suffering from epileptic fits? (In the *Xosa* and *others* it signifies also lunacy.)

u—TUVI, n. sing. (From tu, thrown, and uvi, issue, rotten mass, stench.)
Excrements of man; dirt; stench.

uku—TUZA, v. t. (From ukuti-uza, *lit.*: come you then.)
To come on, = vela, and an izwi lezifazi, i. e.: women-word.

um—TWA, n. pl. abatwa. (From twa, passive of ta; *see* Ntu, man; or a contraction from umtwana, *analagous to* umta, a child. *Sis.* toa.)
Literally: a thrown human being; designating bushman.

u—TWABI, n. sing. (From twa, thrown, and bi, bad.)
Hiccough. (The *Xosa* expresses the same by a verb kutywa, which is of the same meaning.)

uku—TWABULA, v. t. (From twa, and bula, to strike.)
To beat a child, = ukutjaya umtwana. (In the *Xosa*, which has twabulula, it means, to spread, which is the *radical* sense of the word.)

uku—TWABUZELA, v. t. (From twa, and iba, separate, and uzela. *See* Twabula.)
To walk foot. *The same as* kabuzela, ka, to draw out, and twa, to be thrown.

u—TWAI, n. (From twa, and i, contracted from iyi, going. *Dialectic* udwai.)
A cutaneous eruption over the body; scab. *Tribal. Others use* ukwekwe.

uku—TWALA, v. t. (From twa, to be thrown, or taken, and ila, to strain, rise, away. *Radically coinciding with* tola and tula.)
Literally: to be taken away; to carry a burden; to bear.

—— TWALISA, caus. fr. To make to bear; to compel to carry; to burden; to load.

in—TWALA, n. pl. izin. (From the verb.)
A louse; so called from its slow and heavy motion, as if it was carrying a load.

isi—TWALAMBIZA, n. pl. izi. (From twala, and imbiza, a pot.)
The praying grasshopper. It has its name from lifting up its two fore-legs as if it was carrying something on its head, —as Kafir women carry water in pots on the head.

um—TWALI, n. pl. aba. (From twala.) A bearer; porter.

um—TWALO, n. pl. imi. (From twala.) A burden; load; freight.

um—TWALUME, n. (From twala, to carry, and ume, to stand, standing.)
A name of a river between the Ifafa and the Umzumbe, coming from the high lands, and falling into the sea.

in—TWANA, n. pl. izin. (*Dim.* from into.)
A small thing.

um—TWANA, n. pl. aba. (*Dim.* from umuntu. *Tekeza* unwana. *Sis.* nguana, pl. bana.) A child; a small person.

um—TWANYANA, n. pl. aban. (*Dim.* from umtwana.) A very small, or little child.

uku—TWANYAZA, v. t. (*Dialectic, same as* dwanyaza.) *See* Dwanyaza.

—— TWANYAZEKA, qulf. fr. To be soft, mellow, of fruit which has been pressed soft between the fingers.

uku—TWAPA, v. t. (From twa, taking, throwing, and ipa, to pass. *Dialectic*, dwaba. *Radically coinciding with* tapa.)
1. To dispute a thing out of the possession of another; to obtain by dispute;—2. To dispute away, = to swear away, swear falsely;—3. *Figuratively*, to steal away.

uku—TWASA, v. t. (From twa, thrown, and isa, denoting degree. *Radically coinciding with* tusa; *see* tusa 2.)
To come out gradually; to appear gradually; applied to heavenly bodies, *as*: isilimela si ya twasa, i. e.: the seven-stars make their appearance;—inyanga i twasile, i. e.: the moon is new;—applied to a doctor, *as*: inyanga i ya twasa, i. e.: the doctor commences his practice.

isi—TWATWA, n. sing. (From twa-twa, thrown. *Xosa* itwatwa, thrust over, the over-leather of shoes.)
1. Frost, which nips the leaves of vegetables;—2. Cold weather with frost, = into emhlope, i. e.: that which is white.)
TWAYA. *Dialectic, same as* Twala.

um—TWAZI, n. pl. imi. (From twa, thrown, and izi, little things. *Allied to* nwazi.)
1. Monkey-rope;—2. All sorts of bark, divided into small slings, fibres, and used for binding.

i—TWEKA, n. pl. ama. (From twe, and ika, to fix, get, set; or properly a qult. form from the root twa.)
One who is disappointed, who has failed, (*lit.*: thrown off) = ofelweyo ngumtwana,

i. e.: one who has lost a child by death, = feka, *which see.*

in—TWEKA, n. (*See* i-Tweka.) A rocky hill, close to Table Mountain, on the west-side, known under the Dutch name *schorf kop.*

uku—TWESA, v. t. (From twa, and isa, to cause; as if it was a contraction of twa-lisa, = ambesa. *Sis.* roesa.)

1. To put on the head for wearing;—2. To load up; to pack.

in—TWETE or TWETWE, n. pl. izin. (Twete, taken-taken. *See* Peto and Cwecwe.)

A pod of thorn, and other mimosa trees.

i—TWETWE, n. pl. ama. (From twe-twe, thrown. *Radically one with* twatwa. *Xosa* twetwa, to speak softly; to give a secret hint; to fear to speak openly; but tywatywa is the same word as twetwe.)

Shivering, arising from fear; beating from fear, *as*: u netwetwe, i. e.: he is shivering from fear.

TWI, interj. (From twa, thrown, thrust.)

It is used with ukuti, *as*: yi ti twi, i.e.: thrust yourself up, from a lying into a perpendicular posture, or straight; as also straight, stretched in lying down.

in—TWITWI, n. pl. izin. (From twi-twi, *onomatopoetic*, expressive of a small noise.) *Dialectic. Same as* i-Ncuincui, *which see.*

uku—TYA, v. t. *Passive* Tyiwa. (From tia sharpened or compressed into tya, as this is evident from the *Suaheli* which has ria, to eat, the *Kamba*, dia. *Sis.*: yea. It is of the *Tefula-dialect*, and *radically coinciding with* hla I., to eat; and *closely allied to* ta, and to tja.)

To eat; to consume; *primarily*, to take something.

isi—TYA, n. pl. izi. (From the verb.) Any vessel for eating or drinking; a plate, dish, bason, cup, &c,)

um—TYA, n. pl. imi. (*See* the primary meaning of tya, to take, to throw.)

1. Something to bind with, as a band, a thong, &c.;—2. *Particularly*: the band, or the dress worn by men, consisting of many small thongs, strips, tails, &c.

isi—TYANA, n. pl. izi. (*Dim.* from isitya.) A small or little vessel, bason, dish, &c.

uku—TYALA, v. t. (From tya, and ila, to strain. *Radically one with* tyela, tyola. *The sense is*: to pour or thrust forth.)

1. To thrust or push away with both hands;—2. To plant; to put into the ground with the hand, *as*: wa tyala izintanga, i. e.: she planted pumpkin, *viz.*: she put the seed for pumpkins into the ground;—3. To raise food.

isi—TYALO, n. pl. izi. (From tyala.) Any thing, article, specimen for planting, including seeds and plants.

u—TYANI, n. (From tya, to eat, and ani, herb, grass. The nom. form is contracted from ubu. *Sis.*: yoang.)

1. Grass; food of any kind for horses and cattle, hay, oats, &c.;—2. Pasture, *as*: utyani ba lomhlaba, buhle, i. e.: the pasturage of this country is good;—3. Weed, any useless or troublesome plant.

uku—TYAPA, v. i. (From tya, to thrust, push, and apa, to pass, on, &c. *Allied to* tjapaza; and *radically coinciding with* qapa, to fix the attention or mind upon.)

1. To attend duly, well, *as*: u tyapile ukuza, i. e.: you have done well, to come;—2. To show gratitude, = bonga.

TYATYAMBA. *Tribal. See* Qaqamba.

i—TYE, n. pl. ama. (From tya, thrust, consumed. *Dialectic* ibwe, *which see. Sis.* leyoe.)

A stone; flint; pebble.

in—TYE, n. pl. izin. (From tya, thrust.) Ostrich.

uku—TYEKA and TYEKEKA, v. i. (*Properly*, a qult. form from tya.)

To take to going off; to go out of the way, either to this side or to that side, *as*: uma abantu ba hlangabeza enhleleni a ti omunye u tyekeke a hlule omunye, i. e.: if people meet in the road from different directions and one makes way that the other can pass by.

i—TYEKETYE, n. pl. ama. (From tyeka, and tye, thrust.)

A large black ant, usually running to and fro upon roads. *The same as* igcuka.

uku—TYEKEZA, v. t. (From tyeka, and iza, to make. *Radically one with* tyokoza.)

To throw out, or spill out, until a little remains, *as*: ku ya tyekeza a ku seko amasi, i. e.: the milk has got out (of the vessel), and there is no more, or is only a little more.

uku—TYEKULA, v. t. (From tyeka, and ula, to strain, to rise.)

Literally: to thrust upward; *hence*, to skip, bound, spring, *as*: amatakana na-mankonyana a tyekula, i. e.: lambs and calves are skipping.

uku—TYELA, v. t. (*Properly* a qulf. form from tya, to thrust forth. *Radically one with* tyala and tyola, and *coinciding with* tela, *see* ukuti.)

1. To lay before; to tell; to relate; to narrate, *as*: ma ngi ku tyele, i. e.: let me tell you;—2. To shew by words; to inform; to take an instance;—3. To communicate.

—— TYELISA, caus. fr. To cause or compel to tell, relate, &c.; to try to tell; to go on telling; to narrate, &c.

—— TYELISISA, caus. fr. To tell clearly, particularly; to explain; to set forth by instances.

uku—TYELEKA, v. t. (*Properly* a qult. form from tyela. *See* Aluka II., and Eleka.)

Properly: to tell or fix the terms; but *commonly*: to take in addition; to borrow; to lend, *as*: ngi za kutyeleka imali, i. e.: I come to borrow some money. (*Dialectic*, but *radically the same*, boleka, *ba* changed into *tya*, = ibwe and itye.)

uku—TYENA, v. i. (From tya, and ina, to be one, to join.)

To chat with another; to join in a conversation; to communicate. It, being a rcpr. verb, should be followed by the prep. na, *as*: ngi tyena naye, i. e.: I chat with him; but this rule is not required here.

—— TYENISA, caus. fr. To communicate to one; to tell one; to relate to one; to let one have a chat, &c.

TYENGISA. *See* Jengisa, *under* Jenga.

i—TYILIBA, and TYELEBA, n. (The latter comes from tyela, to tell, and the former from tyila, *Xosa*, to reveal, and iba, to separate, distinguish. But ityeleba is in the *Xosa*, minth.)

The sun, = ilonga (izwi lokuhlonipa, i.e. a word for reserve.)

TYOKOZA. *See* Tjokoza.

uku—TYOLA, v. t. (From tya, and ula, to strain, to put forth. *Radically one with* tyala and tyela. *Allied to* tola. *Xosa*, to talk sweetly, agreeably; to accuse.)

1. *Primarily*: to take by deceit, or by telling falsehoods;—2. To steal under a pretext of friendliness.

u—TYU, n. (From tya.) *Dialectic. Same as* u-Ju.

uku—TYUMA, v. t. (From tya, and uma, to move, to go out.)

To lead saliva from the mouth by means of the umtyumo when smoking from the ugudu.

um—TYUMO, n. pl. imi. (From tyuma.) A pipe for leading saliva from the mouth, consisting of a piece or reed or reed-grass, hollowed out, and put at one side in the mouth, while the latter is applied to the ugudu, for drawing out the smoke.

uku—TYUMUZA, or TYUMZA, v. t. (From tyuma, and uza, to make.)

1. *Onomatopoetic*: to make tyumu, signifying a noise made by thrusting a pointed instrument through the surface of a skin, or made by crushing something;—2. To thrust through; to crush.

in—TYUNGUTYA. *Dialectic. See* Tjungutja.

uku—TYWABUZELA, v. t. (From tywa, eaten, and ebuzela.)

To eat in a hasty and unbecoming manner. *Dialectic* only; *see* swabuzela.

isi—TYWALA, n. (From utywala.) Sediments of beer, which, after the beer has been mixed, are taken and boiled into a stiff porridge, or a kind of bread.

u—TYWALA, n. (From tyo, an absolete noun from tya, and ala, to strain from. The *Sis.* yoala, is the same word and confirms the given etymology. *Xosa* tyalwa. *Dialectic*, tjwala. The nom. form is contracted from ubu.)

Literally: a strained mass of meat and drink; designating Kafir beer.

uku—TYWAZA, v. t. (From tywa, eaten, and iza, to make.)

To make a great noise as when there is a beer-drinking. (The word is contracted from tywalaza—utywala, beer, and iza, to make.)

U.

U, in Zulu-Kafir, is a simple vowel, as *a* and *i*, and has the low, but clear sound, which, in English, is given by *oo*, as in *fool, tool*;—Zulu: *fula, tula*, &c.

Whenever it happens to be compounded with *a*, following the latter, both are contracted into *o*. *See* letter O. And contraction likewise takes place when it follows, *o*, *as*: lomhlaba, from lowo-umhlaba. But, whenever it comes to stand before *a*, *o*, or *e*, it is changed or compressed into the semi-consonant *w*. This takes place:—*a*. In all genitive cases, *as*: umuntu *w*omhlaba (from u-a-umhlaba);—ukukuluma kwake (from ku-ake);—*b*. In all passive voices, *as*: ukutandwa (from tand-u-a), active tanda; the *Sis.* having always *oa*, *as*: ratoa = tandwa;—*c*. In all vowel verbs, *as*: kwenziwe (from ku-enziwe),—wonile (from u-onile), wakile (from u-akile.)

NOTE.—The *w* of the last cases is also retained if a relative interferes, *as*: umuntu o'wonile, *or* owonileyo; for, though the relative *o* is already a contraction of the relative *a* and the substitute *u*, the hiatus between o-onile creates a means to avoid the juxtaposition of the two vowels, and this again confirms the truth that *w* in such cases is no radical. (A similar case in which the relative refers to a plur. *ama*, is that *under* u-Nyaka,—a nga w'a nonyaka, *which see*.)

U, pron. and substitute. Extracted from the nominal forms um-umu, *which see*, and referring to them, *denoting*: he, she, it, for the 3d person sing., *as*: umuntu u hamba, i.e.: the man *he* walking;—umfazi u kona, i. e.: the woman *she* is there;—umtwana u hlezi, i. e.: the child *it* is remaining;—but also you, thou, for the 2d person sing., *as*: u ya bizwa, i.e.: *you, thou* art called.

When it connects another noun or pron. with its principal in a gent. case it is compressed into *w*, *as*: umpati wezinto, i. e.: the bearer *he* of things (from u-a-izinto); umfana wake (from u-ake), i. e.: his son.

U, nom. form. Contracted from umumu, *see* u–Mu.

U, nom. form. Contracted from ulu, *see* u–Lu.

UKUBA, conj. *Properly*: the infinitive of Ba, *which see*.

UKUZE, conj. *See* Za, 8.

-uku—ULA, v. t. (A root, denoting, to strain, or rather to be strained, to strain from, indicating the first outset or start of an effort, or when an exertion commences—analogous to uma, and *uniting radically* all the meanings of flay, strip, flee, run, flow, fly, &c. *See* La, termination. *Compare* eula.)

1. To be easily influenced by trifling considerations; to be unsteady, unsettled, of a light, or loose mind;—2. To become a fool; to get ignorant, *as*: u ya ula, i. e.: he is going to be a fool;—3. To be still, silent, speechless (*see* tula).

—— ULEKA, qult. fr. To be light; to be in a state of ignorance, *as*: si ulekile isitunywa, i. e.: the messenger was in a state of ignorance, = not worthy to be sent on an errand.

—— ULELA, qulf. fr. To be unsteady for, in respect; to be silent upon, *as*: wa z'ulela, i. e.: he kept himself still. (Always used with the reflexive *zi*.)

—— ULISA, caus. fr. To make a fool; to cause to be a fool; to cause to be still, ignorant, &c.

i—ULA, n. pl. ama. (From the verb.) The oribe, antelope of the plains.

isi—ULA, n. pl. izi. (From the verb.) A fool; clown; simple or ignorant person.

UMA. *See* Ma.

isi—UMBA, n. pl. izi. (From umba, *see* Mba.) *Literally*: something, or a certain form which is in a separated state, which has lost its original quality, descriptive of smut or mould in corn. *Dialectic*, isihumba.

umu—UMBU, n. (From isiumbu. *Compare* umumba, umumbu.)

1. A very soft kind of Indian corn;—2. A hollow stalk of maize or Kafir corn, used sometimes for a musical pipe.

V.

V, in Zulu-Kafir, is a very soft labial, almost vocal, yet clearly distinguished from other labials, particularly from *w*. It is sounded as in the English *vice*, *vine*, &c. Some dialects have *f*, instead of it, but not frequently.

uku—VA, v. t. *Passive* Viwa. (From the root iva-uva, denoting to come, with special reference to origin, nature, process, or advance, and hence expressing feeling or senses of nature, nature of feelings, process of substances as of melting. It belongs to the II. class of vowel verbs retaining its *i* in most tenses which are formed by auxiliaries.)

1. To come; to turn, *as*: amafuta a yeva, i. e.: the butter is coming, when the fatty mass of the milk turns into butter, or separates from the whey;—2. To turn; to metamorphose; to yield to power; to melt, *as*: insimbi i vile, i. e.: the iron has yielded to being wrought or melted;—3. To will; to be willing; to yield; to give up; to obey; to resent;—4. To hearken; to listen; to hear, *of the inward sense*. (*In tribal use only*);—5. To rustle, *as*: amaqabi a yeva, i. e.: the leaves (of the tree) rustle;—6. To be over; beyond, exceeding a certain number, *as*: ishumi li va'mibili, i. e.: ten and two beyond, *lit.*: ten advancing two (referring to iminwe, i. e.: fingers by which savages count.)

—— VELA, qulf. fr. 1. To come forth from, *as*: u vela pi, i. e.: from whence do you come, or where do you come from?—2. To appear; to come out, *as*: uma Utixo u velile ba nga fa abantu bonke, i. e.: if God had appeared, all men would have died;—3. To originate; to have origin, *as*: ukuvela kwenu ku pi na? i. e.: of what origin are you?

—— VELELA, frqt. fr. 1. To come forth for, to appear for, on account, *as*: ukumvelela ecaleni, i. e.: to appear for one in court;—2. To prevent.

—— VELISA, caus. fr. 1. To cause to come forth; to bring forth or out, *as*: velisa incwadi esakeni, i. e.: bring out the letter from the sack, = show it;—2. To produce; to grow, *as*: velisa ukuhla, i. e.: bring forth food;—3. To make to appear; to confess = bring out a secret.

i—VA, n. pl. ameva. (From the verb. *Kamba*, iwa, pl. miwa.) A prickle, thorn, or pin (from the sensation which it gives.)

im—VA, n. (From the verb.) A succession. *Obsolete*, and only used as a compound prep. emva, *which see*.

im—VABA, n. pl. izim. (From va, coming, melting, and iba, to separate. *Radically one with* vuba.)

Literally: a mixture of different substances or parts. In *Zulu* used of a herd of cattle, izinkomo iziningingingin

but particularly taken from the going up and down of the guard; and *hence* it signifies: to go up and down for exercise, especially in front of a house. (*Xosa* varasha.)

i—VAKA, n. pl. ama. (From va, and ika, to come up. *Radically one with* veku, vika, vokwe, vuka. *Xosa* vakavaka, used of soft earth.)

1. *Primarily*: a feeble one; infirm, weak; one who gives way to his feelings of softness;—2. A pusillanimous person, *as*: o nga yi abanye ba ya kona u yivaka, i. e.: one who cannot, has not, the courage to go there where others go, is a coward;—3. An idler who, therefore, is in want, = onge nazo izinto ezinhle, i. e.: who has no goods, property, &c.

im—VAKAZI, n. pl. izim. (From vaka, and izi, little things.)

Literally: something made to shun labour; a dress of insizwa, (i. e.: a young man,) made of a skin which is cut in many small strips. This is the most inferior kind of dress.

uku—VALA, v. t. (From va, and ila, to strain, forth. *Radically one with* vela, vila, vula. *Allied to* yala.)

To prevent; to hinder; to stop the approach or access; to close or shut; *as*: vala umnyango, i. e.: shut the door.

—— Valeka, qulf. fr. To close or shut; to become fast, *as*: imivalo a yi valeki, i. e.: the poles are not fit for shutting.

—— Velela, qulf. fr. 1. To shut or close for, before, *as*: wa m valela umnyango, i. e.: he shut the door before him;—2. To bid farewell, *as*: ngi za kuvalela, i. e.: I come to say farewell.

—— Valelisa, caus. fr. To take leave; to bid good bye, adieu.

—— Valelisela, qulf. fr. To take leave for; to bid good-bye for.

isi—VALO, n, pl. izi. (From vala.) 1. Anything for shutting or making fast a house, &c., as a pole;—2. A door, or something that serves as a door.

u—VALO, n. (From vala.) 1. The jointbone of the breast, which closes, as it were, the ribs;—2. *Figuratively*: a hindrance, *viz.*, fright, anxiety; a bad conscience, *as*: u novalo olokulu, i. e.: he is in very great fear.

um—VALO, n. pl. imi. (From vala.) A beam for shutting the gate of the kraal, = a cross-bar.

uku—VAMA, v. i. (From va, to go beyond, and ima, to stand. *Radically one with* vuma.)

1. To come over the usual stand or level; to exceed; to go beyond;—2. To be in abundance, *as*: umbila u vamile nonyaka, i. e.: maize is in abundance this year;—3. To be more than usual; to exceed the usual state of things, *as*: ku ya vama izingubo, i. e.: there is more cloth than otherwise is worn;—4. To come to the highest, utmost, &c., *as*: u ya vama ukubaleka, i. e.: he ran with the utmost speed, or strength;—5. To exceed a usual measure, &c., u vama ukutjaya umtwana, i. e.: he beats, punishes, the child very often, *as also*: he beat the child beyond measure, unmercifully, unusually, unbecomingly,—he gave it him well.

im—VAMA, n. sing. (From the verb.) 1. Worth; value;—2. Quality, *as*: i si yonakele imvama yempahla yake, i. e.: the worth of his goods is already destroyed.

isi—VAMI, n. pl. izi. (From vama.) A person who exceeds others, = a master of many arts; one who is master in all things; who goes to excess in beer-drinking, in hunting, &c.

im—VANA, n. pl. izin. (*Dim.* from imvu.) A small sheep lamb.

uku—VANDA, v. t. (From va, and anda, to extend.) *Dialectic, same as* banda, to split.

i—VANDA, n. pl. ama. (From vanda.) *Properly*: increase, an "izwi lezifazi," i. e.: woman-word used instead of itole, *which see.*

uku—VANGA, v. t. (From va, to melt, and nga, to bend together. *Radically one with* vingo, vunga. *Allied to* govuza.)

Literally: to melt together; to blend. *Seldom used.*

—— Vangana, repr. fr. To mix two or more substances together.

—— Vanganisa, caus. fr. 1. To mix together; to compound, *as*: ukuvanganisa amabele nombila, i. e.: to mix corn and maize;—2. To throw all into one.

im—VANGANE, n. pl. izin. (From vangana.) A mixture; a crumbling together; a concentration; applied to persons and things in any sense, *as*: imvangana yamabuto namaqawe, i. e.: a mixture of soldiers and heroes.

uku—VANZA, v. t. (From va, to come, and enza, to engage with. *Allied to* banzi, nanza, panza, &c. *Coinciding with* funza.)

Primarily: to become broad, to get a greater size, from much eating, *hence*, to eat with great appetite. (*Tribal* and *seldom.*)

um—VASI, n. pl. imi. (From va, soft, tender, and isa, denoting degree. *See* Vati.)

Literally: a very soft substance; applied to all kinds of wood or trees.

uku—VATA, v. t. (From va, and ita, to pour, touch, throw. *Radically one with* vete, viti, vuta.)

1. *Primarily*: to attain or get a soft nature or quality;—2. *Figuratively*: to put on clothing. (More common among the frontier tribes.)

—— Vatisa, caus. fr. To clothe; to wear soft clothing.

isi—VATI, n. pl. izi. (From vata.) One who dresses in soft clothes; applied usually to young females, who dress up more than others.

u—VATI or Te, n. pl. izim. (From vata. *Dialectic*, uvasi.)

1. Mouldy; decayed. Applied to many soft trees, *as*: usando, upahla. (*Same as* um-Vasi and i-Viti.)—2. Applicable to tinder.

u—VATI, n. sing. (From vata.) A certain high hill or table land known under the Dutch name of *Noodsberg*. *Others call it* uzwati.

VATJAZA. *Same as* Ratjaza.

isi—VATO, n. pl. izi. (From vata.) Anything for dressing; dress.

uku—VAVA, v. t. (From iva-iva. *Radically coinciding with* baba II., to yield to pressure; fafa, to sprinkle; papa, to flutter.) To be very soft, brittle. Almost obsolete.

u—VAVA, n. (From vava.) 1. Any mass or body which is broken, split, cracked, or into pieces;—2. Destruction, as when a fighting with izinduku (sticks) has taken place, and the sticks, as well as many skulls, have been broken into pieces, and lie on the ground in that state; or as at a battle-field.

ulu—VE, n. pl. izimve. (From va.) A small red bird (*allied to* the umvemve).

i—VEKU, n. pl. ama. (From va, and iku, fixed, set up.)

Literally: a place put up for going loose; descriptive of a trap. (Synonymous with igibe, and *tribal*.)

im—VELELO, n. (From velela.) The forehead.

um—VELIQANGI, n. (From vela, and qangi, *see* qanga.)

Literally: an original inventor. Note.—This word conveys a somewhat different idea from Unkulunkulu, and refers, as both the letter and the spirit of the word mean, to a human being who contrived and produced existing things, which did not exist before he came into existence himself. The idea is thus entirely materialistic.

im—VELO, n. sing. (From vela.) Nature, origin, temper, habit, *as*: yimvelo yetu loku, i. e.: this is our habit from the beginning.

u—VEMVANE or Vevane, n. pl. izim. (From ve, mva, and ane, dim. and repr. form. *See* Veva.)

A butterfly; a moth with wings. So called from their changing state of nature, as well as their undulating motion.

um—VEMVANE, n. pl. imi. (*See* u-Vemvane.)

Asclepias tuberosa, or butterfly-weed.

im—VEMVE, n. pl. izim. (From vemvane.) Another name for the bird isinkwe, referring to its fluttering above the water.

um—VEMVE, n. pl. imi. (*See* u-Vemvane.) Wagtail.

i—VENGE, n. pl. ama. (From ve, and inge, bent. *Radically one with* vanga, &c.)

Primarily: a kind of sounding, *viz.*: a kind of flute made of reed. *Tribal*.

u—VETE, n. pl. o. (From ve, and ite, poured. *Radically one with* vata, viti, &c., and *coinciding with* umbete. *See* Neta.)

The tree-frog; rain-frog.

uku—VEVA, v. i. (From iva-iva, coming-feeling. *See* Vava, Vova, &c. *Allied to* beba, pepa, papa, &c.)

To flutter, wave, undulate. *Almost obsolete*.

um—VEVE, n. pl. imi. (From veva.) A chasm or breach caused by the heat of fire, as in a pot.

uku—VEZA, v. t. (From va, and iza, to make. *Allied to* vela, and sometimes synonymous with velisa. *Radically one with* vuza.)

1. To put forth; to stretch forth; to advance, *as*: veza isanhla, i. e.: put forth your hand;—2. To produce; to bring forth, *as*: umhlaba u ya veza ukuhla, i. e.: the earth produces food;—3. To make to appear, *as*: inkomo i ya veza ibele, i. e.: the cow shows an udder.

isi—VEZO, n. pl. izi. (From veza.) Revelation.

i—VI, n. pl. ama. (From va,—vi, denoting the highest or fullest physical process, advance or state, which any quality can attain.)

1. Feeling; resentment;—2. The patella, or knee-pan.

u—VI, n. pl. izim. (*See* i-Vi.) A grey, or white hair.

umu—VI, n. pl. imi, or ama. (*See* i-Vi.) 1. The genus vespa, *especially* in the plural amavi; but—2. A single wasp,—pl. imivi, wasps.

uku—VIKA, v. t. (From va, and ika, to put up, to fix. *The primary sense is*: to perceive danger. *Radically one with* vaka, veku, and vuka. *Allied to* pika.)

1. To parry; to turn aside, as a dangerous weapon;—2. To defend; to screen, as behind a shield.

—— Vikela, qulf. fr. To parry off; to defend for, against, *as*: wa yi vikela intonga yomtjayayo, i.e.: he turned aside the stick of him who was beating him.

um—VIKELI, n. pl. aba. (From vikela.) A defender.

isi—VIKI, n. pl. izi. (From vika.) 1. Anything turned aside, = isivingi;—2. A weapon for defence, parrying;—3. One who understands, who is skilled in parrying.

u—VIKI, n. pl. izim. (From vika.) 1. A stick for parrying all attacks;—2. A person who parries thrusts.

um—VIKI, n. pl. aba. (From vika.) A defender.

u—VIKINDUKU, n. pl. izim. (From vika, and induku, a stick.)

A small bird which when sitting on a tree can screen itself from the sticks which are thrown at it.

uku—VIKIZA, v. t. (From vika, and iza, to make.)

1. To parry a thrust, &c., with the hands, as when one is beaten;—2. To break all into pieces, = umuntu o lw'apule uto w'apule futi, i. e.: a person who breaks one thing, and goes on breaking.

im—VIKO. *See* im–Vingo.

uku—VILA, v. t. (From va, and ila, to strain. *Radically one with* vala, vela, vula. *Allied to* bila.)

Literally: to come forth; but *primarily*: to be of a weak, soft nature; to listen to weakness; *hence*, to be lazy, idle, indolent.

—— Vilela, qulf. fr. To be lazy in respect to, *as*: wa vilela umsebenzi, i. e.: he neglected his work.

i—VILA, n. pl. ama. (From the verb.) A lazy, idle, indolent person.

ubu—VILA, n. (From the verb.) Laziness; idleness; indolence.

um—VILA, n. pl. imi. (From vila.) Yellow. This word signifies, originally, a filament of Kafir-corn, or its blossoms, which are usually of a yellow colour; and hence its general application.

uku—VILAPA, v. t. (From vila, and ipa, to pass, upon. *Allied to* bilapo.)

To pass or spend one's time in idleness, laziness; to be given over to laziness; to lie at one place in laziness.

isi—VILIBA, n. pl. izi. (From vila, and iba, to separate.) An ornament put in the holes of the tip of the ear, signifying: something vain, vanity, show.

i—VILO, n. pl. ama. (*See* um–Vilo.) The fruit of the umvila-shrub.

um—VILO, n. pl. imi. (From vila. *Dialectic*, viyo.)

A wild medlar-tree (mespilus). So called from its fruit which becomes mellow, and rots away.

uku—VIMBA, v. t. (From vi, coming, progress, and mba, to separate from. *Radically one with* vumba. *Xosa*, vingca.)

1. *Primarily*: to stop progress; to lay hindrance in the way;—2. To stop; to cork, as a bottle;—3. To close; to shut, *as*: vimba umpongolo, i. e.: shut the box. (In the *Xosa* this word is used of shutting the heart or the affections, = not to give, to be stingy, &c.)

—— Vimbela, qulf. fr. To stop for; to obstruct; to prevent; to debar, *as*: vimbelani amasibugu, i. e.: stop the drifts in the river, = prevent people from passing there;—vimbela izinhlebe, i. e.: stop the ears, = refuse to listen.

uku—VIMBEZELA, v. t. (From vimba, and izela, to make often.)

To beset; to surround with something; to enclose, *as*: vimbezela inhlu, i. e.: to lay or put so many things around the house that none can come to it.

um—VIMBI, n. sing. (From vimba.) 1. One who obstructs, prevents, *as*: o linda izinyoni zi nga hli amabele, i. e.: one who watches the birds that they do not eat the corn;—2. A continuing rain, during or by which the sun is shut out of sight.

isi—VIMBO, n. pl. izi. (From vimba.) A stopper; a cork.

um—VIMBO, n. pl. imi. (From vimba.) A wale; a mark or stripe of a blow, whip, &c.

um—VIMBU, n. pl. imi. (From vimba.) A tree or shrub. *The same as*: um–Vumba. From this tree or shrub an extract is made and injected into the womb of a cow,—ukuvutela inkomo, i. e.: to blow into the cow, to blow her up,—for the purpose of stopping her in rejecting or pushing away her calf.

im—VIMVI, n. pl. izim. (From imvi-imvi. *See* Viva, u–Vi.)

Shivers; little pieces, or splinters.

isi—VINGI, n. pl. izi. (From vi, and ngi, bent.)

A point which is broken off, as = into yesinqamu, i. e.: something of the end or point of a thing (broken off.) *Tribal* and synonymous with im–Vimvi.

im—VINGO, n. (*See* isi–Vingi.) 1. *Dialectic* like im–Viko;—2. Used of instruments as the ugumbu.

um—VITI, n. pl. imi. (From vi, and iti, thrown. *Radically one with* vata, vete, vuta.)

A name for a kind of shrub or tree which very soon decays when cut down; and which always contains a good quantity of decomposed wood while growing. The *Xosa* has iviti, tender.)

i—VITIVITI, n. pl. ama. (A repetition of viti.)

1. Tinder-stuff;—2. A lazy fellow.

uku—VITIZA, v. t. (From viti, and iza, to make. *Radically one with* vutuza. *Allied to* fitiza.)

1. *Literally*: to make mouldy; *signifying*, to thresh Kafir-corn, which always produces a great deal of dust and other stuff;—2. To hiss, as green or wet wood when put into the fire, or used for making fire.

uku—VITJELA, v. t. (From vi, and tjela, to throw forth. *Allied to* vata.)

To put in order; applied to the izinwele, i. e.: hair; to put the short hair right, that they do not go loose.

uku—VIVA, v. i. (From iva-iva. *Radically one with* vava, veva, vova, &c. *Allied to* bibi, bibiza, fifi, fifane.)

1. To be brittle; to crumble into pieces, as a stone; to turn into dust; to moulder; —2. To cut into small pieces, as green beans for cooking.

isi—VIVANI, n. pl. izi. (From viva, and ani, dim. form. *Radically coinciding with* fifane.)

A heap of small stones thrown together by travellers at certain places where danger was apprehended. This is done after an old custom about which it is difficult to obtain nearer information.

isi—VIVI, n. (From vi-vi, come to a certain progress.)

A state of heat of water between boiling and hot, when one can yet keep a finger in it. The highest degree of heat, higher than fudumala, *which see, as also* diki.

uku—VIVINYA, v. t. (From vivi, and nya, to join; meet. *See* Veva, Vemvane. The *Xosa* has vavanya, to try; to feel deep.)

To wave or shake a spear or shield, in order to feel whether it has centrifugal power.

i—VIYO, n. pl. ama. (From ivi, and iyo, retired.)

A small party or company, *as*: abantu ba hlezi ngamaviyo, i. e.: the people sit in small companies.

im—VO, n. sing. (From va.) Nature; custom; habit.

um—VO, n. pl. imi. (From va, 6.) *Literally*: something above or beyond.

1. This word is exclusively used in counting, signifying *the unit which is over ten*, not below ten, *as*: ishumi eli nomvo, i. e.: ten which has a unit, = eleven;—ishumi li nemivo 'mitatu, i. e.: the ten has three units besides, = thirteen, &c.

2. The sing. umvo is sometimes used instead, or in the sense of a plur., and is elliptical, *as*: umvo omutatu nomune, i.e: units which are three or four,—referring either to, or standing in the place of, umunwe, i. e.: finger. The units mentioned are, however, those coming after ten.

3. The sense of the noun umvo is often given by the verb, *as*: ishumi li va umunwe umunye, i. e.: ten has one finger beyond, *viz.*: = eleven;—ishumi li va 'minwe 'mitatu, i. e.: ten has three fingers beyond, *viz.*: = thirteen.

im—VOKWE, n. pl. izim. (From vo, come, and kwe, a passive form from the active ika, to come off. *Radically one with* the passive vikwe, parried, and vukwe, *see* vuka. *See* i–Vaka.)

Properly: a crumb; crumbled, moulded. This is a name for those females which a Zulu King gives to his amabuto, i. e.: soldiers, who may not marry a wife. According to civilized ideas the word signifies a harlot.

i—VONDWE, n. pl. ama. (From ivo, denoting nature, progress, and indwe, drawn into, extend, increased. *Radically coinciding with* bondwe.)

A large water-rat. It is as large as the umvuzi, only of a grey colour.

um—VOTI, n. sing. (From vo, and uti, touching, soft. *Dialectic*, umvozi. *Allied to* vati and vasi. *Radically one with* vuta.)

A name of a fine river, coming from the high lands which are in the angle of the Impafana and Tukela, and running into the sea.

uku—VOVA, v. t. (From uva-uva, come, coming. *Radically one with* vava, veva, viva, &c. *Allied to* boba, mpompa, &c.)

1. *Literally*: coming freely, *hence*, to strain; to filter;—2. To squeeze out, press or wring out, as a rag or cloth which has been soaked in water.

i—VU, n. (From va, coming to some process. *Allied to* ifu, an airy mass.)

Literally: something gone over into corruption by a process of heat; *hence* red matter.

im—VU, n. pl. izim. (From va, 2, 3. *Allied to* imvo. *See* i–Vu. *Sis.* nku.)

A sheep. (The word means softness of nature, good temper, as well as softness of hair.)

uku—VUBA, v. t. (From va, or vu, melting, and uba, to separate. *Radically one with* vaba. *Allied to* xuba.)

1. *Primarily*: to take away heat or red colour, *as*: ukuvuba ukuhla okupekiwe ngamanzi na ngamasi, i. e.: to beat up boiled food with cold water or with sour milk;—2. To mix; to mix up, *as*: vuba ngokezo, i. e.: to mix or stir with a spoon; —3. To mix up a parcel of lies.

NOTE.—The difference between this verb and vanganisa is that the latter refers particularly to the act of blending several substances, while vuba means to make them agreeable for eating.

—— VUBELA, qulf. fr. To mix for.

um—VUBELO, n. pl. imi. (From vubela.) A mixture.

im—VUBO, n. (From vuba, 1.) A mixture of ukuhla okuvutiweyo, i. e.: cooked food, usually mixed with amasi, thick milk.

im—VUBU, n. pl. izim. (From vubula. *Radically one with* imvaba. *Allied to* bubu.)

1. The hippopotamus. (The word signifies a mixture of many substances, or

great qualities, referring to the fat of the animal; or it refers to the act of troubling, mixing the water, showing an ill nature, temper);—2. A stout, fat person.

uku—VUBULA, v. t. (From vuba, and ula, to strain. *Allied to* bubula.)

1. *Primarily*: to raise or excite the temper; to hurt, upset the temper or the natural feeling; *hence* to provoke, especially with all kinds of accusation;—2. To make hot, of temper.

uku—VUBUKULA, v. t. (From vu, hot, and bukula, to lift up from the ground, to overturn; *allied to* pakula, to take out food.)

To take food from the bottom of the pot, from under where it is hottest.

u—VUBUKULO, n. (From vubukula.) A stitching pain in the side; a great pain in the side.

uku—VUKA, v. i. (From vu, come, uka, to come up. *Radically one with* vaka, veku, vika, &c. *Sis.* choga. *Compare* suka.)

1. To rise; to move or come up in any manner;—2. To get up; to leave the place of sleep or rest, *as*: wo vuka kusasa, i. e.: you must rise early;—3. To get up from any recumbent to an erect posture, *as*: vuka u me, i. e.: get up and stand;—4. To begin to exist; to come into notice, *as*: kwa vuka umuntu omkulu, i. e.: a great man came into existence;—5. To make an hostile attack; to be moved, roused, excited, kindled or inflamed by bad temper or passions;—6. To revive, to be revived from death, *as*: kwa vuka Utjaka, i. e.: Chaka rose from death (*viz.*: in the character of another person);—kwo vuka abantu ekufeni, i. e.: people shall rise from death.

—— VUKELA, qulf. fr. 1. To rise for; to rise in order to attack, *as*: wa m vukela, i. e.: he rose to attack him;—2. To be excited for, *fig.*: to have an appetite; to beg food, *as*: ngi ya vukela kuye, i. e.: I am going to beg some food from him.

—— VUKELISA, caus. fr. To cause to rise up again; applied to giving food to a person who is hungry or starved, *as*: wa ngi vukelisa, i. e.: he made me rise up and walk again (by giving me food to eat).

im—VUKAZI, n. pl. izim. (From imvu, and kazi, denoting female.)

An ewe.

uku—VUKEZA, v. t. (From vuka, and iza, to make to rise.)

To raise. *The same as* vukuza.

uku—VUKUZA, v. t. (From vuka, and uza, to come, to make.)

1. To raise, as dust;—2. To excite the temper, or passion.

im { VUKUZANE, } n. pl. izim. } (From vu-
i { VUKUZE, } n. pl. ama. } kuza, and ane, dim. form.)

A mole.

uku—VULA, v. t. (From vu, and ula, to strain. *Radically one with* vala, vela, vila, fula. *Allied to* bula. *Sis.* pula, &c.)

1. To come forth; to open, *as*: vula umnyango, i. e.: open the door;—2. To clear; to make open by removing obstructions, *as*: vula inhlela, i. e.: open a road;—3. To begin; to make the first exhibition, *as*: kwa vula ubani ukutengisa, i. e.: who was it that first begun to trade?

—— VULEKA, qult. fr. To open by itself; to get open, *as*: umnyango u vulekile, i. e.: the door stands open.

—— VULELA, qulf. fr. To open for; to begin before others, *as*: wa ba vulela ngokukuluma kwake, i. e.: he opened the way for them (to speak) by his speech.

im—VULA, n. pl. izim. (From vula. *Sis.* pulo.) Rain; (*lit.*: opening of the clouds or atmosphere; breaking forth.)

i—VULEFUTI, n. pl. ama. (From vula, and futi, often.)

1. A certain burrowing animal or insect;—2. Rust, *as*: insimbi i hliwe yivulefuti, i. e.: the iron is eaten or destroyed from the rust.

uku—VUMA, v. t. (From vu, and uma, to move, to open. *Radically one with* vama.)

1. *Primarily*: to let feelings prevail; *hence*, to proceed; to accede; to admit, *as*: u yi vumile lendau, i. e.: he admitted this point;—2. To consent; to give his consent;—3. To agree; to agree to;—4. To approve;—5. To sing, *as*: si ya vuma amagama ezinkosi zetu, i. e.: we sing the praises of our chiefs.

—— VUMELA, qulf. fr. 1. To accede to; to consent to for; to agree upon;—2. To allow; to permit, *as*: ngi vumele ukuhlala, i.e.: permit me to remain;—3. To acknowledge, to confess, *as*: u si vumele isono sake, i. e.: he has confessed his sin.

—— VUMELANA, rcpr. fr. 1. To agree on both sides, with each other; to accord; to contrast mutually; to confess one to another;—2. To make a contract, an agreement, a covenant with each other; to be in harmony; to let good feelings prevail among one another.

um—VUMA, n. pl. imi. (From the verb.)

A certain tree, used for a medicine, or charm, in order to obtain the consent of a girl or her father for a young man who wishes to marry her.

uku—VUMBA, v. t. (From vu, and umba, to separate from. *Radically one with* vuba, vimba. *Allied to* vumvu, vimba, vunga, &c.)

1. *Primarily*: to mix up;—2. To stop progress. (*Seldom used.*)

—— VUMBEKA, qult. fr. 1. To become putrid in smell, as things that lie on the ground or underground;—2. To lie sick, be unable to go out, as also to emit a smell as that of a sick-room. (*Dialectic*, vumbuka.)

ubu—VUMBA, n. (From the verb. The *Xosa* has ivumba, a smell of putrid things.)

A shrub; but *properly*, a quantity of smell; therefore a particular smell which that shrub contains, and which is extracted in water and poured on a calf which the mother will not tend. When the mother smells this extract on the calf, the usual effect is that she loves it, and allows it to suckle.

um—VUMBI, n. (From vumba. *Radically one with* umvimbi 2.)

A continuous rain, which produces a smell; or rather the smell which is caused by a continuous rain.

uku—VUMBULULA, v. t. (From vumba, and ulula, to make loose. *Compare* sumbulula.)

To unstop; to draw a cork, as of a bottle.

u—VUMELANO, n. (From vumelana.) An agreement; covenant; concord, &c.

uku—VUMULA, v. t. (From vuma, and ula, to strain; or, which amounts to the same, from va, and umula, to rise from a stand, to get up.)

To proceed to speak; to begin to speak to another. *Coinciding with* simula.

im—VUMVU, n. pl. izim. (From imvu-imvu. *Radically coinciding with* vava, veva, &c.)

1. *Literally*: a crumbling; a crumb; fragment; waste, = ukuhla okuwayo lapo abantu bahlayo, ku tatwe ngabantwana, i. e.: food which falls down where people eat and is taken up by children;—2. Something small; a remnant, = izingutyana, i. e.: little pieces of cloth.

uku—VUMVUZELA, v. t. (From vumvu, and izela, to make often.)

1. To make into little pieces; to crumble into many little pieces; to crumble fine, as meal;—2. To strew, as to strew salt, taken from the action of crumbling between the fingers.

uku—VUNA, v. t. (From vu, coming forth, product, and una, to unite; being together. *Radically one with* vana. *Allied to* buna, funa.)

Properly: to gather the ripe new crops; *commonly*: to reap; to collect the products of the field. This word refers to cutting off the crop of the lands and putting them upon one heap; and then, also, to take the reaped things and carry them home.

uku—VUNDA, v. t. (From vu, product, ripe, new, and unda, to extend, increase. *Allied to* funda, bunda.)

1. To have an abundance of food;—2. To mould; to putrify, because when food is abundantly stored up, it usually becomes mouldy, the natives keeping it exposed to the atmosphere for want of store-houses, *as*: amabele a vundile, i. e.: the corn is mouldy.

—— VUNDISA, caus. fr. 1. To make fertile;—2. To make mouldy; to putrify, *as*: vundisa ifusa, i.e.: make the fallow ground fertile, or mould, by letting it rest; or by manuring it;—3. To manure.

isi—VUNDI, n. (From vunda.) *Properly*: a place, a piece of ground, which is very fertile, productive.

im—VUNGA, n. pl. izim. (From vu, and nga, to bend, to make. *Radically one with* vanga, vingo. *Allied to* vuma.)

1. A voice, or humming sound, *lit.*: declined sound, rather *onomatopoetic*, like vu, as the Kafir-singing is characterized by making a sound with the lips = vu = vu = vu!—imvunga yabahlabeleli, i.e.: the sound or voice of the singers;—2. A melody; a tune.

uku—VUNGAMA, v. i. (From vunga, and ima, to move.)

1. To put up a noise; to make a noise with the mouth like vu! as the growling of a tiger or lion;—2. To snarl, as a dog.

uku—VUNGAZELA, v. t. (From vunga, and izela, to make off. *Radically one with* vunguza.)

To make a small voice or declined voice; to make vu, vu, vu, in short successions.

uku—VUNGULA, v. t. (From va, feel, and ungula, to force or bend out. *Allied to* bangula, to extract a thorn; fukula, to lift up; pungula, to lighten.)

To prick the teeth; to take out that which is felt.

isi—VUNGUVUNGU, n. (A repetition of vungu-vungu, or blow of wind, strong noise.)

1. A strong wind, which is heard, *as*: vu ngu!—2. A whirlwind.

uku—VUNGUZA, v. t. (From vungu, and uza, to make. *Radically one with* vungazela.) To make a strong blow.

—— VUNGUZELA, qulf. fr. To blow hard, *as*: umoya u ya vunguzela, i. e.: the wind is blowing very hard, in successive blows, whirling round.

uku—VUNHLA, v. i. (From va, to come, proceed, and unhla or inhla, *see* inhla, toward the upper side; panhle, &c.)

Properly: to go along a declivity, toward the upper or hilly side, not toward the side of the valley or lower part.

—— VUNHLISA, caus. fr. 1. To take more the direction toward the upper side of a hill or ridge;—2. To put square, in the line along with another.

um—VUNHLA, n. pl. imi. (From vunhla.) A hare; so called from the fact that a hare never will run straight down-hill, but always diagonally along it.

um—VUNHLO, n. pl. imi. (From vunhla.) 1. Hill-side;—2. Anything laid square or across, as a rafter of a house.

um—VUNI, n. pl. aba. (From vuna.) A reaper; one who gathers the harvest.

uku—VUNULA, v. t. (From vuna, to collect together, and ula, to strain, or, which is the same, from vu, felt, unu, tasteful, and ula, to strain. *Compare* nona, nonela, nunula, &c.)

1. *Primarily*: to have a pleasure in nice things; to have a feeling for tastefulness; *hence*, to dress tastefully;—2. To adorn; to put on finery.

—— VUNULISA, caus. fr. To cause to dress tastefully, &c.; to adorn particularly.

isi—VUNULO, n. pl. izi. (From vunula.) 1. The act of dressing tastefully, in fineries;—2. Finery; ornaments of the best kind.

uku—VUSA, v. t. (From va, or vu, and usa, to cause, denoting degree. Transitive or causative of vuka. *Sis.* chosa.)

1. To awaken; to make awake; but *primarily*: to rouse from a state of indifference, from a want of zeal, *as*: u m vuse oleleyo, i. e.: awaken the sleepy one;—2. To raise, to awake, *as*: vusa abafileyo, i. e.: awaken the dead;—3. To rouse to vigilance; to give notice of danger; to alarm, *as*: hamba u ba vuse impi i kona, i.e.: go and arouse them, the enemy is there;—4. To excite; to stir up to action, *as*: vusa amavila, i. e.: stir up the lazy fellows that they work;—5. To drive a wild animal from its den or nest, *as*: vusa ingwe, i. e.: stir the tiger up from its den;—6. To arouse; to make fresh.

—— VUSELA, qulf. fr. 1. To awaken for; to rouse, stir up, &c., for;—2. To fresh up; to renew; to revive.

—— VUSELELA, frqt. fr. 1. To renew again, *as*: vuselela into endala i be 'ntja, i. e.: freshen up the old thing again that it may become new;—2. To renew; to revive, *as*: vuselela izinkumbulo zako, i. e.: stir up your thoughts, or memory, to think over again.

im—VUSANKUNZI, n. (From vusa, and inkunzi, bull.)

Literally: a being awaking the bull. The savages believe this to be a snake or a bird, which exercises influence on the bull of a herd to awaken it to activity at night time.

um—VUSELELI, n. pl. aba. (From vuselela.) A renewer.

isi—VUSELELO, n. pl. izi. (From vuselela.) A renewing; refreshing; repairing.

um—VUSI, n. pl. aba. (From vusa.) An alarmist; one who makes alarm, awakens, stirs, &c., people, animals, &c.

i—VUSO, n. sing. (From vusa.) 1. An alarm; notice of danger;—2. Conviction of conscience; anxiety, *as*: isela li nevuso, i. e.: the thief is convicted by his conscience;—3. Fear; dread; terror, *as*: abantu be be nevuso elikulu ngokuzwa ukuzamazama kwomhlaba, i e.: the people dreaded very much when they heard the earthquake.

uku—VUTA, v. t. (From vu, come progressed, and uta, to throw. *Radically one with* vata, vete, viti. *Allied to* futa, ota, &c.)

1. *Onomatopoetic*: to sound vu, of blowing air, *as*: umoya u ya vuta, i. e.: the wind blows;—2. *Literally*: to blow; to blaze; to flame, *as*: umlilo u ya vuta, i. e.: the fire is blazing, = is burning;—3. To ignite, *as*: sa pehla umuti a wu vutanga, i. e.: we were making fire but the wood would not take;—4. To blow ripe; to mature, *as*: ukubla ku vutiwe emasimini, i. e.: the crops are ripe in the field;—5. To be perfect; to be done, in *the passive sense*, *as*: inyama i vutiwe, i. e.: the meat is done;—ngumuntu ovutiweyo, i. e.: a person in full dress, in perfect order.

—— VUTELA, qulf. fr. 1. To blow up, *as*: vutela umlilo, i. e.: blow up the fire;—2. To ignite for; to turn quick.

—— VUTISA, caus. fr. 1. To cause to burn, to ignite;—2. To make done.

VUTIVUTI. *See* Vulefuti.

uku—VUTUKA, v. i. (From vuta, and uka, to go off. *See* Vulula and Vutuluka.)

1. To fall or come off from ripeness or maturity, as ripe fruit, leaves, crumbs from a table;—2. To go off from a place, *as*: vutukani nimke, i. e.: get up from this place, and off with you.

uku—VUTULA, v. t. (From vuta, and ula, to strain. *See* Vutuka and Vutulula.)

To throw or shake off, *as*: ihashe la vutula udaka, i. e.: the horse threw a piece of dung from its foot.

uku—VUTULUKA, v. i. (From vutula, and uka, to go off. *See* Vutuka.)

To fall or come off from an effect of shaking by wind, as fruit; or by other causes, *as*: izilonda zi vutulukile, i. e.: the crusts of the sores have come off (from perfect healing.)

uku—VUTULULA, v. t. (From vutula, and ula; or from vuta, and ulula, to loosen. *See* Vutula.)

1. To shake, *as*: vutulula umuti zi vutuluke izinhlamvu, i. e.: shake the tree that the fruit may fall down;—2. To shake out, dust off, *as*: vutulula izingubo, i.e.: shake the clothes that the dust may come out.

VUTUVUTU, adv. (From vuta, repeated.)

Blown up; angry. Used with ukuti, *as*: wa ti vutu-vutu, = u kuluma ngokufuteka, i. e.: he speaks in great anger, wrath, *lit.*: blown up with wrath.

uku—VUTUZA, v. t. (From vuta, and uza, to make. *See* Vutula. *Allied to* futuza.)

1. To blow hard, of wind;—2. To raise the dust;—3. To efface; to rub out of the face; to give a smart slap in the face; to beat with the outside of the hand.

um—VUTWAMINI, n. pl. imi. (From vutwa, and imini, at the day.)

A name of a tree and its fruit, much like the isundu, i. e.: wild banana. It is called from its fruit which gets ripe at daytime only, never at night; *but particularly*, because it gets suddenly ripe, is in one day unripe and ripe.

isi—VUVU, n. (From vu-vu, denoting a certain state or progress which something has attained. *Radically one with* vava, veve, *particularly*: vivi and vova.)

Lukewarmness, physical, moral, and intellectual; indifference; want of action.

uku—VUVUKA, v. i. (From vu, matter, and vuka.)

1. To come to a state of matter; applied to a sore or swelling;—2. To swell; to grow larger by addition or development of matter inwardly, *as*: unyau lwake lu vuvukile namhla, i. e.: his foot is swollen to-day.

uku—VUZA, v. t. (From va, and uza, to come, to make. *Radically one with* veza. *Allied to* vuta, fuza. *See* Vuvu.)

1. *Primarily*: to come spontaneously, (*lit.*: according to wish); applied to physical causes, *as*: isitya si ya vuza, i. e.: the vessel is leaking;—2. *Applied to intelligent actions*: to reward, *as*: ukuvuza umuntu, i. e.: to make a man zealous (by giving him a reward.)

im—VUZAMANZI. n. pl. izim. (From vuza, to leak, and amanzi, water.)

A name of a snake which spouts out water.

u—VUZE, n. pl. o. (From vuza.) A small bird with a long tail frequenting watery places. It belongs to the warblers.

um—VUZI, n. pl. aba. (From vuza, 2.) One who makes others zealous by giving a reward; a rewarder.

um—VUZI, n. pl. imi. (From vuza.) A name for a small animal similar to the mus amphibius, or castor zibethicus. Its skin, of a brown colour, has a beautiful fur, which the natives wear among the tails of their principal dress.

um—VUZO, n. pl. imi. (From vuza.) A reward; something to inspire zeal.

W.

W, is properly a vowel in Zulu-Kafir, a simple sound *u*, which, being always followed by another vowel, forms diphthongs of a very easy pronunciation. The cases given under the letter U, *which see*, show quite clearly that *w* can be regarded as a consonant in writing only, not in pronunciation. And this is its value in all cases where it occurs. The *ama-Hlala*, and *ama-Lala*, or the *Tekeza* tribes in Natal, the *Suto*, *Kamba*, *Suaheli*, &c., retain their vowel in almost every case, as has sufficiently been set forth in the analytical parts of this volume, *see* u-Nu, u-Nwele, u-We, u-Nyau, &c., &c.

WA, pers. pron. (*Properly*: from the substitute *a*, *see* A, 4., referring to plur. nouns in *ama*, whose pron. adjective is *wona*, and *iwo* nom. adjective, *which see*. *W* has originated from hiatus in the same way as *w* in *wona*, *y* in *yi*, *yona*, &c.)

Them. A substitute, and used only in the objective case, being placed immediately before the predicate verb, *as*: ngi wa bonile amadoda, i.e.: I them have seen men, = I have seen them, the men;—ngi ya w'azi, i. e.: I do know them.

The origin of *w*, as has been noticed, is the hiatus which first has taken place in the nom. adj. iwona, and hence was transferred on the objective case *a* also. And with what precision the genius of the language has applied the same rule, is again to be noticed in the above instance "ngi wa bonile," in which one would have expected the preceding *i* to rule, and to make ngi ya bonile, which, however, would be exactly the same as the auxiliary verb *ya*, and, therefore, was to be avoided.

uku—WA, v. i. (This verb comes most probably from the passive of ia, *see* ya, making iua-iwa, to be moved. This derivation is confirmed by the qulf. fr. wela, the meaning of which is one with yela, qulf. fr. of ya; as also by the *Suaheli* and *Nika* which have iwa.)

1. To fall, but *primarily*, to be going, moving; to pass or drive down from a place, *as*: u wile ehasheni, i. e.: he has fallen from a horse;—2. To drop from an erect posture;—3. To be degraded; to sink into disrespect by departing from rectitude, *as*: u wile esonweni, i. e.: he has fallen into sin;—4. To sink into an air of dejection, discontent, anger, &c., *as*: ubuso bake bu wile, i. e.: his look, or his countenance fell;—5. To sink; to languish; to become feeble, or faint, *as*: wa wa enhleleni, i. e.: he fainted along the road;—6. To happen to fall; to strike, *as*: izulu li wile, i. e.: the lightning has

struck, *lit.*: the atmosphere happened to fall down, dropped down.

—— Wela, qulf. fr. 1. To go over; to pass over, *as*: nga welwa yingcwele, i. e.: *lit.*: I was passed over by a wagon, = the wagon went over me;—2. To fall over, or upon, *as*: inhlu i ngi wele, i.e.: the house is falling upon me;—3. To fall away; to sink away, *as*: u wele emgodini, i. e.: he fell into a hole;—4. To go over; to pass over; to cross or ford a river, *as*: wa wela ulwanhle, i.e.: he went over the sea; —a ngi kwazi ukuwela umfula, i. e.: I do not know how to cross the river. (*See* the note under eya, eyisa.)

—— Welela, freqt. fr. To go over for; to go over and return, *as*: wa welela ulwanhle, i.e.: he went over the sea and (came) back again.

—— Welisa, caus. fr. To cause, compel to go over; to help to cross, ford a river.

—— Wisa, caus. fr. 1. To cause to fall; to bring to a fall; to let fall, or drop;—2. To throw down;—3. To humble, *as*: wa zi wisa pambi kwake, i. e.: he humbled, threw himself down before him;—4. To overthrow; to upset, *as*: wa yi wisa imbiza, i. e.: he upset the pot.

i—WA, n. pl. ama. (From the verb.) A place for falling down, or a place descending in a perpendicular direction; *hence* a rock, especially rocks composing the principal parts of huge mountains, in distinction from udwala, *which see.*

isi—WA, n. (pl. izi. *seldom.*) (From the verb. *See* i–Wa.)

Properly: a cliff; a high and steep rock; a precipice; distinguished from iwa, by the nom. form *isi*, denoting degree, peculiarity, &c.

in—WABA, n. pl. izin. (From wa, and aba, to separate from, to distribute. *Dialectic*, Inaba.) *Literally*: something for distribution; descriptive of a *heap* of things (*coinciding with* inqwaba.)

im—WABWA, n. pl. izim. (From wa, and bwa, a passive form from iba, to separate, separating. *Radically one with* inwaba. The *Xosa* has iwaba, = iwasa, *see* iwasakazi; and the verb bawa, to fall forward, to be greedy, ravenous, voracious, which is only a dialectic difference of form.)

A specific name of the jackal, signifying the voracious, greedy nature, as also the great multitude of these animals. (*Compare* imbaba.)

uku—WAHLELA, v. i. (From wa, and hlela, *see* Hla II. *Allied to* kahla.)

To cuff; to beat with the flat hand on the face or on the mouth, and rather *onomatopoetic*, signifying the noise or sound heard when beating one with the flat hand on his mouth.

i—WAKA, n. pl. ama. (From iwa, rock, and ika, to fix, or aka, to fix at, to build. *Sis.* maoatla.)

1. A sloven, *lit.*: one who stands as a rock; as also: one who is unfeeling;—2. Thousand. This is the signification which the word has in the *Xosa*, and among a few tribes of the *Amalala*, in Natal. It is, however, by no means a definite term, because savages know hardly how to count any number beyond one hundred, with precision, and, therefore, represent any such number either by derivations, as inkulungwane, or by comparison, as this word *iwaka, lit.*: a fixed rock, = as a rock, *viz.*: a very high number, which perfectly agrees with the idea of other tribes, who use *ngamatye*, i. e.: like stones (so many), or as isigidi, *which see.*

i—WALA, n. pl. ama. (From wa, and ila, to strain. *Radically one with* wela. *See* Cwala II.)

1. *Literally*: a falling on this and on that; tittle-tattle; idle, trifling talk, especially at the beer-drinkings of these savages;—2. A hasty talk; *hence*, haste, *as*: u namawala, i. e.: he is in great haste; —3. Trifling ornaments, showy things.

uku { WALAGAHLA, } v. i. (From wala, { WALAKAHLA, } and gahla, or kahla, denoting a noise of anything falling down forcibly.)

To fall with a hard noise, or to fall with a hard rush; applied exclusively to cattle when giving birth to a calf, and the latter is suddenly dropped down. It is also applied to the "ukuzala kwabantu," i. e.: giving birth to men.

uku—WALAZELA, v. t. (From iwala, and izela, to make after.)

To be in a hurry for some object, as to run after a wild animal; or to fall upon this and upon that, as when one is in consternation, being attacked by an enemy or a wild animal, and seeks to take hold of something to defend himself with, as he is without any weapon.

i—WASA, n. pl. ama. (From iwa, going, and isa, cause, degree. *See* im–Wabwa.)

A white belly. Most probably taken from the white-bellied jackal. *Compare* intusi.

i—WASAKAZI, n. pl. ama. (From iwasa, and kazi, denoting female.)

A cow, or other female animal, which has a white belly.

WE, or Iwe, the passive form of verbs. *See* Wa and Le.

u—WE, pri. n. (From the pri. n. unu, and e, *see* E, a pron. form, &c.; *hence*, u-n-u-e, after eliding n, contracted into uwe. *Sis.* and *others* ue, thou, you. *Compare* unu, 4, and the letter U.)

Literally: it thou, it you, *as*: kwenziwe uwe, i. e.: it is done by you. (*See* Wena.) Sometimes it is used with the prefix *ng*, *as*: kwenziwe nguwe. (*See* Ngi.) Some dialects have huwe, instead of nguwe.

i—WELE, n. pl. ama. (From wela.) A twin.

uku—WELEZA, v. t. (From wela, and iza, to make. *See* Wela.)

To make a falling over, = to fall over one and the other; to interrupt another; applied to ukukuluma, i. e.: speaking.

WENA, pron. adj. (From uwena, *which see.*)

Thyself; yourself. *Commonly*: thou, thee, you, used more for distinction and emphasis, and for both the Nominative and Objective case, *as*: wena ohambayo, i. e.: thou thyself a going one, = thou going thyself;—si ya beka wena, i. e.: we look for thee, for thyself.

u—WENA, nom. adj. (From uwe, pri. n., and ina, even, self, same.)

Literally: it thou or thyself; it thou the same. This class of words has also the force of to be, to be by, *as*: kwenziwe uwena, i. e.: it has been done by thee or thyself. *See* u-We.

WENHLU, n. *Properly*: a genitive case from u-a-inhlu (house), referring to an umuntu, i. e.: person, or instead of it to a relative pron. referring to the former, *viz.*: O, *as*: owenhlu, i. e.: he who is of or belongs to the house. *See* its plur. Abenhlu.

i—WETYE, n. pl. ama. (From uwetje.) A water-dipper. An izwi lezifazana, i. e.: a woman-word, instead of indebe.

u—WETYE, n. pl. o. (From ukwetye, *which see.*) A hollow hand, *as*: ngi kangeze ngowetye kanye, i. e.: give me with the hollow hand only once, = give only once a hollow hand-full, as much as you can take in the hollow hand; ngi telele kowetye ababili, i. e.: pour into my two hollow hands, = give me twice as much as you can pour into my hollow hand.

uku—WEZA, v. t. (From wa, and iza, to make. *Coinciding with* welisa.)

To bring over a river. It differs from welisa in this respect, that it excludes the exertion of the individual who is to be brought over, which the latter (welisa) implies.

i—WILI, n. pl. ama. (From wa, and ili, strained. *Radically one with* wela.) 1. A confounded colour; fluctuating colour; —2. A place where a fluctuation is observed, caused by the sun.

isi—WILIWILI, n. (*A repetition from* wili.) A confusion; a fluctuation of talking or noise, = umsindo.

isi—WISA, n. (From wisa, caus. fr. from wa.) A certain performance in the commencement of a dance, when the women let fall their large dresses, and enter into the circle with hands clapping, to perform their dance, stretching forth their hands and then letting them fall.

i—WISO, n. pl. ama. (From wisa, caus. fr. from wa.)

A peculiar knob-kirie, like a pestle, a short stick with a very thick and heavy knob; *lit.*: a beating down.

i—WO, pri. n. sing. (From i-u, and o, referring to nouns in umu 3. *See* Wu, and O.)

An it. Used as a pron. referring to nouns in umu 3, *as*: ngi ya wu bona umuti iwo, i. e.: I see it the wood, it is it. (*See* Wona.)

i—WO or a-Wo, pri. n. pl. (From i, or a,—o, referring to nouns in ama, *see* Wa. W has originated from hiatus between *a-o*. *See* Wu.)

They they. Used as a pron. referring to nouns in ama, *as*: ku tjiwo iwo, i. e.: it has been said, they are they,—*viz.*: amadoda, they are the men.

WODWA. (*See* Dwa.) Another form for wedwa.

uku—WOLA, v. t. (From wo, that which has fallen, and ula, to strain. *Radically one with* wala, wela. *Allied to* ula tola, &c.)

1. To take up that which has fallen down, *as*: wola isikali, i. e.: take or pick up the weapon;—2. To make together (what is fallen down), take up, *as*: wola umlota, i. e.: take up, or make together the ashes (which have fallen down from the fire-wood);—3. Wola ubulongwe, i.e.: gather dung together, *viz.*: take it up and put it together.

uku—WOLOKOHLEKA, v. i. (From wola, and kahleka, the *o* of the first root being carried. *Others* wolakahla.)

1. To fall down with a sudden and dreadful noise, *as*: idaka la wolokohleka emgodini ebusuku, i.e.: the drunkard fell down dreadfully into the hole at night;—2. To fall into death, or into fearful destruction. (*The literal meaning is*: to take up and to throw down with force, violence, &c.)

WONA, pron. adj. (From iwona, nom. adj. sing., *which see.*)

Itself, the same one; but *commonly*: it, the same. It refers to nouns in umu 3, and is used both for the Nominative and the Objective case, *as*: umfula si ya wazi wona, the river we do know it;—umfula a u namanzi wona, i. e.: the river it has not much water itself.

WONA, pron. adj. (From iwona, nom. adj. plur., *which see.*)

Properly: themselves, the same; but *commonly*: they, the same. It refers to nouns in ama, and is used both for the Nominative and Objective case, *as*: amahashe si tengile wona, i. e.: horses we have bought them;—amahashe a ya jabula wona, i. e.: horses they are jumping about themselves; or with emphasis and distinction: as regards, with respect to the horses themselves, &c.

i—WONA, nom. adj. sing. (From the pri. n. iwo, sing., and ina, even, self, same.)

Literally: an itself, a the same; referring to nouns in umu. This class of words has also the force of to be, to be by, *as*: ku bulewe iwona (umuti), i. e.: it has been killed by the same (poison). (*See* i–Wo.)

i—WONA or a–WONA, nom. adj. pl. (From the pri. n. iwo, plur., and ina, even, self, same.)

Literally: they themselves, the self same; referring to nouns in ama. This class of words has also the force of to be, to be by, *as*: izwi li tjiwo iwona (amadoda), i. e.: the word has been said by them by the same (men);—iwona amadoda si waziyo, i. e.: they are the same men whom we know. (*See* i–Wo.)

u—WOUME or WOHUME, n. pl. o. (From uwo, which has fallen, or which is falling, and ume, moved, stood.)

Literally: an outfall stationed; *hence*, an ambush.

WU, pers. pron. (*Properly*: from the substitute u, referring to nouns in umumu, 3, and which being always inserted into a verbal construction, where it is to retain a proper accent, is pronounced with some aspiration, and *w* is, for that reason, no radical letter. *Compare* W., and yi.)

It. A substitute, and used only in the objective case, being placed immediately before the predicate verb, *as*: wu nuke umuti lo, i.e.: *lit.*: it smell you the wood that, = smell you that wood;—ngi wu nukile, i. e.: I have smelt it. (*See* Wa, pron.)

Its nominative is u, substitute, which sometimes appears in the same form wu, *viz.*: in a negative verb, *as*: a wu ko umgodi, i. e.: there is no hole, *lit.*: not it is there a hole. But this case is an exception only in writing, and not in proper pronunciation, for this is a simple connexion, and no particular reason for an accent exists.

X.

X is employed in the Zulu-Kafir, to represent the class of lateral-clicks. This class is so called from its being made by the tongue placing the same in conjunction with the double-side teeth, and, while opening the mouth a little, striking the tongue against or sucking it at the teeth. A sound somewhat like this is often made by riders to urge on their horse.

It is the most difficult click of all, and may be best tried by pronouncing the word clack with some strong aspiration in succession against the side teeth. Its modified sounds are represented in the same way as those of other classes, *see* C, and Q; and its characteristic sound like *kl* is perceived in all its modifications nearly as well as in its simple state.

Though radically coinciding with the clicks *c* and *q*, there is yet a particular difference observable. In one instance, its sound is rather a palato-guttural, *see* the letter R.

XA or XE, interj. A simple articulation of the click *x*, expressing pain, disappointment, impatience, &c. *Compare* nxe, interj.

XA, adv. (*Originally* a verb, denoting to fix, to put, to raise, to top, to set on, to obstruct. *Radically coinciding with* ca and qa.)

Same as Nxa, *which see.*

isi—XA, n. pl. izi. (From xa.) Any pointed instrument; tool, implement. *Dialectic*, isigxa.

uku—XABA, v. t. (From xa, and iba, to separate. *Radically one with* xeba, *see* xebula, xoba, and xuba. *The sense is*: to separate from a point; to take another, opposite course. Sometimes *dialectical* instead of hlaba and raba. *Allied to* nqaba, gaba, &c.)

1. *Primarily*: to come out of its proper condition or position; to have a wrong position; and used accordingly in its passive form, *as*: inkomo i xatyiwe, i. e.: the cow suffered from a wrong position of the calf in calving;—used also of men;—u xatgiwe ngumtwana, i. e.: she suffers from a wrong position of the child;—2. To be cross; to answer in an unbecoming manner. (*Seldom used in this form.*)

—— XABANA, rcpr. fr. To be cross with one another; to quarrel, *as*: ba xabene, i. e.: they have quarrelled; are bad friends.

—— XABANISA, caus. fr. 1. To cause to quarrel; to give occasion to quarrel, strife, contention;—2. To entangle in any way.

—— XABELA, qulf. fr. 1. To have something against one another; to be hostile, adverse to, *as*: u m xabele, u funa ukumbulala, i. e.: he is hostile against him, and about to kill him;—2. To be left handed, *lit.*: to apply the hand clumsily to something. (*Dialectic*, = rabela ipuzi.)

—— XABISA, caus. fr. 1. To give a wrong position; to cause, or to make hostile, adverse, wrong; to occasion one to take up a point in a wrong manner;—2. To tempt; to lead into temptation; to obstruct.

um—XABI, n. pl. aba. (From xsba.) 1. An opponent; a quarrelsome person;—2. Inyanga e ngumxabi, i. e.: a doctor who cuts the ingozi.

uku—XAKA, v. t. (From xa and ika, to put, to go off, out. *Radically one with* xeka and xuka. *The sense is*: to be out of joint. *Allied to* qaka.)

1. To puzzle; to obstruct, *as*: lento i ya ngi xaka, i.e.: this puzzles me;—2. To menstruate. *Dialectic, see* Qaka.

—— XAKEKA, qult. fr. To be puzzling, obstructing, *as*: yinto e xakekileyo, i. e.: this is something very puzzling.

isi—XAKA. *See* isi–Qaka.

uku—XAKAZA, v. t. (From xaka, iza, to make. *Allied to* qakaza.)

To make a puzzle; but *primarily*: to put into fear.

—— XAKAZELA, qulf. fr. To put into fear by taking up the imikonto, spears, as if one is going to do some mischief with them, = ukutusa into e nga panhle, i. e.: to frighten something which is outside.

isi—XAKAZANA, n. pl. izi. (From xaka, point put up, and izana, coming a little out.)

The gland of a man's yard.

XALA. *See* Xwala.

i—XALA, n. pl. ama. (From the verb xala. Obsolete in *Zulu*, but used in the *Xosa*, to be restless, *lit.*: to lift up a point,—a limb of the body.)

1. A wen on the body of cattle;—2. Stricture, caused by the urine.

i—XAMA, n. pl. ama. (From xa, to fix, and ima, to move.)

A band worn by women around the waist. *Tribal* and synonymous with isi–Bamba.

um—XAMA, n. pl. imi. (*See* i–Xama.) A kind of mimosa tree, much of the same quality as the i–Hluze.

uku—XAMALAZA, v. t. (From xama, *see* i–Xama, ila, to strain, and iza, to make.)

To sit astride, or walk straddling. Synonymous with dabalaza.

in—XANGA. *See* in–Gxangxa.

isi—XANGA, n. pl. izi. (From xa, and nga, to bend. *Radically one with* xenga, &c.)

A spear, knife, or anything for cutting (an izwi lezifazi. i. e.: women-word.)

isi—XANTI, n. pl. izi. (From xa, point, and nti, thrown next to. *See* Nta.)

The row of bones standing straight on the back-bone or spine, beginning between the shoulders. (The *Xosa* has ixanti, signifying a piece of tree, or a branch from which several smaller branches come out in the same line, forming a zig-zag or hooks, similar to the bones of isixanti. Such pieces are used as posts of the entrance of the cattle-fold, the square beams for closing being laid into the hooks.)

uku—XANXA, v. t. (From xa-nxa, *onómatopoetic*, signifying a noise made in mixing food with a fluid, or beating it up.)

To pour sweet milk into food, and eat it with the same, as fruit is eaten with cream or sweet milk.

XANXULA. *See* Gxangxula.

uku—XAPA, v. t. (From xa, to articulate the click x, and ipa, to pass, to make. *Radically one with* xopa, and nxapa 1.)

1. To lap; *onomatopoetic*, to make a noise as when dogs lick water;—2. To make a crackling noise as boiling water. *Same as* Capa.

—— XAPISA, caus. fr. To make to lap; to feed dogs, &c.

uku—XAPAXAPA, v. i. (*A repetition of* xapa. *Dialectic*, capacapa.)

To make a frequent crackling noise with the feet; referring to a peculiar way of dancing by which individuals try to make a crackling noise by bending their ankles.

uku—XAPAZA, v. t. (From xapa, and iza, to make. *See* Capaza.)

1. To make a crackling or sputtering noise as when water sputters from a boiling pot;—2. To make a noise as heavy rain, *as*: imvula i ya xapaza (or xapazela), i.e.: it is raining very heavily, with a strong noise;—3. To be excited from anger.

—— XAPAZELA, qulf. fr. The same as xapaza, only that izela denotes the repetition, or frequency of the action, *as*: imvula i ya xapazela, i. e.: they make a strong and continuing noise in falling down;—inhliziyo i xapazela = i ya tukutela, i. e.: the heart is excited very much, = it is angry; —umuntu u xapazela, i. e.: the man talk so much in anger as to foaming, = foams words.

XASHA. *See* Qantja and Qatja.

uku—XATULA, v. t. (From xa, top, and tula, to take off, out.)

To pull out with a twitch, *as*: uboya betjoba bu xatulwe, i. e.: the hair of the tail is pulled out.

i—XAXA, n. pl. ama. (From xa-xa, to use the top or tip often.)

Primarily: something worn out; applied to an old person; to an old thing, as an old isiqabeto, &c.

uku—XAXAZELA, v. t. (From xaxa, and izela, to make often.)

Dialectic, and the *same as* qaqazela; but *originally* of shivering and trembling of the body, and qaqazela, of gnashing with

the teeth only. (In the *Xosa*, xaxaza signifies a noise like that of xapa, or as caused by diarrhœa.)

XEBULA. *See* Xobula.

uku—XEGA, v. i. (From xa, top, condition, and ga, to bend, decline. *Radically one with* xeka and qxeka, xengexenge.)

To be in a declining state of life; to be infirm, applied to old age.

i—XEGU, n. pl. ama. (From the verb.) An old man; an infirm, aged person.

i—XEGUKAZI, n. pl. ama. (From ixegu, and kazi, denoting female.)

An aged female; an female infirm from age.

uku—XEKA, v. t. (From xa or xe, top, point, and ika, to go off, out. *Radically one with* xaka, gxeka, xuka, xega, xengaxenga.)

1. To be or go out of joint, *as*: ingcwele i ya xeka, i. e.: the wagon is out of joint, is loose in its joints;—2. To relax, to loosen.

i—XEKO, n. pl. ama. (From xeka.) An old place like a town. (The *Xosa* has isixeko, a town, large village.)

uku—XELA, v. t. (From xe, or xa, tip, top, and ila, to strain. *Radically one with* xala, stricture. *Dialectic* cwela, *which see.* It is the same in buxela, to thrust stakes into the ground.)

To kill, to slaughter; descriptive of the peculiar manner of killing cattle, as it is still practised among the *Xosa, viz.*, to cut a slit immediately behind the joint-bone of the breast, and putting the hand into the animal to tear off the umxelo, i. e.: the large blood-vessel which is attached to the spine. This is done for the purpose of preventing the blood from being spilt on the ground for the following reasons,—firstly, to save the blood for eating, of which savages are very fond; secondly, for many superstitious causes, which the present generation cannot explain, except so far as to manifest a degree of fear for the blood of an animal spilt on the ground. "That the life is in its blood" is evidently the cause of their fear. (The *Zulu* in general use hlaba instead of xela,—however, for exactly the same reasons, *see* Hlaba.)

uku—XENGAXENGA, v. i. (From xe, and nga, to bend. *Dialectic*, xegaxega, or xekaxeka.)

1. To be loose; or rather *onomatopoetical*, signifying the rattling of an axe which is loose at its handle;—2. To bend on this side and on the other; from one side to the other; to and fro, as when making something loose.

—— XENGAXENGISA, caus. fr. To make loose; to throw loosely about; to scatter.

NOTE.—Both forms are also used in their simple stem xenga, and xengisa, and become more and more obsolete in proportion to the adoption of tools of civilized people, the word referring especially to the loose way in which the natives put handles to axes, hoes, &c., which soon begin to rattle when worked with.

in—XENYE, n. (From inxa, *which see*, and enye, which is one.)

A part; a portion; *properly*: some, *as*: ngi pe inxenye, i. e.: give me some (of a greater quantity or portion;)—inxenye izinkomo, i.e.: a portion of, or some cattle.

Used with the prep. nga, *as*: ngenxenye, i.e.: partly; in some part, *as*: wa ngi nika imali ngenxenye, i.e.: he gave me the money partly, some part of it.

XEPA, } interj. (From xe, and ipa,—
XESA, } and xe, and isa, to cause.)

Both are contractions from nxe-pepa, *see* Pepa, and Nxase.

i—XIBA, n. pl. ama. (From xi, top, and iba, to separate. *Radically coinciding with* inxiwa.)

Literally: something which is peculiar at the top; applied to a kind of watch-house in the gardens for watching the crops,—inhlu yokulinda emasimini. Sometimes it signifies the little houses which are erected on poles in the garden for the same purpose, = a watch-tower.

in—XIMBAXIMBA. *See* in–Gqimba-ngqimba.

in—XINI. *See* i–Nqinde.

uku—XINGA, v. t. (From xi, and nga, to bend. *Radically one with* xenga, *see* xengaxenga.)

To turn or twist the upper body in dancing.

uku—XOBA, v. t. (From xa or xo, and uba, to separate. *Radically one with* xaba, xiba, xuba. *Closely allied to* qoba, *which see*, and to xova.)

1. *Literally*: to separate the head or point; *hence*, to pound as maize; to trample; to stamp under foot, as an elephant;—2. To beat with something heavy, *as*: xoba isixoba, i. e.: drive the wooden pin into the ground;—3. Xoba isikali, i. e.: take up, or take hold of the weapon;—4. To stick fast; to attach.

—— XOBANA, recpr. fr. To attach to; to adhere, or stick fast to, *as*: izimbati *or* izimbaza zi xobene namatye, i. e.: the oysters, or shells are sticking fast to the rocks.

—— XOBEKA, qult. fr. To adhere, with the point together; to be entangled, *as*: u-tyani bu xobekile nomuti, i. e.: the grass is entwined in wood.

isi—XOBA, n. pl. izi. (From the verb.) A kind of wooden pin which is beaten in the

ground inside in a native hut on each side of the entrance, and behind which a square beam is placed for fastening or shutting the door.

isi—XOBO, n. pl. izi. (From xoba.) An instrument for pounding maize; a pounder. (In the *Xosa* it signifies a piece of a rock.)

uku—XOBUKA, v. i. (From xoba, and uka, to go or come off; or from xo, top, uba, separate, and uka, come off. *See* Xobula.)

To come off; applied to the outside coarse bark of trees.

uku—XOBULA or XEBULA, v. t. (From xo, top, side, and bula, to separate from, off, away. *Xosa* xwebula. *See* Ebula, Obula, to skin off.)

To separate the coarse outside bark from the fine, or inside, white bark,—xobula amaxolo.

i—XOBULU, n. pl. ama. (From xobula.) The inside fine bark of trees.

uku—XOKA, v. i. (From xo, point, and ika, to get up. *Radically one with* xaka, xeka, xuka.)

1. To make a noise about something; *lit.*: to get up a point;—2. To be cross, averse.

A few tribes in Natal and the *Xosa* use this word in the sense of to lie, to tell a lie.

—— XOKANISA, caus. fr. To make or instigate hostilities; to cause parties to contend with each other, *as*: umuntu o tata izwi a li se kwomunye umuzi abantu ba xabane u xokanisa, i. e.: one who bears a tale to another place in order that people may quarrel with one another, creates discord.

—— XOKELELA, freqt. fr. To couple stories together; to concoct evil.

i—XOKI, n. pl. ama. (From xoka.) 1. A person who is cross, averse, &c.;—2. One who tells lies; a liar.

uku—XOKOZELA, v. t. (From xoka, and uzela, to make a noise repeatedly.)

1. *Onomatopoetic*: to make a frequent noise like xoko!—2. To make a roaring noise, *as*: amanzi a ya xokozela emfuleni, i. e.: the water is roaring in the river (*coinciding with* hlokoza);—3. To raise a tumult; to be very noisy; to put all in disorder, *as*: abantu namhla ba ya xokozela nina? i. e.: why are the people out of order to-day?

uku—XOLA, v. t. (From xo, *see* xobula, and ula, to strain. *Radically one with* xala, xula, and gxola. *Compare* ncola, to strip of the last.)

1. *Primarily*: to strip off the bark, as if it were a contraction of xobula;—2. To put away bad temper, coarseness of temper, &c. (In the *Xosa* it signifies to reconcile, *as*: ku xoliwe izwe, i. e.: the land is reconciled, = peace has been made; —xolela, to forgive.)

i—XOLO, n. pl. ama. (From xola.) Bark of trees, *viz.*: the whole skin, and *primarily*, the rough outside of a tree.

uku—XONXA, v. t. (From xo-nxa, rather *onomatopoetic*, signifying the noise of boiling fat, when drops of it spring up in a crackling way. *Radically one with* xanxa and gxangxa.)

To melt (fat).

i—XONXA, n. pl. ama. (From the verb.) Greaves; the crisp portion remaining, after the oily matter of fat has been boiled out.

uku—XOPA, v. t. (From xo, and upa, to pass, to rush. *Radically one with* xapa and copa. *Allied to* xoba.)

To divest; to cast or throw, *as*: xopa utuli emehlweni, i. e.: cast dust into the eyes, = to divest them. (Those who use this word in the sense of to peck confound it with qopa, or use it synonymously with the latter.)

uku—XOTA, v. t. (From xo, point, and uta, to throw, thrust. *Radically in* xatula.)

1. To drive away; to dispel; to banish;—2. To chase, *as*: ba ya xota inyamazana, i. e.: they are chasing a wild buck.

uku—XOTJA, v. t. (From xo, and tja, thrown; or from a passive of xopa; and *radically one with* the passive of xoba, xotywa.)

To dispel; but *most probably*, to divest of home and property.

um—XOTJWA, n. pl. aba. (From xotja.) An outcast.

uku—XOVA, v. t. (From xo, a point, round piece, and uva, to come, make. *Radically coinciding with* xoba, xuba. *Allied to* vova.)

1. To mould; to make up; to mash; to knead;—2. To make up; to excite to evil, or to anger, *as*: ukuxova abantu, i. e.: to put people up to strife;—3. To betroth, *viz.*: to make up a girl to marry a certain person.

uku—XOVULA, v. t. (From xova, and ula, to strain. *Radically coinciding with* xobula.)

1. To speak a great deal, = ukukuluma izinto eziningi;—2. To speak in a harsh tone; to speak without restraint, = ukukipa nje amazwi, i. e.: just to throw out words (without caring what evil they may do).

uku—XOXA, v. t. (From xo-xa, to touch a topic. *See* Xaxa.)

1. To converse; to be sociable, = ukukuluma indaba, i. e.: to speak about a subject, topic, &c.;—2. Xoxa impi, i. e.: to speak about making war.

i—XOXO, n. pl. ama. (From xoxa.) 1. A company of people talking; a society;—2. A toad. *Dialectic.* *See* Gxangxa.

XOXOMA. *Dialectic.* *See* Cocoma.

uku—XOZA, v. t. (From xo, and uza, to make. *Allied to* xoba.)

1. To cut or hew the top or outside of a pumpkin, as in taking off its green coat; —2. To shell, *as*: xoza umbila, i. e.: to shell maize;—3. To beat loose oysters, = xoza izimbati.

—— XOZELA, qulf. fr. To cut meat in strips or in small pieces for cooking or roasting.

uku—XUBA, v. t. (From xa, and uba, to separate. *Radically one with* xaba, xiba, xoba. *Coinciding with* quba, vuba.)

1. *Literally*: to be separated from its former condition; to be put together with other things; *hence*, to combine; to mingle things of different kinds, *as*: ukuhla ku xutywe ku lunge, i. e.: food is mingled together in order to become good;—2. To combine, *as*: ukuxuba impi, i. e.: to combine the forces.

—— XUBANA, recpr. fr. To mingle with; to coalesce.

—— XUBANISA, caus. fr. To mix; to incorporate; to cause different things to become one.

isi—XUBO, n. (From xuba.) That which is mixed up; a mixture.

i—XUKA. *See* i-Gcuka.

uku—XUKA, v. i. (From xu, or xa, and uka, to go off, up. *Radically one with* xaka, xeka, xoka. *Dialectic* gxuka and xuga.)

To be out of joint; to go on the tip of one foot; *hence*, to walk lame.

i—XUKAZI, n. pl. ama. (From ixu, set, and kazi, denoting female.)

A sheep-female, ewe,—i nge ka bedjwa, i. e.: before it is leaped.

i—XUKE, n. pl. ama. (From xuka.) A lame animal.

isi—XUKU, n. pl. izi. (From xuka.) A concourse of people moving to and fro.

uku—XUKUXA, v. t. (From xuka, and xa, to top. *Dialectic* cukuca.)

1. To move a point up and down, to and fro, *as*: xukuxa isibonda si pume, i. e.: move the pole to and fro until it come out;—2. To wash out the mouth.

uku—XULA, v. t. (From xu, set, point, and ula, to strain. *Radically one with* xala, xola, gcula. *Allied to* qula, ncola.)

1. To grasp; to snatch, *as*: abantwana ba ya xulwa inhlu i tje, i. e.: the children are taken away when a house is on fire;—2. To pick up; to snatch; to catch, *as*: izinyoni zi ya lu xula ukungwane, i. e.: the birds pick up the ant-lions;—ukozi u ya xula inkuku, i. e.: the hawk or falcon snatches the fowls away.

i—XULO, n. pl. ama. (From xula. *See* i-Qulo.)

Literally: a snatching, grasping; a large number of living beings or things together.

uku—XUMA, v. i. (From xu, top, point, and uma, to move up. *Radically coinciding with* gxuma. *Allied to* gquma.)

To spring up; to kick up; to set up.

—— XUMELA, qulf. fr. To spring up for, toward, forth, &c.

—— XUMELELA, frqt. fr To set before, over and above, *as*: xumelela izinkabi, i. e.: span more oxen to those which are already inspanned in the wagon, = hlomelela.

isi—XUMU, n. (From xuma. *Dialectic* isicumu.)

The young of a goat, sheep, or buck.

XUSHA. *See* Gxusha.

uku—XUXUMA, v. i. (From xu-xu, top-top, and uma, to move.)

1. To spring up, = xuma;—2. To speak energetically, = gxugxuma;—3. To boil up or over; to bubble up.

uku—XUXUZELA, v. t. (From xu-xu, *onomatopoetic*, and izela, to make often. *Radically one with* xuxuzela, &c.)

1. To make a frequent noise like xu! xu!—2. To suffer from flatulency, = ukubohla umuntu osutile ukuhla kakulu, i. e.: to break wind when one has eaten much food; or has eaten to satisfaction.

i—XWALA, n. pl. ama. (From xwa, of temper, and ila, to rise. *See* i-Xala.)

A person of rude or improper manners; one who will not allow himself to be corrected by others,—umuntu o pika njalo e nga vumi luto, i. e.: a person who always disputes and will admit nothing.

i—XWANINGE, n. pl. ama. (From xwa, to be pointed, ni, even, nge, bent.)

A mimosa shrub with many thorns. It bears a fruit like the umtunduluka, and belongs to that family.

uku—XWAYA, v. i. (From xwa, to be pointed, and iya, to go, to retire. *Xosa* xaya. *See* Cwaya II.)

1. To apprehend danger; to be prepared to retreat;—2. To take heed; to beware; not to trust; to look out, *as*: wa bona impi i za wa xwaya, i. e.: he saw the enemy coming and ran away;—3. To be shy.

—— XWAYELA, qulf. fr. To take heed in respect to; to beware of.

XWEBA. *See* Cweba.

XWEBULA. *See* Xobula.

i—XWELE, n. pl. ama. (From xwe, pointed, and ile, strained. *See* Xwila and Cwala, I.)

1. Umuntu o tanda ukubema ngwai kakulu, i. e.: one who is very fond of taking snuff, *lit.*: who fills his nostrils regularly up;—2. *Applied to* an inyanga, who is very fond of telling secret things, and who, therefore, is dreaded, and always paid exceedingly for his practice.

in—XWEMBE, n. pl. izin. (From xwe, pointed, and mbe, separate from the usual form; digged.)

A wooden spoon, roughly worked,—ukezo olukulu lwokwopula ukuhla, i. e.: a large spoon for taking out food with, = for dishing up.

isi—XWEMBE, n. pl. izi. (*See* in-Xwembe.) Anything for taking or dipping out food, = indebe.

XWILA. *See* Gxila and Cwila.

Y.

Y. This letter is, in Zulu-Kafir, no elementary sound, but only an occasional or accidental prefix. It occurs chiefly at the beginning of words in the Imperative, and has been occasioned by such roots as commencing with a vowel, and having the accent upon it, could not be pronounced properly without some hardness, or a spiritus asper, *as*: yima, from ima; yiwa, from iwa; yiya, from iya.

That this is the origin of *y* can be proved further from the fact that these imperatives are still, though occasionally, used without the prefix. And besides this, other dialects which have the same verb, do not make use of the prefix, as the *Nika* and *Kamba*: ima, iwa, &c.; *Suto* ea, = iya; entsa, = yenza; atlama, = yakama, &c. In the *Suto*, *y* is employed where *ty* or *tj* is used in the *Zulu*.

Moreover, all other cases to which the prefix *y* is applied, happen in the beginning of nouns, with the exception of *yo*, *which see*, *as*: ku *yi*sibi loku, i. e.: this it is bad; into e *yi*sitya, or e *yi*nyama, &c. But this is no absolute rule; on the contrary, the simple form of a word applied, is just as valid as the same word with the prefix,—ku isibi loku, into e isitya;—nay, the former is original. The *Xosa* does not make use of the prefix *y* in these cases, but renders them by a repetition of the principal power of the nominal form, *as*: ku sisibi,—into e sisitya, &c.

Lastly, the letter *y* in all other cases, has been changed or compressed from *i*, (*see* letter I) as is set forth in the analytical part of this work.

uku—YA, v. i. and auxiliary. *Passive* yiwa. (*Originally* ia, denoting to move on, to go on, to retire. *Sis.* ea. The radical power seems to be *a*, and *i* a primitive sign for distinguishing the action, = the present uku, which is a primitive noun from ika—uka. This simple *a* is the basis of all roots, *see* A; and its inflected form is *e*, the first rendering an action in an *indicative*, the second in a *subjunctive* mood. (Similar to the indicative am*as* and conjunctive am*es*, in Latin.) For the perft. *ile* is employed, from the root ila, denoting to be full, to be complete. The initial *y* is a compressed sound from *i*, (*see* letter I and letter Y.) The present imperative yiya, is expletive, and from the passive, which inserts *u* between the two or before the ending vowel i-u-a, (*see* the nature of *u*, *under* letter U) we observe that the second *y*, of the last syllable, is originated in the same way as the initial.)

This verb, being the easiest form in the language, at the same time, is peculiarly adapted for the use of an auxiliary, expressing not only the mood but also time of an action: and adding its own form *ia* to any other verb, in which case it always precedes the latter, it forms a continuing conjugation, and adding its borrowed form *ile* to any other verb, in which case ile is suffixed to the latter, it forms a perfect conjugation, *as*: ngi-ia, contracted ngi ya hamba, *lit.*: I going walking, = I am in the action of walking; ngi-a-hamba, contracted nga hamba, *lit.*: I was walking, = I walked, continued for a time walking; ngi-a-u, contracted ngo hamba, *lit.*: I shall walk; ngi hambile, I have walked, = I completed walking.)

1. To go; to go on; opposed to resting, *as*: ngi ya ya, i. e.: *lit.*: I going go, = I am in the act of going, I go (present tense);—nga ya, i.e.: I went, I was going (present imperft. tense);—ngi yile, i. e.: I have gone;—ma ngi ye, i.e.: let me go;—2. To go; to pass in any manner or to any end, *as*: ngi ya ku ya, i. e.: I going to go, = I intend to go, I shall go (in a future sense);—ngi ya kulala, I go to sleep;—a ngi yi kuya, i. e.: *lit.*: I not going to go, = I shall not go;—ma ke ngi ye kuhamba, i. e.: let me once go on a journey.

3. It will not be difficult to recognise the auxiliary element in the given cases, and to distinguish it from the predicate verb. In the present tense the auxiliary *ia* follows immediately after the pron. ngi, and the second *ya* is predicative verb. In the present imperft. tense, the auxiliary is incorporated or contracted with the pron. gi-ia. In the future tense, the first *ya* can hardly be called auxiliary, the construction being rather one which belongs to the next section, and having been put forth only for the sake of showing the order of the tenses.

4. A peculiar use, next to the preceding, made of *ya*, is rather peripharastic and idiomatic, and I believe it is a mistake to arrange or mix it with the auxiliary part. It is used in combination with other verbs

to qualify them, rendering their action as lasting, going on, and always referring to something stated in the preceding sentence, or representing an action in the present time that had been lasting in the past, *as*: wa ya wa ti, i. e.: he went on and said, = he said further (for which the *Xosa* has always wa ye siti);—nga fika emzini wake wa ye hambile yena, i. e.: I arrived at his place, but he was gone on a journey (wa ye hambile contracted from wa ye e hambile.)

5. This idiomatic use of ya is particularly required in connexion with verbs which denote a moving, going on, &c., *as*: fika, to arrive; buya, to return; hamba, to walk; baleka, to run off: lahleka, to stray:

U ye wa fika, i. e.: he had gone and arrived, = gone so far until he arrived, his going lasted so long until he arrived. (*See* Buya.)

Wa fika izinkomo za ye zi lahlekile, i. e.: he came and the cattle had gone astray, *lit.*: gone strayed, or gone lost);—uma u zalusile za ye zi nga balekanga, i. e.: if you had looked for them they would not have gone running off, = run off.

Ngi yekeni ngi zi hambele ngi ye ngi fike, i. e.: let me alone that I walk myself that I go and arrive, = let me alone that I go by myself until I arrive.

In these cases *ye* has exactly the sense of the pp. *gone*, and they would be *literally*: gone come, gone lost, gone run off, gone arrived,—which perhaps is Zulu-English, but exactly as the German: *kam gegangen, verloren gegangen, davon gegangen, gegangen gekommen.*

—— YELA, qulf. fr. To go for; to go down, *as*: wa yela emasimini nasemfuleni, i. e.: he went down, toward, the garden or toward the rivers. *Compare* the note under Eyisa, *see* Eya.

—— YISA, caus. fr. To make to go; to bring, *as*: wa ba yisa abantu lapa, i. e.: he brought (made go) the people hither. (The *Xosa* drops the form *yi* in this case, —wa ba sa abantu, &c., and when the *Zulu* inserts an objective case *yi*, instead of *ba* or any other, it drops the *yi* also, and both of these tendencies confirm the analysis given above of *y*.)

uku—YALA, v. t. (From ya, and ila, to strain. *The radical sense is*: to go forth. *Closely allied to* ala.)

1. To address; to exhort; to admonish; enjoin; *literally*: to restrain from going on;—2. To advise; to warn; to forewarn.

—— YALANA, rcpr. fr. To exhort each other; to admonish one another; to warn one another.

—— YALELA, qulf. fr. 1. To address, exhort, &c., for, about, in respect to;—2. To direct; to put to rights; to warn against;—3. To order; to give order for; to prescribe;—4. To punish or admonish by punishment, *as*: ba yaleleni abantwana abangalungileyo, i.e.: punish ye the children that are not good.

i—YALA, n. pl. ama. (From the verb.) A kind of creeper, or a shrub growing like a creeper,—isicaba s'aluka ngalo, i. e.: the door is made of it (and from this the plant has its name, *viz.*: a restraining from going in.)

isi—YALELO, n. pl. izi. (From yalela.) Address; exhortation; admonishment; advice, counsel.

uku—YALEZA, v. t. (From yala, and iza, to make. *Allied to* aluza.)

1. To bid; to order, *as*: u yalezile ingubo i tengwe, i. e.: he ordered a dress to be bought for him;—2. To order; to command, *as*: kwa yalezwa ukuti, i. e.: it was commanded, ordered to be performed, &c.

—— YALEZELA, qulf. fr. To bid, order, &c., for, to, in respect.

isi—YALEZELO, n. pl. izi. (From yalezela.) An order; commandment; law.

um—YALI, n. pl. aba. (From yala.) An exhorter, admonisher; one who makes an address, &c.

isi—YALO, n. (From yala.) Addressing, exhorting, admonishing, &c.

isi—YALU, n. pl. izi. (From yala, in its radical sense.)

1. An effusion of water from a subterraneous place;—2. A whirlpool; vortex; —3. A person who squints.

u—YE, pri. n. (Extracted from the pri. noun umu, *see* Mu, pers. pron., and e, a pron. form, *see* E;—*y* is occasional, *see* Y. *Mpongwe, Suaheli, Kamba* ye. *Sis.* simply e. *See* u–We.)

He; she; her; it, *as*: ku funwe uye loku, i. e.: this is desired by him, = he it is who desires this. Sometimes it is used with the prefix *ng*, *as*: nguye ofuna loku, i. e.: it is he who desires this. A si ye, *see* Sa I., 10.

YEBO, adv. (From e, *see* Ehe, and bo, adv. denoting confirmation. *Xosa* ewe.)

1. Yes truly; yes;—2. *Elliptically* and with some emphasis: Is it truly so? Indeed? To be sure!

uku—YEKA, v. t. (From ya, and ika, to come off. *Literally*: to go off from. *Kamba*, eka.)

1. To leave off; to let off; to let, *as*: wa yeka ukusebenza, i. e.: he left off to work;—2. To let alone; to refrain;—3. To cease; to forsake, *as*: wa yeka umfazi wake, i. e.: he forsook his wife;—4. To remit;—5. To hinder; to stop.

—— YEKELA, qulf. fr. 1. To leave for; to allow to, *as*: wa ngi yekela uto lwake, i. e.: he left his article for me;—2. To remit; to absolve; to acquit; to forgive, *as*: u si yekele icala letu, i. e.: you must remit to us our debts.

—— YEKELANA, rcpr. fr. To leave to one another; to remit to each other; to forgive one another.

—— YEKELELA, frqt. fr. 1. To let loose a little; to slacken, *as*: yekelela intambo, i. e.: let the riem go a little, do not keep or hold it so tight;—2. To remit, forgive, &c., freely, often.

—— YEKISA, caus. fr. To cause to leave or let; to compel to cease, *as*: wa ngi yekisa isanhla sami, i. e.: he compelled me to leave off my hand.

isi—YEKE, n. pl. izi. (From yeka.) An instrument for leaving; applied to the bridle for calves, and synonymous with isifonyo, *which see*.

um—YEKO, n. pl. imi. (From yeka.) A long curl hanging down in front of the face. A fashion of the women among the *ama-Baca*.

YENA, pron. adj. (From uyena, *which see*. *Compare* wena.)

Himself; herself; itself. *Commonly*: he, she, it. It refers to personal nouns in u-um-umu, and is used both for the Nominative and Objective case, *as*: a ka ku zwanga yena, i. e.: he has not heard it himself;—a ba mu zwanga yena, i. e.: they have not heard him, or, as regards him, they did not hear of him, about him.

u—YENA, nom. adj. (From uye, pri. n., and ina, even, self, same. *See* u–Wena.)

Literally: a himself; a herself; an itself; or, it he himself; it she herself; it itself;—he the same; she the same; it the same. This class of words has also the force of to be, to be by, *as*: ku funiwe nguyena or uyena, i.e.: it having be sought by himself, = he was the person who was seeking for it. It is exactly the same to use uye instead of uyena.

uku—YENGA, v. t. (From ya, to go, and inga, to force, to bend. *Allied to* inyanga. *Compare* cenga, and linga, to tempt.)

1. *Literally*: to go on urging; to use all manner of enticements to move; to promise one to give and not to do so; to decoy;—2. To tempt; to allure; to beguile; to cheat;—3. To beguile; to elude anything disagreeable, *as*: yenga umtwana okalayo a tule, i. e.: give the child which cries something to make it quiet;—4. To seduce.

—— YENGEKA, qult. fr. To become decoyed, tempted, allured; to yield to cheating, tempting, &c.

um—YENGI, n. pl. aba. (From yenga.) A tempter, cheater, seducer, &c.

isi—YENGO, n. pl. izi. (From yenga.) Temptation; allurement; cheating; beguiling, &c.

in—YENHLE, n. (From igenhle.) A cricket. *Tribal*.

isi—YENHLE, n. (From ya, and inhle, broad, open, bare. *See* u–Benhle.)

1. *Literally*: a way of hanging down gracefully, as the blossoming part of an ear of Kafir-corn, bending down in an arch;—2. A peculiar way of wearing the hair, hanging in long tassels around the head.

um—YENI. *See* Nyeni.

isi—YEZI, n. (From ya, to go, and izi, little, small. *See* Nyeza, Nyezi, moonlight.)

Literally: something like a slight coming; *hence*, faintness, from which one recovers, = ukufa a buye a vuke umuntu, i. e.: a deathlike state from which a person rises again.

YI, a prefix, *see* letter Y, and the analysis of the verb Ya.

YI, pers. pron. (*Properly* from the pron. or substitute i, referring to nouns in ini and imi, and which, being always inserted into a verbal construction where it is to retain a proper accent, is pronounced with some aspiration, and *y* is, for that reason, no radical letter. *Compare* Y, and wu.)

Him; her; it; plur. them. A substitute, and used only in the Objective case, being placed immediately before the predicate verb, *as*: indoda ngi yi bonile, i. e.: the man I have seen him;—intombi a ngi *y*azi, i. e.: the girl I do not know her; (in this case the simple substitute *i* has been inserted and compressed into *y*)—imifula ba yi welile, i. e.: the rivers they have forded them.

u—YIHLO, n. pl. o. (From u, nom. form, and ihlo, *see* ihlo and iso; but there are the elements of the 2nd pers. sing. substitute u in hlo, as in unyoko, thy mother; —*y*, as usual, is caused by hiatus.)

Thy father; your father.

u—YIHLOKAZI, n. pl. o. (From uyihlo, and kazi, denoting degree.)

Thy or your paternal uncle.

u—YIHLOKULU, n. pl. o. (From uyihlo, and kulu, great.)

Thy or your grandfather (on the father's side.)

i—YIKA, n. pl. ama. (From i, nom. form, and ika, to put, to fix;—*y*, as usual, being caused by hiatus.)

A basket with cover and string; called after fixing a cover upon it.

isi—YENCE. *See* Ince.

YININA. *See* i–Nina, n.

u—YISE, n. pl. o. (From u, nom. form, and ise, which contains the element of the 3d pers. sing. substitute *e*;—*y* being caused by hiatus. *See* u–Yihlo.)

His, her, or its father.

YO, a suffix. (From the verb ya, and, as it were, an original noun, without a nom. form, denoting going on. *Dialectic*, go and ko.)

Literally: a going on; being in the act of doing something, signifying a state or condition in which an action continues, or qualifying the action. It is suffixed according to the following rules.

1. Verbal adjectives denoting a property of a preceding noun, take yo, *as*: umuntu olungileyo, i. e.: a good man, or *lit.*: a man who is a good one. (But when such adjectives are only predicates they do not take it, *as*: umuntu o lungile, i. e.: a man who is good.)

2. Verbal adjectives which assume the place and full standing of nouns, take yo, *as*: abakoliweyo bonke, i. e.: all believing, = all believers;—olungileyo yedwa, i. e.: the righteous alone. It is the same if this kind of adjectives do not begin with a relative form, but with a substitute, *as*: u li donsa ngani ihashe libotjelelweyo nje, i. e.: why do you pull the horse it being a tied up one just = it being in a state of being tied up;—mina ngihliwayo, i. e.: I the eaten up one, = I who am in a condition of being eaten up.

3. Yo is suffixed to verbs in a relative construction which contains an objective case, *as*: lomuntu omtandayo, i. e.: the man whom you love, *lit.*: who you him are a loving one;—wa tjaya tina 'bakohliweyo, i. e.: he punished us the disqualified ones, or us who were disqualified.

4. It is the same, if the verbal adjectives of No. 2 are expressed in English by way of comparison, *as*: nga zi beka izinto zonke ngingakulumiyo, i. e.: I saw all the things as a not speaking one, = as having nothing to say, or without saying anything.

5. It is suffixed to verbs which are ruled by the particles: uma, loku, kona, lapo, indicating the time when the action was continuing, *as*: uma ngikubizayo, i. e.: when I am calling you, at the time I am calling you;—loku bafikayo, i.e.: when they were arriving, at the time when they were yet arriving;—kona izayo ingcwele, i.e.: there the wagon is coming; lapo batjoyo, i. e.: then, at the time, they were saying so.

6. It is the same if nouns of the same quality as the preceding particles rule the verb, *as*: ngosuku wangizalayo yena, i. e.: at the day, when she had borne me, when she gave birth to me;—ngombla sahambayo, i. e.: at the day we were journeying.

i—YO, pri. n. (From i-o, referring to sing. nouns in *in-im*, and to plur. nouns in *imi*. *Y* has originated from hiatus between the two vowels i-o. *See* Yi, pers. pron.)

He, she, it,—sing.;—they,—plur. It is used as a pron. referring to nouns in in-im, imi, *as*: ku setyenzwe iyo (indoda), i. e.: it has been worked by him;—umpongolo u kukulwe iyo (imifula), i. e.: the cask has been washed away by them (the rivers). *See* i–Yona.

YONA, pron. adj. (From iyona, nom. adj. *which see.*)

Himself, herself, itself; the same;—*commonly*: he, she, it,—sing.;—themselves; the same,—plur. It refers to sing. nouns in *in-im*, and to plur. nouns in *imi*, and is used both for the Nominative and Objective case, *as*: intombi ba yendile yona, i. e.: the girl they have married her away;—intombi ya kala i nga vumi ukuya yona, i. e.: the girl cried because she would not go herself;—imizi yabo si yazi yona, i. e.: their places we do know them. (*Compare* wona.)

i—YONA, nom. adj. (From the pri. n. iyo, and ina, self, even, same.)

Literally: a himself, a herself, an itself; a the same, referring to sing. nouns in in-im;—and themselves; the same, referring to plur. nouns in imi. This class of words has also the force of to be, to be by, *as*: ku tengwe iyona (impahla), i. e.: goods have been bought;—ku tengwe impahla iyona (intombi), i. e.: goods have been bought by her (the girl);—ku tjayiwe iyona (imikonto), i. e.: it has been killed by them (spears).

uku—YOLA, v. t. (From ya, and ula, to strain. *Radically one with* yala.)

To address; but *particularly* to address in loud words; (quite in accordance with the sound *o*, *which see*,) as when the amabuto (soldiers) are addressed before they go into a battle, as if they were going into death itself, = ukukuluma izindaba ezesabekayo, i.e.: to express astonishing matters.

NOTE.—This is the limited sense in which the word is used in *Zulu*; but in the *Xosa* it signifies also, to be sweet, pleasant, agreeable, applied to addresses, *as*: izwi lake li yole kunene, i. e.: his word is very agreeable;—and it is further applied to circumstances of death, to make a will, which, according to Kafir custom and idea, is = to address the survivors.

—— YOLELA, qulf. fr. To address some person in loud, earnest words, &c., *as*: wa m yolela ukuti, i. e.: he addressed him by saying earnestly.

um—YOLELO, n. pl. imi. (From yolela.) An earnest address in respect to something with reference to —; an address before death; a testament, or will. (*Seldom used* in Natal.)

Z.

Z is a simple sound in Zulu-Kafir; a sibilant articulation just like the same sound in English. It bears the same relation to *s* as *b* to *p*, and *v* to *f*.

uku—ZA, v. i. *Passive* ziwa. (From the root iza-uza, *originally onomatopoetical* expressive of a soft noise, as in *buzz*, or as some rustling cause in rising or coming. It has particularly reference to the perception by the sense of feeling, of receiving impressions from internal or external causes, including thus all the skinny parts, membranes, sinews, fibres of all organic bodies, as also the appearance and the effects of airy phenomena, as reflection of light, cold, &c. Compounded with other stems it is of a similar import as the causative isa, and denotes in general to make, to imitate, to engage, to become, &c. It belongs to the 2nd class of vowel verbs. *Sis.* tla.)

1. To come; to come near; applied to the action of coming which arises from the senses, from the will, or from the instinctive power. It is *closely allied to* iva, but different from it, expressing the operative or acting principle, while iva indicates the origin, nature, process, of that principle, and *hence* iva is = izwa, a contracted passive of za. Thus it is said: umoya u yeva, i. e.: the wind comes up, rises up; but: umoya u yeza, i. e.: the wind comes, refers to its operation which may be perceived by the dust it raises, or by trees which it shakes and moves;—again: umoya u vela ngapa, i. e.: the wind comes from that quarter,—but it cannot be said—u zela ngapa, which means it is coming toward that quarter.

2. To draw nigh; to arrive; to approach, *as*: isikati si yeza ku vunwa ngaso, i. e.: the time is coming in which the harvest is to be collected.

3. To advance, to come to some state or condition; to be about; to happen to come, *as*: wa m tuma ukuza ukuti, i. e.: he sent him in order (*lit.*: to come) to say;—ngi za kukuluma, i. e.: I am going to say;—amashe a ya kuza kungena ensimini, i. e.: the horses will come to enter into the garden;—se beza kupela abantu, i. e.: the people were almost coming to meet with their end;—ku za kuhanjiswa, i. e.: it is to be continued.

In these and other phrases we observe that the advance applies indifferently to the mind or body, and to persons or events. The usage of the verb is, therefore, simple, and not to be regarded as auxiliary. In other words, it is the meaning of the word "come" which has various applications, and the sense of which can be modified indefinitely by other words used in connection with it. In the above cases, za is followed by the infinitive of those words connected with it.

4. To come about; to happen; to fall out; to come to pass, *as*: ngi ngeze nga fika, i. e.: *lit.*: I cannot come I arrived, = it cannot be the case that I arrive, it cannot come to pass that I arrive;—umkumbi u ngeze wa ngena namhla, i. e.: the ship cannot come in to-day, *lit.*: the ship cannot come it entered to-day, it will not happen to come in to-day;—u ze wa yeka ihlahla e nga valanga, i. e.: he happened, or it happened that, he left the branch without closing (the entrance with it.)

In these phrases, which are idiomatic in the same manner as those under No. 3, we observe that za is followed by the past tense, this being analogous to ya, No. 4, 5, *which see*. Constructions, *as*: wa za wa hamba, instead of we za wa hamba, are simply dialectical, and za, in all these cases may be dissolved by a correspondent expression like *then* or *and*.

5. In the imperative, za is often used as an optative sense, and stands usually elliptically, *as*: u ze u fe ngokukuluma kwako, i. e.: would that you may die of your speaking!—instead of: ma u ze, &c. The sense, however, is perfectly the same as under No. 4, = may you happen to die; may it come so that you die, &c. (The *Xosa* makes more frequent use of this kind of application of za than the *Zulu*.)

6. In the negative conjugation, za expresses, or gives emphasis to the meaning of the following verb, *as*: a ka za a bazi, i. e.: he did not know them at all, *lit.*: he did not happen to know them;—a ba za ba tjo, i. e.: they did not say so at all;—a ba za ba kolwa, i. e.: they did not believe however. (This same is expressed in the *Xosa* at the second verb by the infinitive with the prefix na, *as*: abakolwa nokukolwa. Phrases like a si zanga si bone, i. e.: we have not happened to see, = we have never seen,—are not often heard among the Natal tribes, who rather use the verb ukubona, *as*: a si bonanga si bone.)

7. A peculiar, or double use is made of za, to express a wish (*compare* No. 5,) that something might take place of which no certainty can as yet be entertained, *as*: e be te u ze a ze lapa, i. e.: *lit.*: he said

that he is about that he came hither, = he said he had a wish to come hither;—wo m tyele az' aze a hlule emzini wami, i. e.: you must tell him that (it is desired) he may come and pass by my place. (Ngizokuza, is a contraction from ngi za ukuza, i. e.: I am about to come.)

The subjunctive form ze is frequently used instead of a conjunction giving an explanation of something going before, or referring to the word which follows, *as*: wo ba bonisa ba ze ba yenze, i. e.: you must show them *in order that, for the purpose that,* or *that* they may do it;—wo hlala lapa a ze a zi zele, i. e.: you must wait here *until that* he comes on his own account;—wo hlala lapa u ze u m bone, i.e.: you must remain here for the purpose that, to the effect that you may see him.

It is exactly the same thing and frequently happens, that the conjunction *ukuze* is used instead of *ze* with the substitute pron., *as*: wo hlala lapa ukuze u m bone.

—— ZELA, qulf. fr. 1. To come for, at, into, &c., *as*: a ka zi zelanga, i. e.: he did not come for himself, for his own purpose;—e be zele emhlabeni, i. e.: he came into the land;—2. To come often, repeatedly, *as*: u zele lapa, i. e.: he makes it a habit to come hither.

i—ZA, n. pl. ama. (From the verb.) 1. A wave of the sea; taken from the appearance of the waves which come toward the land, and are also heard;—2. A small kind of antelope, so called from appearing seldom, in small numbers.

isi—ZA, n. (From za.) A furrow or circle where the native hut is to be built up, where the sticks are to be put in.

u ulu { ZA, n. pl. izinza. (From the verb, in its radical sense of feeling.)

Small hair growing on the os pubis.

uku—ZABA, v. t. (From zi, reflexive, and aba, to separate from, or from za, to come, and iba. The first derivation is in accordance with ziba, with which it is *radically one*. *Compare* esaba.)

Literally: to separate one's self from a request, demand &c., *hence,* to withdraw; to refuse, *as*: uyise u funa ukumtuma wa zaba, i. e.: his father would send him but he refused. (The expression implies a refusal by words, *see* the qulf. fr.; or a refusing to answer = ukubamba pansi, i. e.: to suppress, = to keep silent.)

—— ZABELA, qulf. fr. To give a word for one's self, = to answer for himself; as when one is called and gives an answer. (This verb is nothing but a reflexive form of the verb abela.)

—— ZABELELA, freqt. fr. To give a word or sound frequently; applied to the successive sounds of an echo.

—— ZABELISA, caus. fr. To make or compel to give a word in answer to a call; to echo. (But *seldom* in Natal.)

i—ZABA, n. pl. ama. (From the verb.) A refusal; an excuse, = ukwenza amanga, i. e. to tell stories.

uku—ZACA, v. i. (From zi and aca, to loose or deprive the outside, extreme; or from za, and ica. *See* Ca, Caga, &c. Synonymous with zonda.)

To become lean, meagre, *as*: izinkomo zi zacile, i. e.: the cattle have become lean.

—— ZACISA, caus. fr. To make lean, meagre, &c.

u—ZAGCIKA, n. (From zaca, and ika, to come up. Others have zagiga, and this compared with caga, shows that the click in zaca has originated from ga, and that the click in caga has come from a sibilant. All these words are of the same signification, and tribal. A difference of *dialect* is ugcilaza, *which see.*)

Mumps (a disease), *as*: u nozagcika, i. e.: he suffers from mumps.

isi—ZAKA, n. pl. izi. (From za, and ika, to fix, come up.)

Literally: something cutting the feelings; applied to a kind of thorn-shrub, (iron-thorn?) the thorns of which are exceedingly poisonous and cause much pain when entering into the human body.

uku—ZAKAZA, v. t. (From za, to come, ika, to fix, come up, and iza, to make.)

To make cuts, incisions, *as*: ukuzakaza umkonto, = ukuloba umkonto, i. e.: to make ornamental cuts on a spear; to carve a spear, to cut lines or figures on its iron part.

in—ZAKAZO, n. pl. izin. (From zakaza.) A cut of a spear a barb.

uku—ZALA, v. t. (From za, to come, and ila, to strain, rise. *Radically one with* zila, zola, zula. A change of the first radical is cwala I. *Compare* the analysis of zagcika. *Sis.* tsuala.)

1. To become full, *as*: imbiza i zele, i. e.: the pot is full;—2. To be fulfilled, *as*: isikati si zele, i. e.: the time is come fully;—3. To give birth; to beget; to generate, *as*: u zele umtwana, i. e.: she has given birth to a child;—4. To lay, *as*: inkuku i ya zala amaqanda, i. e.: the hen lays eggs.

—— ZALANA, repr. fr. 1. To become many, *as*: iminyaka yako i zelene, i. e.: your years are many;—2. To be connected by birth; to be of the same mother.

—— ZALELA, qulf. fr. 1. To beget for, *as*: wa m zalela umtwana, i. e.: she bore for him a child;—2. To lay, = to bring forth, *viz.*: eggs.

—— ZALISA, caus. fr. 1. To fill; to make full;—2. To assist in confinement.

i—ZALA, n. pl. ama. (From the verb.) A place which is filling up, = lapo ku telwe umlota nezibi, i. e.: where ashes and other sweepings are poured together, usually outside of the enclosure of a kraal; —ku sezaleni, i. e.: it is the dung-hill, ash-hill.

in—ZALA, n. pl. izin. (From the verb.) The seed of grass.

um—ZALA, n. pl. imi. (Contracted from zalana.) A cousin; a nephew.

um—ZALI, n. pl. aba. (From zala.) One who is a parent. (This word has commonly reference to those who are instead of a parent, because a child never calls his father or his mother by this name, but those who have the parental authority over it after the death of its parents, or even when they are still alive.)

in—ZALO, n. sing. (From zala.) Offspring; posterity; family.

isi—ZALO, n. sing. (From zala.) A mouth of a river. (*See* i-Cweba.)

um—ZALWANA or ZALANA, n. pl. aba. (From the rcpr. form zalana, in the passive zalwana.)

A kinsman; one of the same blood.

uku—ZAMA, v. i. (From za, to come, and ima, to move. *Radically one with* zima, zuma. *Allied to* vama. *See* Pazama.)

1. *Properly*: to begin to move; to come into a state or position; *commonly*: to move, *as*: itye li ya zama, i. e.: the stone is moving (while people work about it to get it loose from its position);—2. To strive; to make an effort; to struggle, *as*: zamani ni sebenze, i. e.: go steadily on to work.

—— ZAMANA, rcpr. fr. To struggle with one another; to wrestle with another.

—— ZAMISA, caus. fr. 1. To move; to cause to move;—2. To stir, *as*: zamisa ukuhla, i. e.: stir the food.

uku—ZAMAZAMA, v. i. (A repetition from zama.)

To move repeatedly; to shake; to rock; to quake; to vibrate, *as*: umhlaba u ya zamazama, i. e.: the earth is shaking.

—— ZAMAZAMISA, or ZAMAZISA, caus. fr. To move, shake, agitate, rock, &c.

i—ZAMBANE, n. pl. ama. (From uzambe, and ane, dim. form.)

A small kind of wild solanum tuberosum; wild potatoe; *hence*, applied to the cultivated potatoe.

u—ZAMBE, n. (From u-za, an organic body, and mbe, digged, from mba, to dig.)

A large edible bulb or turnip belonging to the solanum tuberosum.

uku—ZAMULA, v. t. (From zi, reflex., and amula, to yawn. *Radically one with* zimula.)

To gape; to yawn, *lit.*: to open the mouth itself.

i—ZANA, or NI, n. (From the pri. noun izi, feeling, and ana, dim. form.)

Little things, as prickles, fibres, &c. Only used as a compound or suffix to other words, *see* in-Kunzani, &c.

um—ZANI, n. pl. imi. (From za, and ini, fine, equal, even, smooth. The *Xosa* has inzwane, fine, smooth.)

A fine wood, iron-wood.

i—ZANSI, n. (From za, to come, and nsi, *which see. Others* zantsi. *Compare* pansi.)

Used only as a preposition. *See* Ezansi.

um—ZANSI, n. sing. (From izansi. *See* Ezansi.)

South-wind.

um—ZANYANI, n. pl. imi. (From zi, reflexive, and anyani, from anya, to suck, and ani, together. *Radically one with* izinyane, a young.)

1. *Literally*: a mass which is sucking itself together with another; descriptive of the placenta;—2. *Figuratively*: a nurse.

uku—ZAULA, v. t. (From za, and ula, to strain; to remove. *See* Gaula and Paula.)

To cut the forehead. A surgical operation performed only on the forehead. Persons who suffer frequently from rheumatic headache, or ache of one side of the head, are supposed to have some blood or other matter immediately on the skull. The skin, therefore, is cut open at that place, and all is scraped away until the white bone appears. The consequence is usually that the sufferer dies from this violent operation.

u—ZAVOLO, n. pl. o. (From uza, and volo.) A bird much like the whip-poor-will. (The word is a strange compound, and it is difficult to say what is meant by the two last radicals.)

in—ZAWO, n. pl. izin. (From zaba, to suppress, of which it is a passive form zabwa, contracted zawo.)

Literally: an individual who is suppressed. This is another name for a female who has been kept, like the im-Vokwe, for a state of living with the amabuto (warriors) who may not marry. Such females are reckoned as amabuto also.

uku—ZAZA, v. i. (From iza-iza, come-coming. *Radically one with* zuza.)

To be much about; to happen to be about or around something; to go about, to tread about it, *as*: izinyoni zi zazile esifuini, i. e.: the birds have been about the snare, their footmarks are near or around the snare, = they would come in but have not yet.

isi—ZAZELO, n. sing. (From azela, *see* azi.) Experience.

i—ZE, n. (From za, of which it is a part. perft.)

1. A place not occupied with any visible matter; a void space or place; a vacuum; a nullity, = into engeko, i. e.: something not existing;—2. Empty; vain;—3. Naked, *as*: u neze, i. e.: he is naked;—4. Gratuitous, *as*: u sebenza ngeze, i. e.: he works for nothing, receives no payment.

It is often used elliptically, or as an interjection, *as*: u bu nikwe 'nto ni? Ze! i. e.: what have you been given? (ans.) Nothing! a vacuum!—It may also be suffixed to any verb if the meaning of the latter can admit it, *as*: u sebenzaze, i. e.: he works gratuitously. In general, it is suffixed to lalaze, i. e.: to sleep without a covering; hlalaze, to remain without anything; hambaze, to go naked, &c.; retaining its original accent in all these cases.

NOTE.—This word differs from *ubala* in this respect, that the latter refers to the mathematical space or extent, but *ze* to things only which are contained in it.

ubu—ZE, n. (From ize.) Emptiness; nakedness; nudity.

uku—ZECEKA, v. i. (This is a dialectic qualitative form from zaca, and means nothing more than the latter.)

See Zaca.

uku—ZEKA, v. t. (From za, and ika, to put or fix up. *Radically one with* zaka, *see* zakaza, and zika. *Coinciding with* seka. *Allied to* beka.)

1. *Literally*: to come fixing; *hence*, to lay upon; to fix under; to leap, as beasts;—2. To take for one's self, for his own, *as*: ukuzeka umfazi, i. e.: to take a wife for himself, = to take or marry a wife.

—— ZEKANA, rcpr. fr. To fix one upon another. (*Seldom used.*)

—— ZEKANISA, caus. fr. To fix the degree or quality of two or more things, *viz.*: to compare one with the other (= linganisa) to take an instance for comparison.

—— ZEKELA, qulf. fr. 1. To take a wife for one, *as*: wa m zekela umfazi umfana wake, i. e.: he took a wife for his son;—2. Ukuzekela ngento, i. e.: to take an instance by or from something.

—— ZEKELELA, frqt. fr. To take a far way round, = ukuhamba ngenhlela ekude, i. e.: to walk through or along a way which is far round.

—— ZEKELISA, caus. fr. To explain by an instance, or comparison; to relate a parable; to speak in a parable.

ZELELA, a frequentative form from ukuza, *see* zela, denoting the same as lela and ilela, with the additional sense of iza, to make, to do, &c.

i—ZEMBANA, n. pl. ama. (Dim. from izembe.)

A small axe.

i—ZEMBE, n. pl. ama. (From ze, making, and imbe, digging, *see* mba. *Dialectic* iyembe. *Suaheli* jembi, a pick.)

An axe; made of a simple piece of iron, of half an inch thick, two or three inches broad at the edge, and about four inches long, and running to a point. It is thrust into a handle with the pointed end.

i—ZENGE, n. pl. ama. (From izi, skinny parts, and enge, bent. *See* Engeza. *Allied to* buzenge.)

The scutiformed part of the skin of a porcupine above the two hind legs, where the skin is very thick.

isi—ZENGEBU, n. (From zenge, and ebu, *which see.*)

The scutum of a snake skin.

i—ZENGWE, n. pl. ama. (*See* i–Zenge.) A scutiped.

i—ZENZE, n. pl. ama. (From zi, reflexive, and enza, to make. *Radically one with* zinza. *Closely allied to* imilenze, legs.)

1. A flea; called after its jumping or running as well as after its bite;—2. A cunning fellow who always escapes when others are about to catch him, = umuntu ohlakanipileyo o nge nakubanjwa.

isi—ZENZE, n. pl. izi. (*See* i–Zenze.) Shears; scissors; so called by the natives after the quickness of cutting performed by them; but their figurative explanation is: imikontwana mibili, i.e.: two small spears.

ZENZELA. *See* Enzela, &c.

um—ZENZISI, n. pl. aba. (From zi, reflexive, and enzisa.)

A dissembler; a hypocrite.

isi—ZENZISO, n. (From zi, reflexive, and enzisa. *See* um–Zenzisi.)

Dissimulation; hypocrisy.

ZI, reflexive pron. (*Originally* a noun, from za, *see* the analysis, *and* No. 1 of za.)

1. One's self; noting the individual subject to its own contemplation or action, and used both for the sing. and plur. It always stands immediately before the predicate verb of any sentence, *as*: wa zi tjaya yena, i. e.: he was beating him himself, (*see* Na, derivat. 2);—be be zi bulele, i. e.: they have killed themselves;—zi ponseni eweni, i.e.: throw yourselves down the rock.

2. When standing in connection with a qulf. form of a verb, it denotes: by one's own impulse, on one's own account; spontaneously (= the Latin *per se,*) *as*: u zi zele, i. e.: he came of his own accord;—imvula i ya zi nela, i. e.: the rain falls spontaneously;—inkomo i zi buyele, i. e.: the cow returned by herself.

ZI, substitute pron. (Extracted from the pri. noun izi, *which see. Compare* si.) They; them;—referring to (plur.) nouns in izi, *as*: izinduna zi fikele, i. e.:

the noble men have arrived;—inkosi i zi bizile izizwe, i. e.: the chief called upon them, the tribes, = called upon the tribes.

i—ZI, pri. noun. (From the root iza, to come, to feel, to make. *See* introduction, nominal forms.)

It is used as a nominal form, denoting instinct, the operative or acting principle of organic life; senses; feelings; generating power; *hence*, multitude, number, little things, &c. It maintains its signification, whether it be prefixed or suffixed to any other root or stem, *see* izinza, pl. of uza;—izimvi, pl. of imvi;—amanzi;—izinyembezi, &c.

ulu—ZI, n. sing. (From izi, *which see.*) The inward fine bark of a creeper called usando. It is used for sewing baskets with.

umu—ZI, n. pl. imi. (From izi, small things, number.)

A place, which contains many, or a number of houses.

umu—ZI, n. pl. imi. (From uluzi.) 1. Any mass of inward fine bark, to bind with;—2. Rush and other things used for making strings for binding, &c.

uku—ZIBA, v. t. (From zi, reflexive, and iba, to separate. *Radically one with* zaba. *See* Diba. *Allied to* eba, to steal, to take away secretly.)

1. *Primarily*: to be covered; to sink into deep water;—2. To conceal; to suppress; not to tell, *as*: umuntu o necala abakubo ba m ziba, i. e.: one who has committed a crime is concealed by those who belong to his family;—3. To retain from communication; to stop; to suppress, *as*: izwi lomuntu ba li ziba, i. e.: they concealed the word of the man;—4. To take secretly; to keep from sight, *as*: umuntu wa tata umbila esiqebeteni wa ziba, i. e.: the man took some maize out of the basket and made the hole smooth, covered it so that it could not be observed;—5. To interrupt.

isi—ZIBA, n. pl. izi. (From the verb.) 1. A deep hole in water; a depth; a deep place in a river, usually called sea-cow hole; a place where one sinks down, or must swim;—2. A place of quicksand;—3. A patch; *lit.*: something to cover with, *as*: isiziba zengubo, i. e.: a patch of cloth.

u—ZIBANHLELA, n. sing. (From ziba, to conceal, and inhlela, a road.)

A name for that time of the year when the grass grows so high as to cover the roads. It differs according to the localities, and falls between the months October and December.

i—ZIBAZONDO or DWE, n. pl. ama. (From ziba, and zondo, *which see.*)

A beetle, which covers itself, or conceals itself, = irobe.

uku—ZIBEKELA, v. t. (From ziba, and ikela, or from zi, reflexive and bekela, to put upon.)

To cover by putting something on. (A slight modification of sibekela.)

isi—ZIBO, n. pl. izi. (From ziba.) A covering, concealing.

i—ZIBUGU or GO, n. pl. ama. (From ziba, and ugu, bend, cut, or turn in a river.)

1. *Literally*: a place where the wall or bank of a river has been separated so as to become a passage; or where the bank has been trodden down by frequently passing over it; *hence* a passage into a river, where the latter can be forded;—*hence also*, 2. The ford itself.

uku—ZIBUKULA, v. t. (From ziba, and ukula. *Allied to* zibekela.)

To remove a cover, as from a pot. (A slight modification of sibukula.)

i—ZIBULO, n. pl. ama. (From azibula. *See* u-Mazibulo.)

Literally: the effect of breaking through the womb, and *hence*, severe pains. Used only in the plur. as an apposition and connected by a relative pron., or in a genitive case, *as*: ngi ngo wamazibulo, i. e.: I am (one) who is of the first born, *lit.*: who first broke the womb, = I am the first born;—unyana wamazibulo, i. e.: the first born child.

Note.—The plur. refers, strictly taken, to the state of polygamy, in which there are more than one first born, *viz.*: a first born of each of the women, and *hence*, the peculiar usage of the plural.

i—ZIBULOKAZANA, n. pl. ama. (From izibulo, and kazana, denoting a female animal.)

A young cow which has calved the first time.

um—ZIFISI, n. pl. ama. (From zi, reflexive, and fisi, making or feigning to be dead.)

A certain black beetle having crustaceous wings, and which, when trodden upon or touched feigns to be dead.

uku—ZIHLA, v. reflex. (From zi, reflexive, and hla I., to eat. It is a reflexive composition of the latter, and = ukuzizwa, ukuzibuka, &c.)

Idiomatic: to be proud, vain, self-conceited, *as*: u nokuzihla, i.e.: he has pride; vain glory, = ukufaka izinto ezinhle nokuzibuka, i. e.: to put on costly things and behold one's self with pleasure.

uku—ZIKA, v. t. (From zi, reflexive, and ika, to come up, to fix, to set. *Radically one with* zaka, *see* Zakaza, and Zeka.)

1. To draw from the bottom; *primarily*: to go to the bottom; to go deep, = ukucwila emanzini, i. e.: to dive into water;—2. To go deep into a case, *as*: u nga ziki ukubuza, i. e.: you must not go so

deep in your asking, examining,—must not inquire too deeply, = zekela ngapansi, i. e.: to take or fetch from underneath.

—— Zikisa, caus. fr. To take up from the bottom; to go very deep, to the very bottom, *as*: ku tetwa icala u li zwa u zi kisa, i. e.: when a case is investigated and you perceive it, or hear it, you can understand it from the bottom.

um—ZIKAZI, n. sing. (From umu–zi, place, and kazi, distinguished.)

A great place; a splendid, beautiful place or village.

um—ZIKI, n. pl. imi. (From zika.) A kind of antelope, usually called reed antelope. It is allied to the inhlangu, and has most probably been called so from its habit of always keeping very close to the ground, as if it was hiding itself.

um—ZIKIKAZI, n. pl. imi. (From umziki, and kazi, denoting female.)

A female of the umziki antelope. (It is often contracted into umzikazi, which then becomes a confused idea, and is not to be recommended.)

i—ZIKO, n, pl. ama. (From zika. *Radically one with* iseko.)

A fireplace; a hearth, *as*: beka imbiza ezikweni, i. e.: put the pot on the fireplace.

uku—ZILA, v. t. (From zi, reflexive, and ila, to strain. *Radically one with* zala, zela, zula. *Allied to* sila. *The radical sense is*: to strip one's self.)

1. To abstain; *lit.*: to restrain one's self; applied to food, *as*: ukuzila ukuhla, i. e.: to abstain from food; to fast;—2. To have an aversion against food; to feel a fullness, *as*: uma ba xabene a ti omunye a zile ukuhla, i. e.: when people have quarrelled it happens that one does not partake of food from sorrow, feels no appetite.

um—ZILA, n. pl. imi. (From the radical sense of zila, to strip. *Compare* inhlela, road.) A road which cattle have made.

ZILILEKA, a *dialectic* form instead of zululeka, *which see.*

isi—ZILO, n. sing. (From the radical sense of zila, to strip, to rub off.)

Black iron-sand, usually found along wagon roads after the rain has washed it away. (*Compare* insila.)

in—ZIMA, n. (From zi, reflexive, and ina, to move. *The literal sense is*: to move down, to stand deep. *Radically one with* zama, zuma. *See* Ziba, zika, &c.)

See i–Nzima.

um—ZIMAYI, n. (From zima, and ya, to go; but very likely the last root la, is to rise.)

A river. (A tributary of the Umzimkulu?)

i—ZIMBA, n. pl. ama, (From izi, pri. noun, or reflexive, and mba, to press together, bulk, size. *Radically one with* uzambe, &c. *Compare* indumba, insimba.)

Literally: an organic bulk, or size; applied to the kernel of Kafir corn. (*See* i–Jilimba.)

ubu—ZIMBA, n. (*See* um–Zimba.) A body consisting of a multitude; applied to a hunting party or large body, *e.g.*: abantu abahlangeneyo, i. e.: people who have come together.

um—ZIMBA, n. pl. imi. (*See* i–Zimba.) The body; the size of the body.

u—ZIME, n. (pl. izin. *seldom.*) (From zimela, a reflexive form of mela, No. 3—5, which in the *Xosa* is used as an independent verb, but in the same sense of: to keep one's self off, to preserve one's self; to conceal one's self; and zimeza, to conceal, &c.)

A long stick,—induku ende yokuhamba, umuntu a fike emfuleni a nga waziyo namanzi e nga w'azi a fake induku a bone amanzi maningi na? i. e.: a long stick for walking, *viz.*: if one comes to a river which he does not know, and not knowing the (depth of the) water, he puts the stick into it that he may see whether the water is deep, or how deep the water is. *The literal sense is*, then, to stand against, to keep off, but *primarily*, to stand deep, so as not to be seen or observed.

um—ZIMKULU, n. (From umzi, and mukulu, great.)

Literally: the great place, or great, tall rush; a name of the great river having its source in the Kahlamba mountain and falling in the sea. It bounds the colony of Natal to the south-west.

um—ZIMKULWANA, n. (*Dim.* from umzimkulu.) A right tributary of the Umzimkulu River.

i—ZIMU, n. pl. ama. (From zimula, 3.) A cannibal. *See* Zimuzimu.

uku—ZIMUKA, v. i. (From zi, reflexive, or izi, pri. n. of organic life, and muka, to move up from; or from zima, and uka, to get off, up. *Closely allied to* simuka. *See* Zimula.)

To grow big and heavy, *as*: amebele a zimukile. i. e.: the corn stands heavy in the ears, = bears heavy ears.

uku—ZIMULA, v. t. (From zi, or izi, pri. n., and mula, to rise high, to stretch out; or from zima, and ula, to strain. *Radically one with* zamula, to yawn. *Closely allied to* simula, amula.)

1. *Primarily*: to make free from a burden; to exert one's self very much, as in—ukuzala umtwana omkulu, i. e.: giving birth to a big child;—2. To make efforts; to exert one's self, *as*: u ya zimula uku-

twala into enkulu, i. e.: he exerts himself much to carry a great burden;—3. To do violently; to do what is against the feelings of nature; to suppress one's own feelings, as in time of starvation when people are necessitated to eat unnatural food.

i—ZIMUZIMU, n. pl. ama. (From zimula, and repeated. *See* Zimu. *Radically one with* zamazama.)

Literally: a kind of struggling against one's own feelings. This word signifies a cannibal, *viz.*: one who has been driven to that unnatural means of sustaining life by necessity in time of starvation, not from habit.

um—ZIMVUBU, n. sing. (From umzi, and imvubu, hippopotamus.)

Literally: the place or residence of the hippopotamus; a name for the next large river to the umzimkulu. It is called by another name—St. John's River.

uku—ZINGA, v. t. (From zi, reflexive, and nga, to bend, incline, with force. *Radically in* zungeza. *Allied to* singa.)

To turn round in one place; to stop; to persevere, *as*: ni zinga n'enza nina lapo? i. e.: you are coming together, what are you doing here, or what are you about to do here?

—— ZINGELA, qulf. fr. To pursue after; to hunt, *as*: u ya kuzingela, i. e.: he is going a hunting.

i—ZINGA, n. pl. ama. (From the verb.) A ring around the horn of cattle.

in—ZINGAMAWA, n. pl. izin. (From zinga, and amawa, rocks.)

A baboon which inhabits the rocks.

um—ZINGANHLU, n. pl imi. (From zinga, and inhlu, house.)

A harmless snake which frequents houses.

uku—ZINGELEZA, v. t. *Same as* Zungeleza.

uku—ZINHLA, v. t. (From zi, reflexive, and nhla, to strike with, to strike together, clash. *The sense is*: to collect the thoughts, to let go the thoughts, = ukucabanga, isikati, i. e.: to think a while.)

1. To engage in; to have to do with; to interfere with; applied to thinking; to consider, *as*: ngo zinhla a ng'azi kakulu, i. e.: I must think of it, I am not sure yet;—2. To imagine; to form a notion or idea in the mind, *as*: uto u lu bonile u lu zinhla kodwa yini na? i. e.: have you seen that, or have you only an idea of it in your mind?—3. To think without hesitation; to fancy; to figure to one's self; to suppose without proof, *as*: ni nga bi ni zinhla into, i. e.: do not fancy merely without any reason.

—— ZINHLEKELA, qult. fr. 1. To say what one thinks; to give one's opinion, idea, or meaning, = u ya zinhlekela e kuluma into ngokuba e yazi, i. e.: *lit.*: he gives his thoughts, saying something for the reason of knowing it, = he said what he thought about a thing because he knew it;—2. To say something without being sure of it, *as*: wa m nika izwi li nge lake, i. e.: he made the other say what he had not said;—3. To predict; to presume, *as*: wa ti into e nge ka yi boni wa yi zinhlekela, i. e.: and he predicted something before he had not seen it yet.

—— ZINHLELA, qulf. fr. To let the thoughts go upon; to form a notion about, in respect to, &c.; to deliberate.

isi—ZINHLO, n. izin. (From zinhla.) Thought; idea; notion.

isi—ZINHLO, n. (From zinhla.) Thinking; fancying; supposing; imagining.

uku—ZININIZA, v. t. (From izi, feeling, ni-ni-iza, to make ni ni, *onomatopoetic*, signifying a tingling.)

1. To make a tingling in the ear;—2. To have a painful feeling, = ubuhlungu obu hamba pakati emzimbeni, i. e.: pain which is going about inside in the body.

um—ZINTO, n. sing. (From umzi, and into, anything.)

A name of a river between the Umpambinyoni and Ifafa, coming from the high lands and running in the sea.

um—ZINYATI, n. sing. (From umzi, and inyati, buffalo.)

A large left tributary of the Tukela River, and the north-eastern boundary of Natal.

i—ZINYO, n. pl. ama. (From izi, comers, and i-Nyo, tooth. *Dialectic*, itinyo and isinyo. *Sis.*: leino. A word found in either of its roots in all African languages.)

Tooth; the radical meaning is coming near together, pressing on both sides, *hence* two rows of teeth.

uku—ZINZA, v. t. (From zi, reflexive, and enza, to make. *Radically one with* zenze. *Compare* nanza, &c.)

1. *Literally*: to make yourself easy, = ukuhlala kahle, to seat, or to take a comfortable seat;—2. To concentrate for the purpose of discharge, *as*: izulu li zinzile a li suki lapo, i. e.: the clouds have concentrated and are fixed in one position, applying to thunder clouds which are about to break.

—— ZINZISA, caus. fr. To make easy; to accommodate.

u—ZIPO, n. pl. izin. (From uzi, a membrane, and ipo, passing, upon.)

1. A nail of a finger;—2. A toe of a claw of an animal.

uku—ZISA, v. t. (*Properly*: the causative form from za, to come, &c.)

To bring; to let come;—ukuzizisa, i. e.: to bring one's self, = to introduce one's self.

—— Zisisa, caus. fr. To bring carefully, safely, in good order.

i—ZO, pri. n. (From the root izi, and o. *See* i–So, &c.)

They; a plural, referring to nouns in izi, *as*: ku hliwe amasimi izo (izinkomo), i. e.: the gardens have been eaten by them (the cattle), or: it is they cattle which eat up the gardens.

uku—ZOLA, v. t. (From za, coming, and ula, to strain. *Radically one with* zala, zela, zila, and zula. *Allied to* lala. Strictly taken a contraction from the reflexive form zolula, to stretch out one's self, *see* alula.)

1. To keep still; to lie down quietly, *as*: umuntu u zolile, i. e.: he is quiet, = ukubinda;—2. To abate, *as*: umoya u zolile, i. e.: the wind is quiet.

i—ZOLO, n. pl. ama. (From zola.) 1. The day of yesterday, *lit.*: a time which has gone down, as it were, with the sun; —2. The plur. amazolo, signifies: dew, that mass which fell with sunset; or which has fallen down quietly.

ZONA, pron. adj. (From izona, nom. adj., *which see.*)

Themselves; the same; *commonly*: they. It refers to plur. nouns in izi, and is used both for the Nominative and Objective case, *as*: si bekile zona (izimvu), i. e.: we have looked at them (the sheep);—be zi tengiwe zona (izimvu), i. e.: they (the sheep) have been bought.

i—ZONA, nom. adj. (From the pri. n. izo, and ina, self, even, same.)

Literally: they themselves; they the same; referring to plur. nouns in izi. This class of words has also the force of to be, to be by, *as*: ku hliwe amasimi izona (izinkomo), i.e.: the gardens have been eaten by them (cattle);—izinkomo izona, i. e.: the cattle are the same. (*See* i–Zo.)

uku—ZONDA, v. t. (From zi, reflexive, and onda, to fret, to become meagre.)

1. *Literally*: to lose flesh; to wear or fret away by one's self, by one's own passions;—2. *In a bad sense*: to hate; to persecute to death, *as*: wa m zonda kakulu, i. e.: he hated her exceedingly;—3. *In a good sense*: to languish with desire; to be doatingly fond of, *as*: ukuyizonda into, i.e.: to be passionately fond of something.

—— Zondeka, qult. fr. To become hateful; to be little loved, *as*: umuntu ozondekayo, i. e.: a person who is not in favour with others.

—— Zondela, qulf. fr. To have a hatred for, against, &c.

um—ZONDI, n. pl. aba. (From zonda.) A hater; a persecutor.

in—ZONDO, n. sing. (From zonda.) 1. Hatred;—2. A large bug;—3. A stinking beetle. (The last two significations have originated from the odious smell of these animals.)

i—ZONGWE, n. pl. ama. (From zongo, = isongo, bent.)

A dog with a white ring around the neck.

um—ZONZO, n. pl. imi. (From zonda. *Others use* umncondo instead of it.)

1. A small, thin, or meagre thing, as the leg of fowls;—2. Meagre, thin legs of a man (sarcastically).

uku—ZOTA, v. t. (From zi, reflexive, and ota, to warm.)

1. *Literally*: to warm one's self, *as*: u zota elangeni, i. e.: he is warming himself in the sun;—2. To remain without doing any work.

Note.—This and all the other verbs formed by the reflexive zi, are truly transitive, and the pron. zi, is the immediate object ruled by them or to which they refer.

—— Zoteka, qult. fr. To become dissolved by heat or warmth, *as*: umzimba wake u zotekile elangeni, = u julukile elangeni, i. e.: his body is quite dissolved in the sun, = is sweating or melting in the sun; referring, thus, to a fainting fit with hot perspiration.

ili—ZU, n. pl. ama. *Dialectic, instead of* izwe.

uku—ZUKA, v. i. (From zi, and uka, to come or go off. *Radically in* zakaza, zeka, zika.)

To work off or loose, *as*: ukuzuka isikumba, = ukushuka isikumba, i. e.: to prepare a skin (*coinciding with* suka.)

um—ZUKU, n. pl. imi. *Dialectic, instead of* usuku.

um—ZUKULU, n. pl. aba. (From zuka, and ulu, strained, shoot.)

Literally: an offspring; grandchild.

isi—ZUKULWANE, n. pl. izi. (From zukulu, and ane, dim. form and recip. denoting succession.)

Generation; race.

um—ZUKULWANE, n. pl. aba. (*Dim.* from zukulu.)

A small offspring, = umzukulu, grandchild.

um—ZUKWANA, n. pl. imi. (*Dim.* from umzuku.)

A space of time; a past time, = usuku olwahlulayo, i. e.: a time which is past away. (*Dialectic.*)

uku—ZULA, v. t. (From zi, reflexive, and ula, to be unsettled. *Radically one with* zala, zela, zila, zola. *Allied to* lula, jula, sula, &c. Contracted from zulula.)

1. To run about; to have no resting place; to be unsettled, *as*: tina si ya zula emhlabeni, i.e.: we are unsteady on earth; —2. To be without advice; not to know

how to help themselves;—3. To fly about; to be light; to fly high;—4. To swing, as in a swing.

—— Zuleka, qulf. fr. To be unsettled; adviceless; helpless.

—— Zulela, qulf. fr. To run about for nothing, idle, = hamba nje, i.e.: to walk without any purpose.

isi—ZULI, n. pl. izi. (From zula.) An unsettled, unsteady, restless person (often *coinciding with* isituli, and synonymous with isidenge).

i—ZULU, n. pl. ama. (From izi, and ulu, strained, stretched. *See* Zula.)

1. Atmosphere; air; sky;—2. Weather, *as*: izulu li sitile namhla, i.e.: the weather is warm to-day;—3. Heaven.

u—ZULU, n. pl. ama. (*See* i-Zulu, and the verb Zula.)

Literally: a vagabond; an exile. This is the national name of the people belonging to the Zulu tribe.

The form ozulu, is locative, *see* O, 3, signifying at or about the Zulu country; including the Zulu nation; and *hence*, Zulu nation.

uku—ZULULA, v. i. (From zi, and ulula, to stretch out, to go loose. *Radically one with* the reflexive form zolula, *see* Ulula, and Zola.) (*Seldom used.*)

—— Zululeka, qult. fr. To stretch out; to stand up and go further; to go about for nothing, idle, as a vagabond. (*Not so often used as* Luleka.)

uku—ZUMA, v. t. (From zi, reflexive, and uma, to move, stand. *Radically one with* zama, zima.)

1. *Literally*: to stand in a deep place; *hence*, to lie down in ambush;—2. To take by surprise, *as*: ukufa ku ya zuma abantu, i.e.: death takes people by surprise;—3. To fall upon suddenly, unexpectedly, *as*: wa m tjaya e nge ka lungi omunye, i.e.: he beat him before the other was prepared for it.

—— Zumeka, qult. fr. To be lying in ambush; to be about to surprise; to come on unexpectedly.

—— Zumisa, or Zumsa, caus. fr. 1. To make to lie or fall down by running over one; *hence*, to run down; to bring down; 2. To depreciate (*in a figurative sense*).

um—ZUMBE or BI, n. sing. (From umzi, and umbi, bad.)

A name of a river between the Umtwalume and the Umzimkulu. It runs into the sea.

uku { ZUNGELA, / ZUNGELEZA, } v. t. (From zunga, zi, and unga, to bend round, and ila, or ileza, to strain, or make to strain, to make repeatedly. *Radically one with* zingela. *Dialectic* zungula, &c.)

To whirl; to go round; to move round in a circle; to revolve.

uku—ZUNGEZA, v. t. (From zunga, and iza, to make. *Dialectic* zunguza.)

Same as zungeleza.

isi—ZUNGEZO, n. (From zungeza.) Rotation; revolution.

isi—ZUNGU, n. sing. (From zungula. *See* Zinga, Kunga, &c.)

A moving around on one place or point; *hence*, solitude; loneliness; desire for company, *as*: isizungu sabantu, i.e.: a desire for people.

uku { ZUNGULA, / ZUNGULEZA, } v. t. (From zunga, and ula, to strain, uzela, to make strained.)

1. To whirl; *same as* zungela, &c.;—2. To make dizzy.

um—ZUNGULU, n. pl. imi. (From zungula.) A round; a circle.

uku—ZUNGUZA, v. t. (From zunga, and uza, to make. *Radically one with* zungeza.) To whirl; to make dizzy.

in—ZUNGUZANE, n. (From zunguza, and ane, dim. form.)

Dizziness; giddiness.

i—ZUNGUZUNGU, n. pl. ama. (*A repetition of* zungu.)

The nape of the neck.

uku—ZUZA, v. t. (From uza-uza, coming-come. *Radically one with* zazu. *Allied to* vuza.)

1. To come by itself;—2. To gain; to obtain; to get; to acquire, *as*: wa yi zuza pina imali? i.e.: where did you get the money?—3. To come near; applied to the time when a birth is approaching, *as*: u ya qala ukuzuza, i.e.: the first pains begin; to have the first pains;—4. To have, *as*: u zuze pina loku? i.e.: from whence have you this?

—— Zuzisa, caus. fr. 1. To cause to gain, obtain, &c.; to procure; to help to acquire;—2. To profit, *as*: u ya zuzisa futi, i.e.: he profits very much (by anything, or by labour, &c.)

—— Zuzisela, qulf. fr. To gain, obtain for, *as*: wa u zuzisela impahla, i.e.: he helped him to obtain goods, *lit.*: he was the cause or occasion of the others' getting goods.

in—ZUZO, n. pl. izin. (From zuza.) That which is obtained, gained; gain; profit; income, *as*: inzuzo yake inkulu, i.e.: his income is great.

um—ZUZU, n. pl. imi. (From zuza.) *Literally*: a space which is come near; a space of time; a while; a season. *Synonymous with* isikati. Ku se ku 'mzuzu, i.e.: it is already some time,—a while.

in—ZUZWANA, n. pl. izin. (*Dim.* from inzuzo.) A small profit, gain, revenue.

um—ZUZWANA, n. pl. imi. (*Dim.* from umzuzu.) 1. A little while; a short season;—2. A little, = i-Ncozana.

um—ZUZWANYANA, n. pl. imi. (*Dim.* from umzuzwana.)

1. A very little while; a very short season;—2. *Coinciding with* incozanyana.

uku—ZWA, v. t. *Passive* Zwiwa. (From za, *which see*. *Xosa*, va.)

1. To feel; to be alive; to taste, *as*: u nokuzizwa, i. e.: he has a feeling of himself, = self-love, self-interest;—2. To hear; to perceive, *as*: a kezwa, i. e.: he does not hear;—3. To hearken; to obey; to listen, *as*: a ka nakuzwa lomtwana, i. e.: this child has no inclination to obey;—4. To experience, *as*: ngi yi zwile kade, i. e.: I have experienced it long ago. (The infinitive is generally used for: feeling, hearing, taste, sense, perception, obedience, &c.)

—— Zwela, qulf. fr. 1. To feel after; to perceive, hear, listen, &c., for, *as*: ngi funa ukuzizwela, i. e.: I try to find out for myself:—2. To feel for, *as*: u zwele ba kuluma kabi, i. e.: he felt it when they were speaking evil, = he felt sorry, hurt, &c.

—— Zwisa, caus. fr. To cause or make to feel; to make to hear; to let hear; to make to understand.

—— Zwisisa, caus. fr. 1. To feel very much, particularly, exceedingly;—2. To hear distinctly, clearly, properly, *as*: a ngi zwisisanga loku, i.e.: I have not heard that quite well.

uku—ZWAKALA, v. i. (From zwa, and kala, *which see*. *Xosa*, vakala.)

1. To have tender feeling; to be perceptible;—2. To be audible; intelligible, *as*: izindaba zi yezwakala, i. e.: the news is getting air;—3. Pertaining to taste and smell, *as*: ukuhla ku zwakele ku tjile, i.e.: the food smells as if it has been burned.

—— Zwakalisa, caus. fr. To cause a tender feeling, perception; to make perceptible; to make audible, intelligible; to give a taste to food, &c., *as*: wa zwakalisa izindaba, i. e.: he spread the news abroad.

um—ZWANA, n. sing. (From zwa, to feel, tender, and ana, equal, even, flat.)

A small table-mountain, north to the Inanda range, and on the left side of the Umqegu River;—ku somzwaneni, i.e.: it is at or about the umzwana.

u—ZWANE, n. pl. izin. (From uzu, and ane, *dim.* form.)

Literally: a little or small coming; *hence*, a toe.

u—ZWATI, n. sing. (From uzwa, perceived, observed, and iti, thrown, shooting. *Others have* uvati.)

1. *Primarily*: an ignitible substance; an electric substance, = iviti;—2. A kind of sand-stone, which gives fire when struck;—3. A large table-mountain, known under the Dutch name *Noodsberg*, situated at the sources of the Umona, Umtongati, Umhloti, Umhlali, &c., Rivers.

um—ZWAZWA, n. pl. imi. (From zwa-zwa, feeling-feeling, smelling.)

A kind of hawk, so called from its very strong instinct.

i—ZWE, n. pl. ama. (From zwe, heard, perceived.)

1. A part of a country; district;—2. A whole country occupied by one tribe, *as*: izwe lama-Zulu, i.e.: the Zulu country;—3. The world, physical and intellectual.

isi—ZWE, n. pl. izi. (*See* i–Zwe.) 1. A single tribe, *as*: izizwe zika Zulu, i. e.: the tribes of the Zulu;—2. Clan; nation.

in—ZWECE, n. pl. izin. (From zwe, and ice, little point.)

A little red bird which has four long feathers at its tail.

um—ZWEZWE, n. pl. imi. (From zwe-zwe, felt, feeling. *See* Zwane.)

The spur of a cock. (*See* um–Hluhlube.)

i—ZWI, n. pl. ama. (From zwa, hearing.)

Literally: that which is heard; *hence*, a sound; noise; voice; word; message; order, &c.

um—ZWILILI, n. pl. imi. (From zwi, heard, ili-ili, *onomatopoetic*, signifying a high sound like that of a canary bird. *Allied to* incuincui.)

A wren, or hedge-sparrow; so called from its noise.

APPENDIX.

CONTAINING WORDS WHICH BELONG TO THE FRONTIER DIALECT, AND ARE NOT USED IN NATAL.

[The references made here by *see* in this part refer to the former part.]

A.

is—ACOLO, n. pl. izac. (From the prefix a, and colo, *see* Cola, Colo, &c.)
A brazen arm-ring, worn as an ornament.

uku—ALATA. *See* Leta.

is—AQONI, n. pl. iza. (From the prefix a, and qona, *which see.*)
A plant or shrub, belonging to the creepers, called by colonists monkey-touw. It is very nearly the same as the Natal isi–Nwazi, *which see.*

is—ARWADI, n. pl. iza. (From the prefix a, and rwada.)
The thin, fine internal covering of bark, which in its previous state is called inkutu. (*See* i–Nxoze.)

B.

uku—BACA, v. t. (From ba, separate, and ica, to top.)
To cut the isibaca.

isi—BACA, n. pl. izi (From baca.) A long loose piece attached to the dress of the women, and hanging down the back. It is about six inches broad and beset with rows of brass buttons.

uku—BALULA, v. t. (From ba, to separate, and alula, to stretch out. It has a particular accent of the contracted root ba, by which it is distinguished from the following word.)
To make stripes by scratching, as with claws; exactly = rweba. (From this word, bala, to write, has been contracted.)

uku—BALULA, v. t. (From bala, to tell, narrate, and ula, to strain.)
To allow one only to narrate, the others to be silent.

uku—BANGEZELA, v. t. (From banga, and izela, to make often.)
Often to give cause to something; *hence*, to cause.

um—BANGEZELI, n. pl. aba. (From bangezela.) An originator.

uku—BASA, v. t. (From bane, and isa, to cause, to make.)
To kindle.

uku—BASA, v. t. (From bana, to spread, and isa, to cause, make.)
To make broad; to make a present. (*See* Bansa, *Zulu.*)

uku—BATYULA, v. t. (From batya, *same as* Bitya, *which see*, and ula, to strain, away. *Allied to* bakela, *Zulu.*)
To slap with the flat hand; to beat away.

uku—BAWA, v. i. (From iba, to separate, and iwa, to fall. *Allied to* baba I., and bava, *Zulu.*)
To fall forward; to be greedy, ravenous, used of birds which come to pick up the seeds sown on the lands.

uku—BEDESHA, v. t. Kafirized from the Dutch *beden* or *bidden*, i. e.: to pray.

i—BEDENGU, n. pl. ama. (From ibe, and dengu, *see* Denge, and Dangala.)
A person who is good for nothing; a madman.

ubu—BEDENGU, n. (*See* i–Bedengu.) Stupidity; madness.

uku—BENCA, v. t. (From iba, to separate, bring forth, and inca, with the point, top. A transposition of ceba II.)
To bring out, or to tell secrets; to make them public; to bring into the public.

u—BENGO, n. pl. im. (*See* Benga, and u–Bengu.) A breast plate (of brass).

i—BIBA, n. pl. ama. (*See* i–Bibi.) The rotten or decomposed substance in a hollow tree, like black ashes.

uku—BIBILITELA and BIBILISHELA, v. t. (From bi, and bilitela. *Compare* bibizela, cibidjela, &c.)
Figuratively: to eat all up; to eat very greedy.

uku—BIDA, v. t. *See* Buda.

i—BIDA, n. *See* i–Buda.

um—BINGELELI, n. pl. aba. (*See* Binga, Bingelela.)
A person who is like a priest.

um—BINGELELO, n. pl. imi. (*See* um–bingeleli.)
Something like a sacrifice.

um—BINGI, n. pl. aba. (From binga.) A host; one who gives a feast.

um—BINGO, n. pl. imi. (From binga.) A feast; something given to eat.

uku—BINZA, v. t. (*See* Banzi. *Coinciding with* ponsa, *which see.*)
To throw, as with a spear, or with stones.

uku—BIQIZA, v. t. (*Compare* buqaza, with which it radically coincides.)
To abort; to get rid of a dead fœtus. Applied to cattle only.

i—BIRA. A name of a river between the Keiskama and the Buffalo, falling into the sea.

u—BOBOYI, n. (*Onomatopoetic*, expressive of bo-bo, and iya, going.)
The whoop.

im—BOLA, n. sing. (*See* Bola, to rot.) A red stone; ochre; used for smearing the body for show.

u—BOMELELO, n. (From ubu, and omelela, *see* Oma.)
Strength; zeal.

i—BOMVANA. A left tributary of the Qolonce, near its sources.

um—BONA, n. *See* um–Bila.

i—BOVUBOVU, n. pl. ama. (*A repetition from* bovu, *radically one with* bava, ill-natured, *which see.*)
A frivolous, wicked person.

ubu—BOVUBOVU, n. (*See* i–Bovubovu.)
Frivolity; wickedness.

uku—BUKUQA, v. t. (*Radically one with* bukeza, *which see. Allied to* bukula.)
1. To throw down, = wisa; *see* wa;—2. To make to fall.

BUKUQU, adv. (*Originally* a noun which has lost its nom. form; derived from bukuqa.)
Used with ukuti, *as*: ba ti bukuqu pezu kwake, i. e.: they rushed upon him in order to throw him down; *or*: ba m ti bukuqu, i. e.: they throw him upside down.

i—BULA, n. sing. *Coinciding with* ukwekwe.

uku—BUNGANA, v. i. (From bunga, contracted from bulunga, *which see*, and ina, repr. form.)
To come together; to agree together.

BUNGEZA. *See* Bungaza.

ubu—BURU, n. (From bu, *see* i–Ba, to steal, and ru, = re, heard, *see* ulu–Re.)
Stolen property; as cattle, of which it is known that they are stolen.

um—BUTUMBUTU, n. (*A repetition from* umbutu; *see* buta, to bring together.)
A conflux of people; an uproar.

im—BUZAMO, n. (From ubu, state or quality, and zamo, *see* Zama, and zima, to be heavy.)
A state of heaviness; *hence*, heaviness. Used in apposition, *as*: into embuzamo, i. e.: something very heavy.

C.

um—CA, n. pl. imi. (From ca, *which see.*)
A stripe, line, row.

uku—CABA, v. t. (From ca, surface, and iba, to separate. *See* Caba. *Radically one with* ceba, and cuba, *in this part.*)
To burst; applied to the skin of the human body, or to any external coat of organic bodies, *as*: ipuzi li cabile, i. e.: the outside rind of the pumpkin is burst, cracked (especially when it is quite ripe or dry.)

CACAMBELA. *See* Cocombela.

i—CACUCACU, n. *Same as* Qabuqabu, *which see.*

isi—CAKA, n. *See i*–Nceku, &c.

um—CAKO, n. pl. imi. (From ca, surface, and uka, to go or come up.)
A width or breadth of a dress, *as*: ingubo i nemicako emitatu, i. e.: the dress is made of three widths.

i—CAMAGU, n. pl. ama. (*See* Camagusha.) A kind of prophet.
This word is also used with ukuti, *as*: yi ti camagu, i. e.: do prophesy.

uku—CAMAGUSHA, v. t. (*See* Camanga, *under* Cabanga, and Camnca. *Compare* kumsha.)
To employ the mind; to form thoughts, ideas, &c., *as*: ma si ye kucamagusha lomtu ofayo, i. e.: let us go and see how the sick man is doing.

u—CAMBA, n. (*See* in–Gcamba *in this part*, and u–Qwamba *in the former.*)
Cream.

uku—CAMNCA, v. t. (From cama, and nca, *see* ncane. Probably a word of the Hottentot dialect.)
1. To talk a great deal, = ukuba nobuciko;—2. To relate; to tell a story.

isi—CANCA, n. *See* isi–Qaqa.

CANDA, v. *See* Qanda.

u—CANGO, n. pl. in. (*See* Nyango.) A door.

um—CANI, n. pl. imi. (*See* i–Nca, grass, ani, dim. form.)
A point of grass.

uku—CAPACAPASA, v. t. (*A repetition from* capa, and isa, to make, to cause.)
To become weak, exhausted.

CAPUKA, v. *See* Casuka.

uku—CAPUKA, v. i. (From ca, point, top, and apuka, to break off.)
To separate from; to depart from.

CAPULA, v. *See* Capuna.

CATAMA, v. *See* Kotama.

i—CAWA or WE, n. pl. ama. Public worship; divine service; Sunday.

uku—CEBESHA, v. t. (From ceba, II. ? and sha, *which see. See* Cubuka.)
To be lazy, weak (of character).

i—CEBESHA, n. pl. ama. (From ceba I., and sha.)
A honey-hunter.
CEBETJU, adv. *See* Citje.
um—CELUMVEMVE, n. pl. imi. (*See* Celo, and im–Vemve.)
A wag-tail.
i—CEPE, n. pl. ama. (*See* Hlepu. *See* Qepu.)
A piece of a broken pot.
um—CEPE, n. pl. imi. (*See* i-Cepe.) A piece of a calabash, used for a dipper, = indebe.
i—CESINI, n. sing. Fever.
uku—CIKA, v. i. (*Dialectic*, and *originally* qika, *which see. Allied to* xoka, to tell lies.)
To talk in a playful manner; to joke; not to mean what is said.
ama—CIKICIKI, n. pl. (From cika.) Things uttered which just come into one's mind, and having no truth; things done which just come into one's thought, *as*: wenziwa amacikiciki, i. e.: they did with him what they liked, *lit.*: he was made just what others wished to make of him, = they played with him as a ball.
uku—CIKIZA, v. t. (From cika, and iza, to make. *See* Cikoza; and Coka, *in this part.*)
To make fine; to do well; to work well, *as*: cikiza ukutunga, i. e.: sew finely.
—— Cikizeka, qult. fr. To be made beautifully, *as*: ingubo i cikizekile, i. e.: the dress is one made very well.
i—CIKO, n. pl. ama. (From cika.) A speaker; an orator.
ubu—CIKO, n. (From cika.) Rhetoric; cunning.
CINGA, v. Contracted from cabanga, *which see.*
CISHA, *same as* Qasha.
u—COBO, n. *See* ubu–Copo.
isi—COCOMBELA, n. *See* Cacamezela (*Zulu.*)
um—COCWA, n. pl. aba. (From coca, *see* isi-Coco.)
An unblamable person.
COFA. *See* Cofoza.
uku—COKA, v. i. (From co, extreme, fine, and uka, to put up. *See* Qoka.)
To behave as a gentleman; to behave properly.
—— Cokisa, caus. fr. To cause to behave well; to try to behave properly.
um—COKOZE, n. (From coka, beauty, and uze, naked.)
Liver-spot; mole; or spots in the face from illness.
u—COLOTI, n. sing. *See* Cola, and uti, shoot.)
Evening—red in twilight.
u—CONA, n. (*See* u–Sana.) A baby.
COPA, v. *See* Qotama.
uku—CUBA, v. t. (From cu, extreme, and uba, to separate. *Allied to* hluba.)
To take off the leaves; to peel.
uku—CUBUKA, v. i. (From cuba, and uka, to go off. *See* Qubuka.)
To become weak; to lose strength.
uku—CUBULA, v. t. (*See* Cubuka, to which it forms a transitive by ula, to strain. *See* Qubula.)
To crush; to hurt, *as*: umtu u cutyulwe ngengqwele, i. e.: the man was run over by a wagon.
uku—CUBUNGA, v. t. (From cuba, and unga, to bend, to urge. *Radically one with* cabanga, to think.)
To do work little by little; one small part after another, as one who has just recovered from sickness must take the work by little.
uku—CUCA, v. t. (From uca-uca. *See* cucu.)
To cut holes in a skin or hide.
uku—CUKUMA, v. i. (From cuku, and uma, to move.)
Literally: to move up with the point; to go off; applied to guns, traps, &c. *See* Gciba.
uku—CULA, v. t. (From cu, point, and ula, to strain. *Allied to* cwila.)
To sing.
i—CULO, n. pl. ama. (From cula.) A hymn; song.
i—CUMAKALA. The second left tributary of the Kabuse.
CUMBULULA, v. *See* Sumbulula.
CUPUCUPU, adv. (From cupu-cupu; *radically one with* capacapasa, and capuka. *See* Ncubuncubu.)
To be weak, *as*: umzimba wam u cupucupu, i. e.: my body feels not at all well.
CUPUKA, *same as* cubuka.
i—CUWA. A right tributary of the Kai River.
uku—CWABA, v. t. *Radically one with* cuba, *which see. Compare* caba.
CWAKA, adv. (An obsolete verb, from cwa, breaking, and ika, to get off.)
Breaking off; used with ukuti, *as*: wa ti cwaka, i. e.: he was still at once; left off from speaking or any action.
u—CWECWE, n. pl. in. (*See* u–Cwecwe.) A muscle, shell of fish.
i—CWILIKA, n. pl. ama. A steel for striking fire. (I cannot find out from whence the *Xosa* have this word; probably from the Hottentots.)

D.

i—DABI, n. sing. (*See* in-Daba.) A fighting.

i—DALIWE. A right tributary of the Kai, near Windvogelsberg.

ama—DAMA, n. pl. The small tribe of people belonging to the Chief Umadama.

uku—DANDULUKA, v. t. (From da, draw out, and anduluka, *which see*. *Compare* danda.)

To call out with a loud voice.

ama—DANGE, n. pl. The people living along the River Umadange.

i—DEBE. A left tributary of the Keiskamma.

in—DEDEBE, n. pl. (*See* in–Debe.) Old people, especially amapakati, who know the law and customs of olden times.

isi—DENGE. A right tributary of the Kabuse.

uku—DIBELELA, v. t. (A freqt. form from diba, *which see*.)

To hide under ground.

uku—DIKWA, v. i. To be full, satisfied; applied to eating and drinking, or to satisfying the lusts, &c. (Most probably taken from the Dutch *dik*, in common language: *hy is dik*, i. e.: he is full, has eaten to satisfaction.)

u—DIMBA, n. pl. in. (From udi, drawn, and mba, to move forth. It has the same radicals as um–Bonda, *which see*.)

A crowd of people.

uku—DIMBAZA, v. t. (From yimba, to dig, and iza, to make.)

To dig open the corn-holes, and take out food.

uku—DIZA, v. t. (A contracted word from diliza, to demolish, *which see*.) To demolish as the stubble, *see* idiza.

i—DIZA, n. pl. ama. (From the verb.)

A dry stalk of maize, &c. The plur. amadiza, denotes stubble-field.

u—DIZA, n. pl. in. (*See* i–Diza.) The stubble-field, trodden down.

um—DIZA, n. pl. imi. (*See* i–Diza.) The place, space, or extent of a stubble-field.

isi—DODO, n. pl. izi. (From do-do, draw-draw.)

A lame person, who has been born so.

um—DOKO, n. pl. imi. (From do, drawn, and uko, out.)

A sickness of cattle, affecting the stomach.

um—DOLO, n. *Same as* i–Dili, *which see*.

um—DUDO, n. pl. imi. (From duda, to dance.) A dancing.

i—DUDU, n. pl. ama. (From idu-idu.)

One who goes about in the night prowling.

isi—DUDU, n. (*See* i–dudu.) A thin porridge.

u—DUKUDO, n. pl. in. (From duku, *which see*, and do, drawn.)

A piece of wood, roughly worked, and used for stirring food; = a large wooden spoon for cooking.

u—DULI, n. pl. in. (*See* Dulela, from which it has been contracted.)

A company of men who present the bride to the bridegroom.

uku—DULUDULUSA, v. t. (From dulu-dulu, and isa, to make, denoting degree. *See* Dulela, Duli, &c. *Allied to* dalasela.)

1. To turn here and there, to look here and there, as if one is in consternation, or hasty to run, not knowing to what place; —2. To have a desire to be always more than others; to exalt one's self.

i—DULUDULUSA, n. pl. ama. (From the verb.) 1. A person who is in consternation, perplexity;—2. One who exalts himself above others.

u—DUMA, n. sing. (*See* Duma.) A scar.

um—DUNA, n. pl. aba. *See* in–Duna.

uku—DUNGUDELA, v. i. (The same as dinga, 4, and dela, to draw out, have sufficient.)

To swerve about from place to place, without a home.

—— DUNGUDELISA, caus. fr. 1. To be in utter confusion; to come from one subject to another;—2. To make one confused.

uku—DUNZA, v. t. (From du, drawn, and enza, to do, make. *Allied to* donsa, *which see*.)

To press down, to exert or dispose, as when going to stool.

u—DWARA, n. sing. (From dwa, drawn, and ra, = hla, to eat.)

A kind of chiccory, or swine grass.

u—DWAYI, n. (From udwa, drawn out, and iyi, retired, going.)

A homeless person, (very likely the same word as utwai, *which see*.)

uku—DYABUKA, v. *Same as* Pucuka, *which see*.

i—DYAKASI, n. (*Compare* unyazi, lightning, and unyezi, moonlight.)

Sunshine, *as*: u mi edyakasini, i. e.: he stands in the sunshine.

um—DYESHA, n. pl. imi. A young.

uku—DYOBA, v. t. *Passive* Djodjwa or Jojwa. (From dya, throw, and uba, separate, or moving on.)

To bemire; to soil; applied to the body as well as to the character.

i—DYUNGUDYUNGU, n. pl. ama. (*A repetition from* dyunga. *See* in–Tyungutya.)

A bladder, which comes either from working, or from any other fluid in the body.

E.

EH, interj., denoting aversion.

EKOKUBENI, conj. (*Properly*: a locative case from ukuba, *see* ekubeni, and the dim. pron. oko.)

Literally: in that when; in that time, in that condition.

EKUBENI, conj. (*Properly* a locative case from ukuba. *See* Ba, 3.)

Literally: in that; when; applied to time as well as to circumstances.

EKUHLENI, adv. (*Properly* a locative case from the verb ukuhla II.)

1. Openly; publicly;—2. Clearly, *as*: ku sekuhleni ukuteta kwako, i. e.: what you speak is quite clear.

ELE, prep. (From the prep. e, and le, demonstrative form; denoting or directing to a high locality.)

Beyond, *as*: ele kwentaba, i.e.: beyond the mountain.

EMVENIKWENI, adv. (From emveni, which is a full locative form of emva, and kweni, a locative form from oko, which has dropped its initial.)

After that.

is—ENZINIBA, n. (From enza, to make, and iniba, *see* Naba.)

A species of the genus mentha. *Same as* um–Hlonyani, *which see.*

ESE, prep. *Same as* Ele.

ETE, exclamation, denoting: give (*see* Leta).

EWE, adv. (From e, and we, thou, *see* u–We. *Compare* ehe and yebo.)

Yes.

F.

uku—FATYA, v. t. (*See* Faca.) To curl the hair.

isi—FATYE, n. pl. izi. (From fatya. *See* isi–Faca.) A curl.

FEFA, v. *See* Fafa.

u—FEFE, n. (From fefa.) Smoothness; mildness; gentleness; grace; favour, &c.

uku—FIMFITA, v. t. (From fi-mfi, *onomatopoetic*, expressive of a sucking sound or noise, and ita, to touch, throw.)

To suck, as marrow from bones.

uku—FINGA, v. t. (From fi, pressed, and nga, to bend. *See* i–Fingo. *Closely allied to* finya.)

To turn up; to fold back, *as*: finga imikono, i. e.: fold back the sleeves.

isi—FINGO, n. sing. (*Compare* i–Fingo; but *particularly* u–Tingo, rainbow.)

Aurora, dawn.

um—FISI, n. pl. imi. (From fisa, causative of fa, *which see.*)

Aromatic medicine.

FUDULA, v. t. (*See* fuduka, to which it forms a transitive, by ula.)

This verb is only used in the present and past tenses, always ruling another verb which must follow immediately after it, and thus showing the transitive character of fudula. It is analogous to funa, qeda, &c., and often used in its contracted form fuda.

To use; to be used to; to be in the habit, *as*: u bu fudula ukulima nganto ni na? i. e.: with what have you been used to plough?—u fudula u hamba, i. e.: you are in the habit of walking.

It is also used without a substitute pron. and without any auxiliary, *as*: fudula u si tjo, i. e.: you used to say so.

In all these phrases, fudula expresses also the meaning which is given by adverbs, *as*: once, in former time, &c., *coinciding with* i–Ndulo, and andula, *which see.*

G.

um—GADOYI, n. pl. imi. *Dialectic. Same as* Godoli, 2, 3.

u—GAHLA, n. (*See* Gahla.) The first thick milk from a cow.

i—GALA. *See* i–Langa.

i—GALA, n. pl. ama. (From ga, to bend, cut, and ila, to strain, to rush.)

A hare which has a habit of springing when running away.

in—GANGA, n. (From the verb ganga.) Obstinacy; frivolity; wantonness; pride.

in—GANGANE, n. *See* in–Kankane.

in—GAWU, n. pl. izin. and aman. (From ga, inclining, and bula, *see* the note under rexeza.) A lewd person.

um—GAWUSHE, n. pl. imi. (From ga, power, skill, and usha, *see* kumusha.)

A skilful person, a clever person, who can be used for great things. (*Compare* um–Tunywashe.)

i—GCABE, n. (*See* Qaba.) Black colour, used for dying the women-carosses.

in—GCACA, n. pl. izin. (*See* Qaqa.) An ear ornament.

ama—GCALEKA, n. pl. The people or tribe of Ugcaleka, father of Hintsa.

in—GCAMBA, n. (From gca, on a top, extreme, thin, and amba, to move forth, to spread.)

1. *Literally*: a substance which is spread thinly; descriptive of a stratum, layer, vein;—2. *Same as* ucamba, cream (from being spread thinly).

in—GCAMBANE, n. pl. izin. (From gcamba, and ane, little, or many.)

A coarse network made of rush or palmiet, and used as a veil or cover over the face of the abakwete.

uku—GCAMBAZA, v. t. (From gca, on the tip, top, amba, to move forth, and iza, to make, to try. *See* Hamba.)

To try to walk after sickness, *as*: umuntu ofayo uyagcambaza, i. e.: a sick person walks only a little, or, when trying to walk, he goes, as it were, on the toes.

in—GCAMBO, n. pl. izin. (*See* in–Gcamba. *Others* incambo.)
A root.

uku—GCAPA, v. t. (From gca, and ipa, to pass. *See* Capa.)
To make smooth, soft, slippery. (*Compare* i–Cepe, *in this part.*)

in—GCAPE, n. (*See* Capa.) A reed.

isi—GCAWU, n. pl. izi. *See* isi–Gcau.

u—GCEDEVU, n. (From gca, on the top, and idevu, *see* Devu.)
Something flat, as a dish.

ama—GCINA, n. pl. One section of the Tembuki tribe.

in—GCINGANI, n. (From gci, pointed, nga, to bend, and ani, dim. form. *See* Cinga, and um–Cingo.)
A narration, *in a figurative sense*: little news.

i—GCISA, n. pl. ama. (From gci, and isa, to make particularly. *See* gcina.)
A sharp-shooter; rifleman.

um—GCOBO, n. pl. imi. (*See* Gcoba, which is here used in a figurative sense of destroying sorrow.)
Merriment; frolic.

i—GCUME, n. pl. ama. (*See* isi—Gquma.) A thicket, = udada.

isi—GCUME, n. pl. izi. (*See* i–Gcume.) A string of beads.

uku—GCWANGCWA, v. i. (From gcwanagcwa, to fix on the point. *See* Gcaca, Qaqana, Gwegwa, and isi–Gwanxe.)
To stand in one row.

—— GCWANGWISA, caus. fr. To form a line, *as*: utango lwesibonda lu gcwangcwisiwe, i. e.: the poles of the fence are fixed in a line.

in—GCWANGUBE, n. pl. izin. (*See* Ngcwangu, and ube separated.)
The pelican.

uku—GELEBA, v. i. (*See* Gele, and iba, to separate.)
To run off. (*Seldom used.*)

i—GEZA, n. pl. ama. (*See* the verb Geza.)
A mad person.

ubu—GEZA, n. (*See* i–Geza.) Madness.

isi—GILIGILI. (*Compare* isigidi.) An indefinite number, a great many dead things; as a battle-field full of bones of dead people.
GINYA, *see* gwinya.

uku—GONXA, v. t. (From go bent, hollow, and nxa, to set or fix on. *See* Gongo.)
To make deep, hollow; to go deep, of general application.

i—GOSA, n. pl. ama. (*See* Goba.) A steward; deputy.

ubu—GOSA, n. (*See* i–Gosa.) Stewardship.

uku—GOVA, v. i. (From go, bent, inclined, and uva, referring to nature. *See* Govana and Kova.)
To sit or lie in an indifferent, improper, indecent manner; disrespectfully.

in—GQAKASA, n. (*Compare* qakaza.) *Literally*: breaking noise; *hence*, applied to strong or hard ground.

uku—GQALA, v. t. (*Radically one with* qala.) *Same as* Qapa, *which see.*

in—GQEGQE, n. pl. izin. (*See* isi–Qa.) A small dog, a badger-dog.

in—GQELE, n. pl. izin. (From gqa, *see* iliqwa, and ile, strained.)
Snow; ice; frost; cold.

in—GQINA, n. pl. aman. (*See* Qina.) Greave.

i—GQIRA, n. pl. ama. (A *dialectical* difference from iqili.)
A Kafir doctor.

ubu—GQIRA, n. (From the preceding word.)
The profession of a doctor; his skill, practice, &c.

in—GQOKONGQOKO, *see* gocogoco.

uku—GQONGA, v. t. *See* Qonga; *others* nqonga.)
To crowd around; to surround.

uku—GQUBELA, v. t. *Same as* Qambela, to accuse.

uku—GQUGQA, v. t. (From ugqa-ugqa, *radically one with* guga.)
To alter; to change; to abolish the isiko or umkwa, i. e.: custom, &c.

uku—GQUKA, v. t. (From gqa, on a point, or gqu, point, and uka, to go off, away.)
Literally: to shift about; to turn from one point to another; to conceal his meaning, = ukwenza amamenemene.

—— GQUKEKA, qult. fr. To be shifting about; to be concealing, to be in a state of concealing one's meaning.

isi—GQUKA, n. (From the verb. *Allied to* igcuka.)
A cunning person, who evades all questions, inquiries, &c.

uku—GQUMKA, n. *See* Nqumuka.

uku—GQUMSHELA, v. t. (From gqumu, *see* umqumu, and shela, to make forth.)
To make foam or scum, as in milking.

um—GQUNGU, n. pl. imi. (Diverged from gqonga, to surround.)
A kind of basket made of small sticks like cane, or of bulrush.

i—GQUNUBE. A name of a river, between Nxarune and Kwelera, going in the sea.

uku—GQUTA, v. t. (From gqu, point, and uta, to throw. *Compare* quta.)
To make a hole; to bore through, *as*: u ndi qutile inhlebe yam, i. e.: you have made a hole in my ear, *lit.*: you have made me a hole in the ear;—ukugquta amenyo, to pick the teeth.

i—GQWANXI, n. (*Compare* isigwanxe, irwanqa, &c.)
A hard kind of wood, having a brown bark.

in—GQWESHA, n. (*See* Qwesha, *in this part.*) A scab, = ukwekwe, *which see;* leprosy.

um—GUBASI, n. pl. imi. (From gu, bent, and pasa, to put under, or from goba, and isi, denoting degree.)

A door-post, = umnyangotjani, *which see.*

uku—GUGULA, v. t. (The same as guga, and ula, to strain.)

To shave.

i—GULUGUQU. A left tributary of the Gqunube.

uku—GUMZA, v. t. (From gumu, *onomatopoetic,* expressive of a noise, *see* qumshela, and qumu, *in the former part,* and iza, to make.)

To make a murmuring sound or noise; to murmur.

uku—GUNXULA, v. t. (*See* gxusha and qxutja.)

To thrust, as over head and heels, *as*: amatye a qunxuliwe entabeni, i. e.: the stones have been rolled down the mountain, (*see* ginxa.)

i—GUSHA, n. pl. izi. (Contracted from gubusha, *viz.*: gubo, *see* in-Gubo, and sha, to make, to serve for. *Compare* gusha, gubuda, qubuta, &c.)

1. *Properly*: a kind which serves as a covering or dress, applied *commonly* to sheep skin; and *hence*—2. A sheep.

GUTUKA. *See* Kutuka.

uku—GUXA, v. t. (From gu, bent, and iza, to move on, to go. *Allied to* guga. *Radically one with* gaya, &c.)

To shave the head.

i—GWALI. A right tributary of the Tyume.

i—GWANGQA, *see* Rwanqa.

i—GWAPISI, n. pl. ama. (From gwa, bending, and pisa, *see* pisa, and impisi, a hyena.)

A great eater; a thick person.

uku—GWAYELA, v. t. (From gwaya, *radically one with* guya and gaya, and ila, to strain, raise.)

To stir up, to rub, *as*: ukugwayela umgubo ekutyeni, i. e.: to mix or stir flour into the food.

i—GWELE, n. sing. (From gwe, bent, and ile, strained.)

Sour; leaven.

uku—GWENXA, v. i. (From gwe, bending, and nxa, even top, with the point. *Radically one with* gonxa.)

To be perverse.

in—GWERETSHETSHE, n. pl. izin. (From gwe, bent, retshetshe, = raushe, *which see.*)

A small shield.

uku—GXATIZA, v. t. (From qata, and iza. *See* Patisa.)

To stand firm with the ankles, *lit.*: to make a cracking noise by standing firm, as in fighting.

um—GXAWU, n. pl. imi. (From gxa-u, *w* is occasional.)

A large pot. (I do not know from whence this word comes. It is usually applied to a large iron pot which has legs, unyau.)

u—GXUBA, n. (From gxuba, *radically one with* quba, to drive.)

Literally: a drove; a collection of cattle.

uku {GXUGXA, GXUGXUZELA,} v. t. *See* Xuxuzela, Gxugxuma, Gxuma, Quqa, &c.)

To be in great consternation.

i—GXULU. A right tributary of the Keiskamma, beyond the isi-Ncuka.

uku—GXUMLEKA, v. t. (From gxuma, and gxeka, both in the *former part.*)

To mock with words or speaking.

uku—GXUPULEKA, v. i. (From gxu, pointed, and opula, to take away from; or from gxupa, *radically one with* xapa, and ileka, to remove away, or to put up.)

To partake of food without being asked; to eat the food of others; to eat away in an unbecoming manner.

H.

HABELA, *same as* Hambela, *see* Hamba.

u—HADI, n. pl. i. Any instrument like a harp, seraphine, &c.

i—HAGU, n. pl. izi. Most properly Kafirized from the English *hog.*

i—HALAHALA, n. sing. *Onomatopoetic,* expressing haste, *as*: u nehalahala, i. e.: he is in haste.

uku—HANAHANISA, v. t. (From hana-hana, *coinciding nearly with* hala-hala, and isa, to make.)

To talk about many subjects without connexion; to speak contradictory things; to play the hypocrite.

HAYI or HAI, adv. No.

uku—HENDA, v. t. (From e, prep., and nda, to extend, to reach; *h* is caused by hiatus. *Allied to* yenga, *which see.*)

To dissuade; to attempt to draw away from something by reasons or arguments. It is seldom applied to the use of reasons for a good cause.

i—HILIHILI, n. pl. ama. (From hilihili, *radically one with* hala-hala; *coinciding with* hana-hana.)

An unsteady person; one who runs thoughtlessly about.

ubu—HILIHILI, n. (From ihilihili.) Unsteadiness.

uku—HILIZA, v. t. (From hili, and iza, to make, behave.)
To behave as an ihilihili.
i—HULUHULU, n. pl. ama. (From hulu-hulu. *Radically one with* hilihili, &c.)
A drowsy, inattentive, careless fellow; a fool.
i—HODI, n. pl. ama. An earth hog.
NOTE.—This word has most probably originated in the same way as hagu; or must have been derived from some other source, because the proper Kafir name for earth hog is ingulube.)
i—HOGU, n. The first payment made for a wife. (I do not know the origin of this word.)
uku—HOMBA, v. i. (*Radically one with* hamba.) To walk proudly, having put on all manner of dresses.
i—HLAKA, n. pl. ama. (*See* Hlaka.) A remainder of any thing devastated, as clothes of a deceased person; his corpse; *hence*, also his tomb, &c.
in—HLALA, n. pl. izin. (From hlala.) A gland on the neck.
um—HLALI, n. pl. imi. (From hlala, to use an exercise for recreation.)
Pleasure; recreation.
i—HLALUTYE, n. pl. ama. (From hlalu, *which see*, and itye, stone.)
A granite-stone.
u—HLANGA, n. pl. in. (*See* Hlanga.) 1. A large stick;—2. A neighbour.
u—HLANGOTI, n. (From hlanga, and uti, shoot.)
The edge of a knife.
i—HLAVU, n. pl. ama. (From hla I., and ivu.) An old, worn out dress.
isi—HLEHLE, n. pl. izi. (From hle-hle, thrust-thrust,) A kind of mushroom.
um—HLEKAZI, n. sing. (From hle, beautiful, and kazi, denoting degree.)
Beloved. An expression of courtesy, praise or thanksgiving.
i } HLELANE, n. (From an obsolete repr.
ubu } form of hlela, *see* hla II.)
Mutual acquaintance; fellowship.
i—HLELO, n. pl. ama. (From hla II.) A petty chief.
um—HLO, n. pl, imi. (From hla I.) A kind of sorrel, which is eatable.
uku—HLOKOVA, v. t. (From hloko, head, and uva, to wave.)
Literally: to wag or wave the head; to throw the head with some force, as a horse when trying to throw off the rider.
u—HLOLO, n. pl. in. (From hlola.) *Properly*: barrenness; *hence*, any barren animal; (seldom applied to man.)
u } HLOLOKAZI, n. pl. in. and aba. (*See*
um } uhlolo.) 1. A barren animal; with the nom. form u, pl. in;)—2. A barren female, sometimes also, one who has lost all her children, (with the nom. form um, plr. aba.)
uku—HLOMLA, v. t. This word is *dialectic*, and the same as romela, to reciprocate; to give in return; to divide. It is hunters' language: to give one a part, *viz.*: a leg of game which has been caught or killed.
—— HLOMLELA, qulf. fr. To give to one, *as*: ngi hlomlela, i. e.: cut off for me a leg (of venison.)
in—HLOMO, n. (From hloma.) An outward limit; an extent of forest, bush, &c.
uku—HLONA, v. i. (*See* Hloni.) To be afraid of. (*Seldom.*)
—— HLONELA, qulf. fr. To be afraid of, *as*: ngi ya m hlonela ubawo, i. e.: I fear my father; I respect him.
in—HLOYA, n. pl. izin. (From hla II., to throw, and uya, to go, retire.)
Literally: something separate; *hence*, wheys.
in—HLUNGU, n. pl. izin. (*See* ubu-Hlungu.) Pain; sorrow; grief, &c.
i—HLUNGULU, n. pl. ama. (From hlungula.) A raven.
um—HLUNGULU, n. pl. imi. (From hlungula.) A kind of tree the branches of which grow in knots around like the fir.
uku—HLUNGUZELA, v. t. (From hlungula, and izela, to make often.)
To shake the head, *e.g.*: ukuhlunguzela inhloko.
uku—HLUNUKEZA, v. t. (From hlunga, to drive, shake, and ukeza, from uka, to come up, and iza, to make.)
To shake one's hands or arms up and down.
um—HLWAZI, n. pl. imi (*See* Hlwati.) A plant, known under the name of Bushmen-tea.
isi—HLWELE, n. pl. izi. (From hlwe, thrust, and ile, strained.)
A multitude; a crowd; a host.
i—HLWEMPU, n. pl. ama. (From hlwe, a passive form from hla I., to eat, and mpu. *See* impofu, and impi.)
A poor person; destitute; needy.
ubu—HLWEMPU, n. (From ihlwempu.) Poverty.
ubu—HLWENGU, n. (From hlwe, and ngu, with force. *Radically one with* ubu-hlungu.)
Violence; an action of violence.

J.

uku—JALA, v. t. (From ja, to shout, and ila, to rise up.)
To become angry.
—— JALISA, caus. fr. To provoke; to make angry.
um—JELO, n. pl. imi. *Same as* um-Sele.

uku—JIKAJIKA, v. i. (From jika-jika.)
To turn frequently round in a circle.
uku—JIKELEZELA, v. t. (From jika, and ilezela, to make over and over again.)
To turn as a wheel around the axle.
uku—JINDA, v. t. (From ji, and inda, to extend, to reach.)
To backbite; to calumniate.
uku—JINGA, v. t. (From ji, and nga, to bend. *See* Zinga, Zungu, &c.)
To swing in a circle; to swingle; to toss.
i—JOJO. A left small tributary to the Buffalo, near the mountains.
i—JUJURA. A name of a river between the Qora and Kai, falling into the sea.

K.

ubu—KA, n. (*See* i-Ka.) A creeper, much like ivy.
i—KABUSE. 1. A right tributary of the Kai;—2. Ikabuse elincane, a right tributary of the great Kabuse No. 1.
i—KAKA, n. pl. ama. (*See* Kaka.) A shield.
isi—KAKA, n. pl. izi. *See* uku-Kaka.
u—KAKA, n. pl. in. (*See* i-Kaka.) Any small skin or hide, or a piece of skin or hide which is dry, and hard.
KAKADE, adv. (From ka, and kade.) Very long since.
KAKULUKAZI, adv. (From kakulu, and kazi, denoting degree.)
Very great; exceedingly.
uku—KALAZA. *See* Kala.
KANENE, adv. (From inene, *which see*, and ka, sign for adverbs.)
In truth; indeed; without doubt.
in—KANGA, n. pl. izin. (From inka, species, family, and nga, to bend.)
1. *Literally*: a species or family (of plants) which declines, *viz.*: gets dry and dies away every year; comprising all stalky herbs and flowers of that description;—2. A species of the everlasting flower.
um—KANGISO. A right tributary of the Buffalo.
in—KANKANA, n. pl. izin. (From inka-inka, and ina, to join, unite.)
The skull.
uku—KANKANYA, v. t. (*See* Kanka, and Nya II., to be single, unite.)
To mention once; to refer to with one word, *as*: a ka li kankanyanga igama lako, i. e.: he did not mention your name with a single word.
in—KANTSI, n. (From ka, to draw, and ntsi, *see* nsi, nsala.) Cramp.
uku—KANYEZA, v. t. (From kanyela, *which see*, by iza, to make, to cause. *See also* Nyezi.) To deny.
KAPUKAPU. *See* Kepukepu.
in—KEWU, n. pl. izin. (From kepu, *which see.*)
A person who is suspected to be a sorcerer or witch; a rascal.
isi—KEWU, n. pl. izi. (*See* isi-Kepu.) A gap in the row of teeth.
u—KOBO, n. (From ko, drawn, and uba, separate. *Compare* komba.)
A long strip of skin belonging to the umnqwazi.
KOKO, adv. (From oko, dem. pron., and the prep. ku. *Same as* Kuloko.)
Literally: in that; it (is) that. It is of an explanatory character, *as*: u nyanisile koko u bu tshilo, i e.: you are perfectly right (in) that you have spoken thus.
uku—KOLOSA, v. t. (From kola, and usa, to cause, &c.)
To bring in safety.
—— Koloseka, qult. fr. To be in safety.
in—KOLOSEKO, n. (From koloseka.) A safe place; a place for safety.
i—KOLWANE, n. pl. ama. (*See* um-Kolwane.)
A confidential person; a colleague.
in } KOLWANE, n. (*See* i-Kolwane.)
ubu } Companionship; fellowship.
um—KOMPEMATE, n. pl. imi. (From kompe, *radically one with* komba, and mate.)
The ring-finger.
uku—KONHLOZA, v. t. (*See* Konhlo, and uza, to make.)
Literally: to make inquiry after something not yet understood; to inquire attentively.
i—KONQAPI. A left tributary of the Fish River.
in—KONTYO, n. (From inko, drawn out, and tshona, to sink; the termination na, having been thrown off.)
A deep place in water, &c.; a depth.
uku—KONXA, v. t. (From ko, drawn, and nxa, into one point, together.)
To bind; to fetter; to chain.
i—KOSI, n. (*Radically one with* ikusi. *See* i-Kasi.)
The depressed part of the nape.
i—KUHLANGUBO, n. (From kuhla, and ingubo.)
The palate. (*See* i-Lwanga.)
um—KUHLWANA. *See* isi-Kunhlwane.
uku—KUKONA, v. i. *Same as* Rona, to snore.
in—KUMENKUME, n. (From inkume-inkume, *see* in-Kume.)
A crumbling stone.
uku { KUNKULISA, KUNKWELISHA, KUNTELISA, } v. t. To complain of, to accuse. (If these words are proper Kafir they are to be derived from kunkula, *which see.* But as they

are synonymous with kalaza, and of different forms themselves, I suspect them to be Kafirized from the Dutch *konkelen*, which, in common use among Hottentots, &c., expresses the sense of kalaza.)

in—KUNKUMA, n. (From inku-inkuma, from inku, and uma; *lit.*: to be moved away.)

Sweepings; outcast.

in—KUNKUTE, n. (From inku-inkute, from kuta. *See* Kuta, and Quta.)

A species of wood-pecker.

KUNUBEMBE, adv. (*Properly* a phrase, from kunu, *see* nunu, and bembe, *radically one with* bamba, or from imbi, bad.)

A sullen appearance; a sour face. Used with ukuti, *as*: wa ti kunubembe, i. e.: he looks with a sour face.

um—KUNYU, n. pl. imi. (From ku, out, and nyu. *See* Finya, to blow the nose, Kanyula, &c.)

Mucus from the nose.

uku—KUSA, v. t. (Contracted from kolosa.) To shelter; to protect; to keep safe.

i—KUSI, n. pl. ama. (From kusa. *Radically one with* kosa. *See also* i–Kasi.)

A shelter; a place to creep under; a hall.

uku—KUTYWA, v. t. (*Properly* a passive from kuba, to hoe, to hack. *See* Twabi.)

To have a hiccough; *lit.*: to be hacked.

ubu—KUZA. *See* Kuze.

i—KWADANA. A river beyond the Kai, falling into the sea.

i—KWANGE, n. pl. ama. (From kwa, drawn out, and nge, forced.)

A castrated animal.

uku—KWANTYA, v. i. (From kwa, drawn out, and ntya, throw together. *Allied to* kontyo. *See* Kwetya.)

To be afraid. (*Seldom used.*)

ubu—KWELE. *See* isi–Kwele.

i—KWELERA. A name of a river, between the Gqunube and the Kai, falling in the sea.

in—KWENKWE, n. pl. ama. (From inkwe-inkwe. *See* Kwe.)

A boy.

isi—KWERA, n. pl izi. (From kwe, and ra.) *Properly*: something like a leaf; not a proper leaf; a false leaf. (*See* isi–Qwe.)

um—KWETE, n. pl. aba. (From kwe, and ite, thrown.)

This is a name given to the young men while in the state of being circumcised, and it signifies *properly*: one whose skin has been cut off. *See* in–Kwetu.

L.

i—LALI, n. pl. ama. (From lala.) One who is laid up by a long sickness. *See* Lwelwe.

isi—LALO, n. (From lala.) A long sickbed. *See* Lwelwe.

isi—LANDA, n. pl. izi. (From landa.) A needle; *properly*: a pointed instrument for taking out thorns, making holes, &c.

um—LANGA, n. pl. imi. (*See* i–Langa.) A cataract.

LEKA and LEQA. *See* Lekuza.

um—LEMBELELE, n. pl. imi. (From lembe, = bamba, and ilele, strained, stretched forth. *Compare* bambelela.)

Prolixity; unnecessary proceeding.

uku—LEPUZA, v. t. (From la, to strain, and epuza, *which see*, and epu.)

1. To foam;—2. *Figuratively*: to show filaments, *as*: umbila u yalepuza, i. e.: the maize shows its filaments.

isi—LILI, n. (Diverged from lala.) *Properly*: the side or place in the house where the natives sleep; sleeping place (= bedroom).

um—LINGANE, n. (From lingana.) Comradeship.

uku—LIZA, v. t. (From la, to raise, and iza, to make, cause.)

Literally: to raise up; to help to raise; *applied to a poor or needy person*: to support; to give alms.

um—LIZO, n. pl. ama. (From liza.) Alms; contribution.

u—LOVANE, n. pl. il. or izil. (*Compare* lovani.)

Chameleon.

uku—LUKUHLA, v. t. (From lu, strained, and kuhla, to scrape off.)

Literally: to scrape away from; applied to a mode of speaking or talking with all kind of uncertainty; to keep in uncertainty about something; to conceal the true state of things from one; *hence also*, to allure; to cheat.

u—LULAMO, n. (From lulama.) Patience; submission; obedience, &c.

uku—LUMKA, v. i. (From the obsolete lumuka, to be weaned. *See* Lumula.)

1. To have come to sense, understanding, &c.; to be experienced; to be wise;—2. To care; to give heed; to be careful, circumspect, &c.

—— LUMKELA, qulf. fr. To care for; to watch from; to be wise for, unto, &c.

—— LUMKISA, caus. fr. 1. To make wise; to improve in understanding, &c.;—2. To cause to withdraw from, or give up, as a connexion, feelings, &c.; to make to keep away, reserved, &c.

isi—LUMKO, n. pl. izi. (From lumka.) A wise, careful, ambitious person.

ubu—LUMKO, n. (From lumka.) Carefulness; experience; wisdom; understanding; knowledge of many things, &c.

isi—LUNGELELA, n. (*See under* Lunga.) Acidity of the stomach.

um—LUNGUMATELA, n. pl. imi. (*See* i–Lungu, and Namatela.)

A kind of wood.

u { LWABO, } n. (From the nom. form ulu, and aba, to divide, to judge.)
{ LWABIWO, }

Separation; decision; judgment.

uku—LWALA, v. t. (*See* Lwalwa.) To join one thing next to the other; to place one next to the other; to stand one next to the other, &c.

u—LWALO, n. (From lwala.) Opposition.

ubu—LWELWE, n. (From lala, the passive. *See* isi–Lalo *in this part.*)

A state of long sickness.

um—LWELWE, n. pl. imi. (*See* ubu–Lwelwe, and i–Lali, above.)

A person who continues in a state of sickness.

M.

isi—MAKADE, n. (From ma, to stand, and kade, long time.)

An antique object, as a large rock, &c.

MANDUNDU, adv. (*Originally* a noun, from ma, stand, state, and ndu, extended.)

A state of being worse. Used with the substitute pron., *as*: u mandundu lomtu ofayo, i. e.: the sick man is worse (than he was).

MANQANCI, } adv. (*Originally* nouns,
MANQANZI, } from ma, state, and nqanci, or nqanzi, *radically one with* qangi, *see* um–Veliqangi.)

Before; first; sooner than others, *as*: wa fika manqanzi, i. e.: he came before (all the others came).

uku—MANYA, v. t. (From ma, to move, and nya II., to join, unite together.)

To join together; to join very closely, into one piece, into one state; to make of two things one.

uku—MANYANGA, v. t. (From manya, and nga, to bend.)

To roll together.

MATANCI, adv. *Same as* Manqanci.

i—MASI, n. (From ma, state, and isi, denoting degree. Most probably a remainder of some obsolete noun.)

Indifference; forgetfulness.

MAWO. An exclamation = Mame, *which see.*

i—MEMETSHANE, n. pl. izi. (From meme, *see* Mema, and u–Mema, and tshane, shooting little, even, &c. A contracted nom. form.)

A worm, or caterpillar, of small size, found in gardens eating the seeds from the ground.

i—MENEMENE, n. pl. ama. (From mana, moving together, but here in a diminutive sense: moving little, moving on this side and on that side. *See* Menye.)

1. Excuse; a mere apology. *In the plur.*: all manner of excuses, *as*: lomtu u namamenemene, i. e.: this man makes all manner of excuses;—2. One who makes an excuse; a person who cannot be relied upon; a distrustful person, &c.

ubu—MENEMENE, n. (*See* Menemene.) A state, nature, habit of making excuses; a false character; distrustfulness, &c.

i—MENYE, adv. *See* u–Mema.

i—MFENGU, n. pl. ama. One of the people coming originally from Natal, signifying a person who is in a destitute state, extremely needy.

uku—MIWA, v. *See* Minya.

N.

uku—NAMBUZELA, v. t. (From namba, *which see*, and uzela, to come on, forth.)

To creep.

NANGONA, conj. *Properly* a verbal construction, very probably contracted from nangokubana, nearly obsolete, but now and then observed among the Natal tribes,—*see* Na, 4, 5; nga, 4. g,—denoting: and grant even, and suppose, allow even, and be it so, or be it even so.

i—NCACA, n. (*See* Inca.) Green corn; something green.

uku—NCAMA, v. i. *See* Ncama, *in the former part*, from which it is evident that the word refers only to taking food, or to things which are identic with the same, *as*: ndi yi ncamile inkomo yam, i. e.: I have given up my (last) cow, = I have given up my food;—nda yi ncama imali yonke esifeni, i. e.: I have given, bestowed all my money upon sickness, = I have bestowed all upon which I must feed, &c.

—— NCAMISA, caus. fr. To give up entirely; to despair.

uku—NCAMBA, v. t. (*See* Ncamula.) To give in charity; to communicate.

—— NCAMBELA, qulf. fr. To give to; to communicate to, *as*: ukumncambela indaba umtu, i. e.: to give one the news.

i—NCAMU, n. (From ncama.) An end.

NCANCAZELA. *Same as* Qaqazela, *see* Qaqaza.

i—NCANDA, n. (From inca, point, and nda, extended.)

A porcupine, so called after its sharp prickles.

ubu—NCATU, n. (From nca, little point, *lit.*: and itu, taken, touched. *Compare* notu, nonoti, *in the former part.*)

Moderation; abstemiousness, *as*: umtu o nobuncatu, i. e.: a moderate person, applying to indulgences. The word is also used without the nom. form, *as*: umtu o ncatu, u ncatu, &c.

uku—NCAZA, v. t. (From nca, and iza, to make, cause, &c. *Radically one with* ncozi, *which see*, and ncozana, a smaller portion.)

Literally: to make a small portion; but *primarily*: to bite off with the teeth, or break off with the points of the fingers, referring to the custom of biting off little bits of tobacco and chewing them, or of pinching them off with the points of the fingers, or rubbing a small portion of tobacco with the points of the fingers of one hand in the hollow of the other, as also to fill a pipe with tobacco, using the point of the fingers;—ndi za kuncaza, i. e.: I come to ask for a little bit of tobacco.

—— NCAZELA, qulf. fr. To give one a small bit or portion of tobacco;—ukumncazela ibatu, i.e.: to give him as much tobacco as can be taken with two hands held together.

i—NCEBA, n. pl. ama. (From nca, and iba, to separate.)

Chips.

i—NCEBA, n. (*See* the preceding word. This has a contracted nom. form.)

That which is bestowed; *hence*, a mercy.

i—NCENCESHA, n. (From nce-nce; *onomatopoetic*, expressive of a sound made when water is absorbed in the earth, and isha, a causative = isa.)

A waterleading; a watercourse.

uku—NCEDEZELA, v. t. (From nceda, to help, and izela, to do often.)

To give one his aid; to interest one's self for another, in behalf of another.

i—NCI, n. pl. izi. (From nci.) A jackal.

i—NCIBA. Kai River.

i—NCIBI, n. pl. izi. (From nci, and ibi, separated; but very probably contracted from ncibilika.)

An artist; a tradesman; a physician.

ubu—NCIBI, n. (From incibi.) The profession of physicians, tradesmen, artists, &c.

i—NCIBINI, n. pl. izi. (From ncibi, and ini, equal, like.)

Ostrich; so called probably from hiding its eggs in the sand.

i—NCIMIRA. A left tributary of the Buffalo.

i—NCOTSHONCOTSHO, n. (From nco, on a top, and tsho, shoot.)

Being high-legged.

i—NCUKA, n. pl. izi. (From ncu, little top, soft, and uka, to go out. *Compare* gcuka.)

A hyena, or African wolf; so called from its soft and stealthly walk, and also from its going out in the night.

isi—NCUKA. A left tributary of the Keiskamma.

ubu—NCUKA, n. (From incuka.) Wolf's nature.

um—NCULUBA, n. pl. imi. (From ncu, soft, and uluba, to be in a dissolved, separated condition. *See* Ncuba *in the former*, and Nxuluwa *in this, part.*)

Willow; called after its softness, and from its soon turning into a rotten or dissolved state.

uku—NCUMA, v. t. (*See* Cuma.) To make a motion with the mouth as when laughing a little.

NCWA, interj. (*Originally* a noun, or the passive of nca, to have a point.)

Being soft, smooth. It is used with ukuti, *as*: yiyani ni fike ni timbe ni ti ncwa, i. e.: go ye and when you arrive you take captive making a smooth surface, = leaving nothing, or taking whatever you find.

NCWALASI or NCWALAZI, adv. (*Originally* a noun, having thrown off its nom. form. From ncola, *radically one with* the same, and isi, denoting degree. *Compare* cwalisa, *under* cwala II.)

Making or becoming nearly dark. Used with ukuti, *as*: ku ti ncwalasi kaloku, i. e.: now it is getting twilight or dusky.

uku—NCWASA, v. t. (From cwalisa. *Same as* Qalaza, *which see.*)

To look after one to see whither he is going.

uku—NCWINA, v. i. (From ncwi, *onomatopoetic*, expressive of pain, and ina, to join, to be equal.)

To sigh; to utter an exclamation of pain.

NDULA. *See* Andula.

uku—NDULUKA, v. i. (From andula, throwing off the prefix *a*, and uka, to go off, away.)

To go in front, first, before others go; to go away.

u—NDUNCE, n. (From ndu, extended, and nce, even point. *See* um–Didi.)

Rectum.

uku—NDWEBA, v. t. (From ndwe, spread, and iba, to separate. *See* Rweba, Gweba, &c.)

To act as a savage; to be turbulent, irregular, licentious, disorderly, fickle.

NGAKO, conj. (From prep. nga, and oko, this.)

Therefore; on that account; for that reason.

NGAKUMBI, adv. (From the prep. nga, and kumbi, *which see.*)

Another time; once more; the more, &c.

NGAMANA, *see* mana.

ubu—NGAWU, n. (*See* in–Gawu, *in this part.*) Lewdness; unchaste.

uku—NGCAKACA, v. i. (From ngca, even little point, ika, to put up, and ica, on the top. *Allied to* qakaqa, *which see*, and isigcaki.)

To be with spots here and there; applied to the appearance of things in the vegetable kingdom, as a field of corn which here and there does not grow at all, or grows only very slightly, having very thin straw or halms; or which has been choked or obstructed by other causes, &c.

uku—NGCUMBEKA, v. i. (From ngcu, even, soft point, mba, to become a size, and ika, to put up.)

To lose flesh; to become thin; meagre. (*See* Saca.)

i—NGCWANGU, n. (From ngcwa, little at the top, and ngu, bent, *lit.*: unbent.)

An obstinate person; a self-willed person.

ubu—NGCWANGU, n. (*See* i–Ngcwangu.) Obstinacy; resistance.

i—NGININGINI, n. pl. ama. (From ingini-ingini, bent, with force even.)

A person bent on mischief; a wicked person.

ubu—NGININGINI, n. (*See* i–Nginingini.) A state or nature of being bent on mischief; applied to the faculties of the mind.

NGQOKONGQOKO, *see* gocogoco.

uku—NGQUNGA, v. t. (From ngqu, at one heap, and nga, to bend. *Compare* qunga.)

1. To bend together on one heap to cringe from pain;—2. To wring; to wrestle, *as*: u ngqunga naye, i. e.: he is wrestling with him;—3. To complain.

—— NGQUNGELA, qulf. fr. To complain at, with, *as*: ukungqungela enkosini, i. e.: to complain, to utter his grievances to the chief.

—— NGQUNGISA, and NGQUNGISANA.

NGQWILA, *see* qwila.

NGUNGA, v. t. (*See* Gqonga, *in this*, and Kunga, *in the former part.*)

To form a circle; to come together; to hold a meeting.

u—NGWILI, n. (*See* Giligili.) A crowd of common people; noisy people.

uku—NGXATA, v. t. (From ngxa, to be in a position as a fork, to fork, and ita, to throw. *Allied to* xatisa.)

To sit with straddled legs; to sit astride.

uku—NGXEKA, v. t. (From ngxa, and ika, to put up. *Radically coinciding with* gxeka, *which see.*)

To put in a striding position; used figuratively for: to trouble one with many questions.

ama—NHLAMBE, n. pl. The people or tribe of Unhlambe, father of Umhala.

i—NJENGELE, n. (From nje, shoot even, and ingele, *which see.*)

A flooding (of blood).

i—NJOLO, n. (From njo-lo, *onomatopoetic*, expressive of a hollow noise.)

A noise of dancing and music, heard some distance off.

i—NJOVANA. *See* Govane.

ubu—NKUNGU, n. (From inkungu.) State of dimness, blindness.

u—NOMADUDWANE, n. (pl. o.) (From noma, stock, class, and dudwane, drawing out into many small ones.)

A scorpion; so called after the shape of its body.

u—NOMANYAMA, n. (pl. o.) (From noma, and nyama, to be close, dark, black.)

A hobgoblin; a person who has a peculiarly dark or frowning look.

u—NOMYAYI, n. (pl. o.) (From noma, and yayi, going about. *Allied to* nomanyama.)

A raven.

i—NQA, n. (From Qa, *which see.*) Surprise; wonder.

i—NQA, n. pl. ama. (From Qa.) A kind of antelope, known under the name of *Bles-buck.*

i—NQALUKA, n. pl. izi. (From nqa, to set on, and aluka, to go out, off. Most probably taken from the Hottentot.)

A saddle; *properly*: a pack-saddle.

i—NQANAWA, n. pl. ama. (This is the same word as canoe. Port. canoa. *See* Qalaba.)

Properly: a kind of boat, made of the trunk of a tree, and excavated by cutting, burning, &c., just as the rude nations manage it.

NQANQATEKA. *See* Gangata.

um—NQANTSI, n. (*See* Manqanzi.) *Radically one with* nqintsi.)

The first, chief, principal object; (of a general application.)

i—NQATA, n. pl. ama. (From nqa, and ita, to touch, throw. *Compare* ifuta.)

Fat of flesh; fatness; richness, *as*: ubusi bu namanqata, i. e.: the honey is very rich.

i—NQAWA, n. pl. izi. (*See* Nqanawa, and Nqala, *in the former part.*)

A wooden pipe for smoking tobacco; excavated by cutting or burning, &c.

ama—NQIKA, n. pl. The people or tribe belonging to Unqika, father of Sandilli.

NQINA. *Same as* Qina.

i—NQINISHA, n. pl. izi. A lizard. (This is probably also a foreign word.)

uku—NQINQA, v. t. (From inqa-inqa. *The same as* qengqa, *which see.*)

To grave; to carve, as in sculpture.

i—NQINTSI, n. (From nqi, point, and ntsi, standing, shooting forth. *Radically one with* nqantsi.)
Occiput.

i—NQITI, n. pl. ama. (Probably from qita. *Others* inxiti.) A short finger, cut short on purpose, in most cases done with young children when they were inattentive and broke a pot, &c. It is practised for the purpose of making them more careful. Others cut a finger short in honour of their family connexion.

i—NQO, n. pl. izi. (*See* Nqa.) A falcon.

i—NQOLOWA, n. Corn cultivated by civilized nations. It is either Kafirized from the Dutch *koren*, or derived from some other quarter like nqanawa, with which it radically coincides.
NQONGA, *see* gqonga.

um—NQUBA, n. pl. imi. (*See* Quba.) Some place like a camp, where people stay for a short time.

i{NQUKUMBELO, NQUKUNJELO,} n. (From qukumbela, to seam.) Seaming; a collar.

i—NQULO, n. pl. ama. (*See* Nqula, and qula.) A tortoise.

um—NQUMA, n. pl. imi. (*See* Nquma, and quma.) A kind of wood.

i—NQUNIBA, n. pl. ama. (From nqu, point, ini, between, in, and iba, to separate.) Elbow.

uku—NQUNQA, v. t. (*See* Nquma, qunqa.) To chop, as wood.

uku—NQUSHA, v. t. (From nqu, point, and sha, to make, to cause. Probably contracted from qubusha.)
To stamp, *as*: nqusha umbila, i. e.: stamp the maize, in order to get the husks off.
NQUTULA. *See* Qotula.

i—NQWABEBA, n. pl. ama. A bulbous plant bearing a flower like a tulip.

i—NQENERA, n. pl. izi. (From nqwena, and ra. *Others have* nxwenera.) A stubborn, envious, lazy fellow.

uku—NTLITEKA, v. t. (From ntla, *which see*, and iteka, to throw up.)
To beat—ngefisa, i. e.: with the fist.

i—NTOKAZI, n. (From into, a thing, and kazi, distinguished.)
1. A pretty thing;—2. A nice pretty girl.

uku—NTSHULA, v. t. (From ntsha, shoot, and ula, to rise.)
To shoot forth; to spring up; to germinate.
NTYWILA. *See* Cwila.

um—NWEBA, n. pl. imi. (*See* Nweba.) A kaross of different skins having various colours.

uku—NXAKAMA, v. i. (From nxa, to fix even, ika, to get up, and ima, to move. *See* Nxama, which is a contraction of this word.)
To make haste; to move on in front; applied to cattle.

—— Nxakamela, qulf. fr. To haste for, *as*: inkomo i ya nxakamela inkonyana yayo, i. e.: the cow hastened to her calf, to give it suck; (this is usually the case with cows which having just calved, run away from the flock lowing after their calves which are at home);—inkabi i nxakamela 'ntonina? i. e.: what is the matter with the ox that it lows so?
NXANWA. *See* Nxana.

i—NXARUNE. A name of a river, between the Gqunube and the Buffalo, falling into the sea.

uku—NXASHA, v. t. (From nxa, to fix even, and sha, to make.)
To charge a gun, *as*: umpu u nxashiwe, i. e.: the gun is charged.

in—NXATU, n. (From nxa, at one side, and itu, thrown.)
Ugliness; distraction, *as*: umntu onxatu, i. e.: an ugly-looking person.

i—NXAXA. A name of a river on the right side of the Fish River.

uku—NXENGELA, v. t. (From nxa, with one part, and ngela, to bend for. *See* Vanga.)
1. To adulterate, *as*: ukugalela amanzi elubisini, i. e.: to pour water to the sweet milk;—2. To adulterate, to mar the truth, &c.
NXENXEZELA. *See* Nxasezela.
NXIBA. *See* Nxibo.

uku—NXILA, v. i. (From nxa, to one side, and ila, to strain, rise.)
To be tipsy, intoxicated.

—— Nxilisa, caus. fr. To make tipsy; to intoxicate.

i—NXILA, n. pl. ama. (From the verb.) A tipsy person; a drunkard.
NXINA. *See* Xinga.

i—NXOWA, n. pl. ama. (From nxa, and uwa; but contracted from nxulwa, the passive of nxula.)
A pocket, or a sack, originally a sack which is hung at one side, under one arm.

i—NXUBA. A name of the Fish River.

i{NXUBUWA, NXULUWA,} n. pl. ama. (*Compare* nculuba, bulawa, &c.)
Decomposed wood, used for tinder.

uku—NXULA, v. t. (From nxa, and ula, to strain.)
To carry something under one arm, or at one side, to lead at one side as a rider who leads another horse next to that he is riding on.

um—NXUMA, n. pl. imi. *See* Huma.

u—NXWEME, n. (From nxa, and ime, standing.)
Strand; sea-shore.

i—NXWENXA. The Kat River.

uku—NYABA, v. i. (From nya II., and ulunya, and iba, to separate.)

To be dull, narrow-minded, stupid, inattentive, thoughtless.

uku—NYAKATA, v. t. (From nya II., ika, to put up, and ita, to throw. *See* Nyakato.)

To urge upon; to speak to one who is rather slow or unwilling to hear; to persuade; to reason with one.

—— NYAKATISA, caus. fr. To urge earnestly; to persuade very much; to reason properly.

uku—NYALAMBISA, v. t. This is the same word as nyalasa (*which see*) with the additional root mba, to walk; *hence*, to show disrespect by going on while another is speaking,—to be disrespectful.

i—NYAMAKAZI. *Same as* Nyamazana.

uku—NYAMEKA, v. t. (*See* Nameka, with which it is *radically one.*)

1. To give close attention; to attend closely; to be very attentive;—2. To take an interest in; to take to heart; to bear or carry on the heart.

—— NYAMEKELA, qulf. fr. 1. To attend close to; to take to heart for;—2. To shew pity, mercy; to have mercy upon.

uku—NYAMEZELA, v. t. (From nyama, to put close together, and izela, to make frequently. *Radically one with* namekezela.)

1. *Literally*: to press two or more things closely together; to press the body together, as if it were, to fold the body;—2. *Applied to the strength of mind*: to persevere; to forbear; to endure (= qinisa.)

NYANISA. *See under* Nya II.

um—NYANYA, n. (*See* Nyenya.) An evil spirit.

uku—NYANZELA, v. t. (A contraction from nyamezela.)

1. To press together; to fold by pressing;—2. To press; to urge with force.

uku—NYEBELELA, and NYWEBELELA, v. t. (From nyaba, and ilela, to strain far, much. *Allied to* nyebeleza.)

Figuratively: to curse; to wish that evil may come upon (= qalekisa); to wish that something may have a narrow escape.

um—NYI, n. (From nya II.) A tanner.

i—NYIBA, n. (*Radically one with* nyaba. *See* Nyebelela, *both in this part.*)

A narrow way or pass.

i—NYIBIBA, n. pl. izi. *Compare* nqwabeba.) Another kind, or only another name of the intebe, i. e.: lily.

u—NYIWA, n. (pl. o.) (From nya II.) Small red beads. *See* um–Nyu hereafter.)

um—NYOBE, n. A dress of old times; or the ancient word for ingubo.

um—NYU, n. (Kafirized either from the Dutch nieuw, or the English new.)

A modern article; a new article; new goods.

uku—NYUMNYEKA, v. i. (From nyuma, and nyeka. *See* Nya II.)

To be filled with joy; to be overjoyed.

i—NYWEBA, or NYEBA, n. (*See* Nwaba, tyeba, &c.) Bliss; fortune; happiness.

O.

uku—OMBELA. *See* Ombulula.

uku—OMELEZA, v. t. (From omelela by changing the last root with iza.)

To make firm; to make strong, *as*: ukwomeleza umtwana, i. e.: to make a child strong by exercising its strength, exposing it to, &c.;—ukwomeleza umsebenzi, i. e.: to work with zeal, to work hard.

uku—OYIKA, v. i. (From o, denoting locality, and ika, *which see*, *y* being occasioned by hiatus. The *Kamba* has ikea. *Compare* oyisa.)

To fear; to be afraid of, *as*: ndi ya moyika, i. e.: I am afraid of him.

—— OYIKEKA, qult. fr. To be in a state of fear, dread, &c.

—— OYIKISA, caus. fr. To make afraid; to cause fear.

um—OPU, n. (*See* Opa, to shed.) Close air.

P.

isi—PA, n. pl. izi. (From pa.) A sheave.

um—PA, n. pl. imi. (From pa.) A cob of maize.

im—PABANGA, n. pl. izim. (This is a *dialectic* form from panga, or from which the latter has been contracted.)

A person who is bereft or destitute of property, home, friends, &c.

ubu—PAKATI, n. (*See* um–Pakati.) The state or office of an umpakati.

i—PALO, n. pl. ama. (*See* pala.) A worm from the intestines of man.

i—PAMBILI, n. pl. ama. (*See* Pambili.) A lip of a woman's privy parts.

uku—PANYAZA, v. t. (*See* Panyeka and Panyeso.)

To open and close the eyes quickly.

uku—PAPA, v. i. (*Same as* Papa.) To give heed; be attentive.

im—PASALALA, n. (From pasa, *which see*, and lala, rather la-la, *onomatopoetic*, pointing into directions = here and there.)

Something which has two points standing out in opposite ways, = into enembaxa. Of general application, *as*: inkabi e'mpasalala, i. e.: an ox whose horns are bent in an opposite direction.

im—PELESI, n. pl. izim. (*Same as* um–Peleki, *which see.*) A companion of a female, namely: when a young woman is married away to another place, some girl of her family goes with her to keep her company until she is accustomed to her new situation.

i—PEMPE, n. pl. ama. (*See* Pemba.) A small or temporary hut in the gardens for keeping fire in.

uku—PENHLULULA, v. t. (*See* Pengulula.) To make open; to open, *as*: yi penhlulule inxowa yamazimba, i. e.: open the sack with corn.

PETULA. *See* Pendula.

i—PIKE, n. pl. ama. (From pika, *which see.*) A point of strife or contention.

im—POLOTSHANE, n. pl. izim. *See* i–Potjapotja.

uku—PONGOMA, v. i. (From po, on, nga, to bend, and uma, to stand, move.)

1. To have an awkward position; to sit in a squatting posture and lean against something, to sit uncomfortably;—2. To have no comfortable stay; to remain for an uncertain time at a place.

im—PONGOMA, n. (From the verb.) A person who sits or dwells not comfortable; who does not keep long that position.

PONOSHONO, adv. (From pono, *see* pa, prefix *under* ukupa; and from sha, both roots having a reciproc. or diminutive form. The word *coincides radically with* pesheya, and has been derived from tshona, unto which pono has been conformed.)

Literally: opposite to the going down or setting; on the other side or bank of a river, which is opposite to the bank on this side, as if both banks were facing each other.

uku—PULAPULA, v. i. (From pula-pula, pa, to pass, upon, and ula, to strain, *lit.*: to fix upon, or be fixed upon. *See* Qapela.)

1. To listen; to hearken; to hear with attention;—2. To obey.

im—PUNDU, n. (*See* um–Qundu.) The bottom part; privy parts of man.

um—PUNGA, n. pl. imi. (From punga.) A tax.

uku—PUNGEZELA, v. t. (From punga, and izela, to repeat.)

To drink in small draughts; to give to drink by little.

isi—PUNGUPUNGU, n. (From pungu.) A larva of a beetle.

uku—PUTUMA, v. t. (From pu, upon, and tuma, to send, or from putu, quickly, and uma, to move.)

To go directly or quickly after one; to go in search of something, *as*: ngi ya putuma umfazi u balekile, i. e.: I go after my wife, she having run away.

—— PUTUMISA, caus. fr. To send after; to send in search after.

Q.

i—QACU. A left tributary of the Qolonce.

i—QAMPU, n. pl. ama. (From qa-mpu, rather *onomatopoetic*, expressing a breaking or cracking noise when something is stitched through.)

An awl.

uku—QAPULA, v. t. (From qa, on the surface, or to crack, and opa, to bleed, opula. *See* Qatjula.)

To bleed; to take blood.

uku—QAQADEKA, v. i. (*Allied to* nqanqateka, *see under* gangata. *Compare* nqala, qakaza, &c.)

1. To be hard, as a road which has been trodden down; and as a road appears white, *hence*—2. To be white.

i—QAQAQA, *see* Qaqani.

i—QEGU, n. pl. ama. (*See* um–Qegu.) A pack-ox

um—QEGU, n. pl. imi. (From qa, and igu, bent, bending.)

A number of young cattle, which are to be trained.

uku—QELA, v. t. (From qa, to set on, fix on, and ila, to strain, raise.)

To accustom, *as*: ndi m qelile, i. e.: I an accustomed to him.

i—QENQA, n. (*See* Qengqa.) A mortification of any limb of the human body; cancer, &c.

uku—QEQESHA, v. t. (From qe-qe, spring-spring, and isha, to make, cause. *Compare* qeqeta.)

To break in, or tame young cattle, which among the Kafirs is done by making them run or jump.

uku—QESHA, v. t. (*Same as* Qasha.) To employ, to hire a person.

QETULA, *see* Petula.

i—QIBIRA. A left tributary of the Keiskamma.

i—QINDIVA, n. pl. ama. (*See* Nqindi, and iva, to come forth. *See* i–Qanda, an egg.)

An oval shape, like an egg;—a person who has rather an oval face, both cheeks standing forth;—isitya si liqindiva, i. e.: the vessel is of an oval shape.

um—QINGI, n. pl. aba. (From qinga, *which see.*) One who can give advice in difficult cases.

uku—QIQAQIKEKA, v. i. (From qiqa-qikeka, rather *onomatopoetic*, expressive of a crackling noise.)

To roll over and over on the ground.

uku—QITA, v. t. (From qi, point, and ita, to throw. *See* Eqa.)

To jump over a point; to trespass.

—— QITISA, caus. fr. 1. To make to jump over; to lead or bring to trespass;—2. To surpass.

i—QITA, n. (From the verb.) An abscess (more of inward diseases.)

isi—QITI, n. pl. izi. (From qita.) An island.

QITIQITI, adv. (From qita.)

Falling off; falling easily, *as*: amazimba a qitiqiti, i. e.: the corn falls out of the ear;—isihlangu si qitiqiti, i. e.: the shoe falls easily off.

um—QO, n. (*See* Qa.) Stiff porridge.

uku—QOBOSHA, v. t. *See* Qubusha.

uku—QOKANISA, v. t. (From qoka, from qo, a top, uka, to get up, ana, rcpr. form, and isa, to cause. *See* Gqokongqoko, *in this part.*)

1. To make the ruggedness even, as by harrowing; to harrow; to even;—2. To beat clods of earth into small pieces.

i—QOLONCE. A left tributary of the Kabuse.

i—QOLORA. The mountain range from which the Cumakala comes.

um—QOLOMBA, n. pl. imi. (From qolo, *which see*, and mba, to separate from, a size, &c.) A cave in a rock.

um—QOMBOTI, n. (From umqo, and mbo, to move from, and iti, thrown.)

A pap not yet boiled; a composition beaten up.

uku—QONA, v. i. (*See* Cona.) To press, as in parturition, or when disposed to have a passage.

i—QONCE. The Buffalo River.

uku—QOPISA, v. t. (From qopa, to cut out, and isa, to make. *Others* nqopisa.)

1. To direct (= kombisa);—2. To order; to point out.

i—QORA. A River beyond the Kai.

um—QOSHA, n. pl. ama. (*See* Qotja.) A broad button.

uku—QOTSHAQOTSHA, v. t. (From qotsha-qotsha. *See* Qoba, to break; and Qobo-qobo.)

To be in a broken state; to lie as in a broken posture, as to lie on the back and knees and arms drawn up; to be brittle, as stones, &c.

QUBUDA. *See* Qubuta.

QUBULA. *See* Qubula and the contracted Qula.

uku—QUKULA and QUQULA, v. t. These words are synonymous with bukula, and kukula, when used.

uku—QUKUMBELA, v. t. (From quku, put up, and mbela, to go forth.)

To seam, *lit.*: to put up (stitches) in one row or line.

i—QULA, n. pl. ama. (*See* Qula.) 1. A cistern;—2. A round button.

um—QULAQOSHA, n. pl. ama. (From iqula, and umqosha.)

A button, of a half-round, or concave shape.

isi—QULUBA, n. pl. izi. (*See* in-Qulo, and uba, to separate.)

The calf of the leg.

QULUSA, v. *Same as* Galaza, *which see.*

u—QUMBU, *see* i-Tumbu.

i—QUMRA. A right tributary to the Kai near the sea.

um—QUNGU, *see* isi-Qunga.

i—QUNUBE, n. pl. ama. (From qu, point, ini, between, inside, ube, separated. *Radically one with* nquniba, elbow.)

The bramble. (The word is descriptive of its hollow part inside, because the pith dries away. *See* i-Xiniba, which is *radically* the same word.)

ama—QUNUKWEBE, n. pl. The people or tribe of the chiefs Pato, Kama, and Kobe.

u—QUQUME, n. The middle finger.

QUSHA. *See* Gusha.

uku—QUTA, v. t. (From qu, point, and uta, to throw.)

1. To strike hard; to blow hard;—2. To make a hole, as in the ear.

—— QUTELA, qulf. fr. To blow forth with power, *as*: umoya u ya qutela, i. e.: the wind is blowing hard.

uku—QUVA, v. i. (From qu, point, and iva, to come to.)

1. To bud;—2. To curl.

i—QUVU, n. pl. ama. (From quva.) A curl.

i—QWARA, n. pl. ama. A Quagga.

um—QWASHU, n. pl. imi. A kind of milk-wood tree.

isi—QWATI, n. pl. (*See* Qwata, and Quta, above.)

Any substance decomposed, mouldy, or rotten (= uzwati); rust in corn, &c.

um—QWEMESHA, n. pl. imi. (From qwe, fixed, ime, standing, set, and isha, to make.)

A girdle made of a set of very small rings, one next to the other, and put or strung on a strap of leather.

uku—QWESHA, v. t. (From qwe, set on, and isha, to make.)

Literally: to make a set on or out; to make an escape; to escape; to run away.

QWILA. *Same as* Cwila.

QWIQWI. *See* Ququ.

i—QWIRA, n. pl. ama. A rascal. This is the same word as the Zulu qila,—*see* i-Gqira and i-Qili.

ubu—QWIRA, n. *See* ubu-QILI. Rascality.

uku—QWITA, v. t. (*See* Quta.) To strike, as fire.

—— QWITELA, qulf. fr. To strike up, for, &c., *as*: qwitela umlilo, i. e.: strike fire;—umoya u ya qwitela, i. e.: the wind is whirling round.

u—QWITELA, n. (From qwitela.) Whirlwind.

isi—QWITI, *same as* u–Qwitela.

QWIZI, adv. (From qwi, fixed, and izi, making.)

Used with ukuti, *as*: yi ti qwizi, i. e.: give a proper explanation, make the point clear.

R.

RABALAZA, *see* kabalala.

i—RABULA. A left tributary to the Keiskamma.

uku—RALARUMA, v. i. (From rala, and ruma.) To be very fierce.

i—RAMBA, n. *See* Ramnca.

RAMCELA. *See* Ramula.

um—RAXA, n. pl. imi. (From ra, and ixa, to fix on.)

A cover, or piece of ornamental dress for the privy parts of a woman.

ubu—RELETYA, n. (From rele and tya.) Shameful conduct; a breach of all decorum.

uku—RENGA, v. t. (From re, *see* ulure, and nga, to bend, to urge.)

To make public that which is to be kept secret.

uku—REQA, v. t. (From re, and iqa, to set on. *See* Renqezi.)

To saw.

i—RIWA, n. pl. ama. (*Dialectic* = hliwa, *see* hla I.)

Pasturage.

um—RO, n. pl. imi. (From ra.) A woodpecker.

uku—RORONYA, v. t. (From rora, *which see*, and unya, to meet, join, unite. *See* Roroda.)

1. To enter between, or upon; to speak upon, about; to speak out a meaning;—2. To take or bring out from between, as to cut out the meat which is between the ribs, to sweep out from between two things, or out of a corner, &c.

ROTA. *Same as* Rora.

i—ROTI, n. pl. ama. (*See* Rota.) A hero; a strong man. (I doubt whether this is an original word, because its signification cannot be supported by etymology. Perhaps it has been Kafirized from the Dutch *groot*, i. e.: great, a great man, = a hero.)

ubu—ROTI, n. (*See* i–Roti.) Bravery.

i—RULUWA, n. sing. (*See* Nquluwa, decomposed, rotten, and nculuba, willow.)

Powder.

uku—RUMA, v. t. (*Dialectic* and one with hluma. *See* Romela.)

To give; to aid; to contribute.

u—RUMO, n. (From the verb.) A contribution; a tribute.

uku—RUNEKA, v. i. (From ru, *onomatopoetic*, = re, *see* rura, and eneka, *see* eneka, to spread.)

Literally: to spread with a noise, signifying, to get out of joint, to dislocate, *as*: umlenze u runekile, i. e.: the leg is dislocated.

uku—RURA, v. t. (From ura-ura, *onomatopoetic*, signifying a scraping or shaving noise.)

To scrape the flesh off bones,—ukururra amatambo.

i—RURU, n. pl. ama. (From rura.) 1. A doctor who works with snakes, scraping off and preparing the bones of snakes.

u—RUXESHE, n. (From ru, xa, to fix on, and ishe, made.)

The word signifies a drawing in and out, contracting and extracting, and denotes: reptile; caterpillar.

uku—RWADA, v. i. (From rwa, *onomatopoetic*, signifying rough, and ida, to draw out.)

To be raw, *as*: inyama i rwada, i. e.: the meat is raw, underdone.

i—RWANTSA, n. (From rwa, rough, sharp, and ntsa, *see* nsa.)

1. Something which has sharp corners, which is cutting scraping; applied to the corners of the assagai-shaft;—2. A spear, which is worked in that way.

RWATSHAZA. *See* Ratjaza.

uku—RWECA, v. t. (From rwa, and ica, on the top. Diverged from rwera. *Same as* Rwexa.)

To rub on the top; to tickle.

isi—RWECE, n. pl. izi. (From rweca.) A bundle of assagais.

uku—RWERWA, v. t. (*See* the preceding word rweca. *Radically one with* rura.)

To rub; scrape, *as*: rwerwa isikumba, i. e.: to scrape a skin, to produce a woolly side on it.

uku—RWEXA, v. t. *See* the preceding rwerwa, rweca, and rura.)

To rub the point; to rub soft, *as*: ingubo i ya rwexwa, i. e.: the dress is rubbed to become soft.

uku—RWICA, v. t. (*Compare* the preceding word.) To sew; to darn. (*Zulu* kwica.)

uku—RWILA, v. t. (From rwi, rough, and ila, to strain, stretch.) To tack.

uku—RWITSHA, v. t. (From rwi, *onomatopoetic*, and tsha. *Same as* Rinya.)

To strangle; to suffocate.

isi—RWITSHO, n. (From rwitsha.) 1. Strangling;—2. *Figuratively*: hard labour.

S.

i—SANDAKELA, n. pl. ama. (From isa, and dakela, *see* dakwa.)

A careless, a dishonest person.

i—SANDI, n. (From isi, andi, to extend, reach.)

A report; a voice that reached one from a distance.

i—SANQA, n. pl. ama. *See* i-Sango, 3.

uku—SANSULISA, v. t. (*See* Sansa, and from ulisa, to cause straining, stretching.)

To cause to spring or jump away;—to shift, = sukela.

uku—SATANISA, v. t. (Kafirized from Satan, and isa, to cause, make.)

To imitate the devil; to pervert the truth, or any word, saying, message.

uku—SEBEZELA, v. t. (From sebe, *onomatopoetic*, signifying a whispering noise, and izela, to make often, to repeat.)

To whisper.

uku—SESA, v. t. (From isa-isa, cause-causing.) To cause to execute, or to do something which another is afraid to do; to send another to do what the one does not like to do himself. (*See* Sasazela, *in the former part.*)

um—SESANE, n. pl. imi. (From sesa, and ine, *dim.* form; *lit.*: small stripes, *see* um-Sebe.)

A finger ring.

uku—SHENXA, v. i. (Contracted from shiya, and nxa, at one side. *Others* shiyenxa.)

Literally: to leave the one side; *hence*, to go aside, out of the way.

—— SHENXISA, caus. fr. 1. To cause to leave one side; to let go aside;—2. To put out of a place, office, &c., *as*: wa shenxiswa ku lendau e be kuyo, i. e.: he was put out of the place which he occupied.

u—SHICA, n. (From shi, made, and ica, at the extreme, close.) A making close, *hence*, toughness; tough, *as*: into e lushica, i. e.: something very tough.

SHICI, *see* Shinyi.

uku—SHICILELA, v. t. (From shica, and ilela, to strain forth.)

1. To break, cut, or press over a point; to crush, as a worm in the dust;—2. To print.

uku—SHINTELA, v. t. (From shi, break, cut, ni, something, and tela, qulf. form ta, to pour.)

To give one a small portion of milk before it is poured out into the milk-sack, or calabash; to give one a small portion of milk when it just has been milked.

SHINYI, adv. (From sha, make, and nyi, united, joint, together. *Others use* shici.)

Close; shut up, *as*: amabele a ti shinyi, i. e.: the corn is quite closed up, = stands very thick, luxuriantly.

i—SHOLOGU, n. pl. ama. (From sho, caused, ulo, strained, and gu, with power.)

1. *Literally*: a cause working injuriously; an evil cause; an evil spirit, to whom all evil accidents are ascribed;—2. A ghost of a deceased person.

ubu—SHOLOGU, n. (*See* i-Shologu.) The state or condition of evil causes, evil spirits.

um—SHOLOGU, n. pl. imi. (*See* i-Shologu.)

An accident, hurt, &c., supposed to be done by the ishologu.

i—SHOXA. *Same as* i-Roxa.

SHU, interj. (From tja, to burn.) Hot, very warm, *as*: shu! (*elliptic*) how hot it is!—It is often repeated, *as*: amanzi a shushu, i. e.: the water is hot (from boiling).

SHWABULA. *Same as* Nyebelela. *See* Jwabula.

uku—SHWENYA, v. i. (From shwa, *which see*, and nya II., to join together.)

To shrink together; to dry together; to fade; to die.

uku—SHWESHWA, v. t. (From ishweshwe.)

To take a concubine.

i—SHWESHWE, n. pl. ama. (*See the preceding* Shweshwa, and Sweswe *in the former part.*)

A concubine.

isi—SIHLA, n. (From si, caused, and hla 1., to eat.)

1. Dirt of suckling children cleaving around their mouth;—2. A mole.

um—SIHLANE, n. pl. imi. (From sihla, and ane, dim. form.)

Accacia. (*See* um-Sitjane.)

um—SIHLO, n. (*See the preceding word*, and Kusihlwa *in the former part.*)

Darkness.

um—SILAMDE, n. pl. imi. (From umsila, tail, and umde, long.)

A long tail; a name usually given to the African sheep, which have long tails.

um—SIMELELO, n. pl. imi. (From simelela.) A long stick for walking.

um—SITO, n. pl. imi. (From sita.) A dancing; a dance, *as*: ku yiwa emsitweni, i. e.: people go to the dance.

um—SOJOLO, n. pl. ama. (From so, caused, and tjolo, *see* tjo, to say.)

A betrayer.

i—SOLOTYA, n. pl. ama. (*See* Tsolo *in this part*, and isi-Fatye *in the former.*)

Any ornament which hangs down like a curl, or fringe. The word refers to dresses only.

uku—SULUNGA, v. (*See* Sulu, and nga, to bend, incline.)

To be rather silent when others speak; to bear scorn.

u—SWELO, n. (*See* Swele.) Want.

um—SWI, n. (*See* Swi and Isu.) Blue beads.

T.

TALAZA. *See* Qalaza.

i—TAMSANQA, n. pl. ama. (*See* the next word.)

1. An exposition or demonstration of a peculiar benefit ; a peculiar benefit or advantage ; a privilege ;—2. An act of kindness ; a favour ; a blessing.

uku—TAMSANQELA, v. t. (From tama, to expose to the sun, and usa, to cause, and nqa, to sit on, ila, to strain, for. The passive is tanyusanqelwa.)

To bestow a peculiar benefit upon ; to privilege ; to show an act of kindness or favour upon ; to bless.

—— TAMSANQELEKA, qult. fr. To be in the enjoyment or state of a peculiar benefit, &c.

—— TAMSANQELISA, caus. fr. To cause to bestow a peculiar benefit, &c. ; to bless particularly.

TANCI. *See* Qanci.

i—TANQA. A left tributary to the Gqunube.

uku—TAPUKA, v. i. (From tapa, *which see*, and uka, to go out.)

To come out from a passage, *as* : umusi u ya tapuka, i. e. : the smoke comes out of the chimney ; *hence*, to smoke.

i—TARU, n. (From ta, pour, bestow, and ru, feeling of sympathy, *see* Rau.)

A kind sympathy ; mercy ; tender feeling. It is frequently used in a vocative way, *as* : taru inkosi, i. e. : be merciful Lord, *lit.* : mercy Lord ;—and if addressed to a plurality of individuals the pron. ni is suffixed, *as* : taruni ! i. e. : mercy ye, = have mercy, show mercy.

uku—TARUZISA, v. t. (From taru, and zisa, causative from za, to come.)

1. To bring mercy upon ; to bestow mercy ;—2. To ask for mercy, *as* : hamba u ye u taruzise kuye, i. e. : go and ask mercy from him, pray for mercy to him ;—3. To congratulate, to wish joy upon an event which was connected with death or serious evils ; to wish joy after sickness.

uku—TATAMBA, v. t. (From ta, to throw, and tamba, *which see*. *Allied to* tyatyamba.)

1. *Literally* : to throw the body in some state ; *hence*, to spring, *as* : wa tatamba engqelweni wa wa, i. e. : he sprung (threw his body) from the wagon and fell down, = hurt himself ;—2. To spring, as insects.

um { TELEZI, / TYIBILIZI, } n. (From teleza, and tyibiliza.) A lame being.

um—TENDELEKO, n. pl. imi. (From tenda, to lay open, and ileka, for picking up.)

A feast where victuals or refreshments are spread for every one.

TENQA. A contracted form from telanqa, *see* Tela, *under* Ti.

isi—TETITETI, n. (A repetition of teti, *see* teta.)

A babbler.

in—TILI, n. pl. izin. (From ti, thrown, and ili, stretched.)

A peninsula.

isi—TILI, n. pl. izi. (*See* the preceding word.) A seat for a dwelling house or place.

ama—TINDA, n. pl. The people or tribe of the chief Tshatshu.

i—TIYA, n. (From tiya, *which see*.) Maize (a woman word.)

isi—TIYA, n. pl. izi. (From tiya.) A maize garden. It has its name from entrapping, &c., which is particularly done in this place to save the food from destruction.

i—TOBO, n. (From toba, 2, 3.) A flowing ; applied to female diseases.

u—TOLO, n. pl. in. (From tola.) An arrow.

uku { TOMAKALALA, / TOMALALA, } v. t. (From toma, = tuma, and kala, *which see*, with the additional ila, to strain. The second is a contraction of the first.)

1. To make one willing by promising him a reward, but disappoint him by not giving it ; to give one hope but not to mean it ;—2. To disappoint, = wa ti wo ngi pa uto a ka ndi pa, i. e. : he said he would give me something, but did not give it me.

—— TOMALALISA, caus. fr. 1. To disappoint thoroughly, *as* : wa ti wo ndi pa uto a ka ngi pa wa ngi tomalalisa, i. e. : he said he would give me something but he did not give it, and disappointed me very much ; —2. To hush by vain promises.

um—TONYAMA, n. pl. imi. (From to, something thrown, and nyama, black.)

A black point in a target ; *hence* target.

isi—TSABA, n. pl. izi. (From saba.) A garniture of beads neatly made, and chiefly worn on the head. The word can, therefore, be applied to a crown.

uku—TSALA, v. t. *See* Nsala.

uku—TSAMA, v. i. (From tja, to dry up, and uma, to move, stand. *Allied to* damba.)

To fall off ; to lose flesh ; applied to cattle and other living beings which were in a fat condition.

um—TSANTSA, n. pl. imi. (From sa-ntsa, = nsa, burst open ; broken open.)

A deep ravine ; kloof.

in—TSASELA, *same as* umtala. *Compare* Sasale, &c.

i—TSE, n. pl. ama. (From tsa = sa, to burst, spring.)

Marten (*allied to* the weasel.)

uku—TSHADUKA, v. i. (From sha, ida, draw, and uka, to come out.)
To come out on the skin as an eruption.
TSHANGALA, *same as* tjanga.
i—TSHAWE, n. pl. ama. (From sha, = tja, and ewe.)
An appellation = king, hero. (*See* i-Qawe.)
uku—TSHECA, or TSHEQA, or TSHENQA, v. t. (From sha, to cause, make, and ica, at a top, &c.)
To make off a point, either by biting off, cutting, tearing off, &c.
in—TSHEPE, n. pl. izin. (A *dialectic* form for hlope.)
White beads.
uku—TSHIBILA, *same as* tjibilika.
uku—TSHICA, v. t. (From shi, rather *onomatopoetic*, signifying a sound or noise made by blowing spittle through the teeth, and ica, at the top.) To spit.
TSHIKILELA, *same as* jikelela, *under* jika.
TSHILA, *same as* jila. More exclusively applied to the movements of the abakwete, during the time of their confinement.
uku—TSHITSHA, v. t. (From itsha-itsha, = tjetja, to hasten. *See* tjitjiliza.)
To be very changeable; to change as a weathercock; not to be relied upon.
uku—TSHIXIZA, v. t. (From tshixi, *onomatopoetic*, signifying a noise made by the teeth, and iza, to make.)
To gnash the teeth; to make a gnashing noise with the teeth.
uku—TSHIZA, v. t. (From tshi, = tji, and iza, to make.)
To strew, as seeds; to sprinkle, as water.
uku—TSHOBALAZA, v. t. (From tjoba, and ilaza, to make repeatedly.)
To beat about with the tail in a lying position; applied to cattle when sick.
TSHOTSHO, interj. (From tja, to burn, &c.)
Literally: burnt severely! The word expresses rather a wish that one may burn himself severely; or if one has met with an accident it expresses a pleasure another takes in it = now you have burnt yourself once!
uku—TSHOZA, v. t. (From tjo, to utter, and iza, to make.)
To make sure; to assure.
in—TSHUNTSHE, n. pl. izin. (From tshuintshe, = tshetshe, *see* tjetje.)
A long spear.
uku—TSHULA, v. t. (From tsha, = sha, and ula, to strain, stretch.)
To put a stick into the isisele sombona, i. e.: hole of the maize, to see whether all is right, whether the ants are in it or water, &c.
uku—TSHUTSHISA, v. t. (From tja, to burn, and isa, to cause, or denoting degree.)
To be in hot anger; to persecute.
TSHUTU, adv. (From tsha = tja, to burn, and utu, something thrown.)
Burnt out. Used with the verb ukuti, *as*: ya tiwa tshutu inqawe, i. e.: a hole was burned in the wooden pipe.
uku—TSHWEBELEZA, v. t. (From tsweba, *dialectic*, others shweba, kweba, or rweba, to scratch, &c., and ileza, to make often; to make little.)
To move in a creeping manner, as when numerous little things are together at one place; to make a scratching noise; to rustle.
uku—TSHWILA, v. t. (*Radically the same as* tshula.)
To scrape at a stick; to make a point at a stick by scraping.
um—TSI, n. (From tsa, = sa, burst, spring. *Allied to* i-Tse.) A leap, skip, bound, spring.
uku—TSITSA, v. t. (From itsa-itsa, shoot-shooting.)
To leak; to spout.
—— TSITSISA, caus. fr. To shed, *as*: uku-tsitsisa izinyembezi, i. e.: to shed tear.
in—TSOLO, n. (From tsa, shoot, and ulo, strained, stretched. *Others* nsolo. *Compare* nsala.)
Something standing forth; something springing or growing up on the surface of a body. (*Compare* Selo.)
in—TSOMI, n. (From soma.) A fable, a story about a girl.
in—TSONKOTA, n. pl. izin. (From tso, shout, spring, and inkota, *see* kota and konkota.)
Allegorical expression; flowery language, *as*: ukuteta ngentsonkota, i. e.: to speak in a language which not every one understands.
in—TSUBA, n. pl. izin. (From suba, *which see*.) A leather sack in which milk is made sour.
in—TSUNTSU, n. (From intsu-intsu, = tundu.) A blunt stone, become so by grinding.
in—TSUNTSWANA, n. pl. izin. (From tsuntsu, and ana, *dim.* form.)
A little boy, or also, a little girl.
in—TSUNTSWANYANA, n. (*Dim.* from intsuntswana.)
A very small boy or girl.
uku—TUBELA, v. t. (From tuba, and ila, to strain. *Radically one with* tubula.)
To make one's way through a dense place; to come out on the other side of a dense bush; to creep through; to find an opening through.
in—TUBU, n. pl. izin. (From tumbu.) Red ant.

uku—TUBULA, v. t. (From tu, thrown, uba, separated, and ula, to strain.)
To make through; to separate a substance, *as*: tubula isikumba, i.e.: to make a woolly surface on the skin; to prepare it for a caross.

uku—TUKUMA, v. i. (*See* Tuku, throw up, and uma, to move.)
To beat or throb, as a pulse or a swelling; to have spasmodics.

uku—TUKUTEZA, v. t. *See* Tukutuku.

ubu—TULU, n. (From tula.) Deafness.

in—TUNGELE, n. pl. izin. (From tunga, to sow, and ile, stretched.)
A mat of rush which is sewn together with long stitches.

uku—TUNGULULA, v. t. (*Radically one with* tukulula. *Sis.* tutubula.)
To open the eyes; applied to new-born creatures.

uku—TUNUSA, v. t. (*See* Tununka, to which it forms a causative by usa. *Compare* nunusa.) To hurt an old wound.

um—TUNYWASHE, n. pl. imi. (From tunywa, passive of tuma, and ishe, made.)
A person or thing fit to be used for any purpose; a tool; an instrument.

i—TUNZI, n. pl. ama. (*See* Tunzi.) A tree, called by some milk-tree. It bears an edible fruit.

in—TUTUNJELO, n. (*See* Tutumbela.) Sorrow, grief.

um—TWAKU. A right tributary of the Keiskamma.

uku—TWAKULA, v. t. (From twa, thrown, uku, up, and ula, to strain. *See* the next word. *Compare* hlafuna.)
1. To chew;—2. *Figuratively*: to become angry, blown up by anger;—3. To forget, = libala.

uku—TWAKUSA, v. t. (*See* the preceding word, to which it forms a causative by usa.)
To chew fine; to imitate chewing.

i—TWECU. A left tributary of the Keiskamma.
TWENYANA, *same as* um–Kwenyana.

uku—TYABA, v. t. (From tya, and iba, to separate.)
1. *Literally*: to rub off;—2. To throw a spear = binza. (This seems to be a vague term.)

uku—TYABEKA, v. t. (From tya, and beka.) To plaster, as a house.

uku—TYABUKA, v. i. (From tyaba, and uka, to go off.)
To shave; to become sore on the back. *See* Pucuka.
TYAFA, adv. (This word is a compound from ukuti, to say, and uyafa, he is sick; contracted tyafa.)
To be weak in the legs. Used with ukuti, *as*: u ti tyafa, i. e.: he cannot run fast, he is sick.

uku—TYAKATYA, v. i. (From tya, to rub, ika, to go off, and tya.)
To beat very much, = ukubeta futi.

uku—TYATYA, v. t. (From tya-tya, rather *onomatopoetic*, and like qaqa, *which see.*)
To cut open, as the isisu, i. e.: belly of animals when they are killed.

in—TYATYAMBO, n. pl. izin. (From tyatyamba.)
A flower; a blossom.

i—TYATYATYA, n. (*Compare* tjetja, &c.) Haste.

uku—TYATYUSHA, v. t. (Contracted from tyakatya, and usha, to cause, urge.)
To beat severely, regularly.

i—TYE. A left tributary of the Keiskamma.

i—TYEBA, n. pl. ama. (*See* um–Tya, and from iba, to separate.)
A thong; a riem.

i—TYELEBA, n. pl. ama. (From tya, to rub, ile, strained, and iba, to separate.)
A species of mentha.

in—TYELELO, n. (From tyelela.) A visit.

uku—TYESHA, v. t. (A *dialectical* form of ratsha, to be proud.)
1. *Literally*: to do as if one would eat (another or himself), = ukuzihla; to have pride; to be haughty;—2. To be angry, = ukuba nomsindo;—3. To try to bite, = inja i ya konkota, i. e.: the dog is barking as if he would bite.

i—TYEYA, n. pl. ama. (From tya, to eat, and iya, to retire.)
Properly: a place to put food away, which was, among savages, some large basket, or a box made from a stump of a tree, &c.; *hence*, *commonly*: a box; a chest; a coffin,—any utensils for putting away things.

uku—TYIKITYA, v. t. (From tyi, eaten, ika, up, and itya, to rub.)
1. To pull about, up and down, with the mouth, or with the teeth, *as*: ku ya tyikitywa yinja, i. e.: there is something pulled about by the dog, he has got hold of it with his teeth;—2. To treat as a dog treats its prey.

uku—TYILA. *See* i–Tyiliba.

uku—TYISA, v. t. (The causative from tya, *which see.*)
To chew; to ruminate.

uku—TYOBOKA, v. i. (From tya, uba, to separate, and uka, to come off. *See* Boboka.)
To crush.

uku—TYOBOZA, v. t. (*See* the preceding word to which it forms a causative by uza, to make.)
Same as Coboza.

uku—TYOLA, v. t. (Contracted from ukuti, and u ya ula, to be still, or become still.)

1. To speak to people that they may be still; to speak in a soft, gentle way; to make them quiet;—2. To accuse one party. (*See* ula, *in the former part.*)

i—TYORA. A left tributary of the Keiskamma, below the i-Tye.

TYU, adv. (From tya.)

Thrusting. Used with ukuti, yi ti tyu ingubo yako, i. e.: throw your blanket over; throw it loosely over your shoulder.

uku—TYUMKA, v. i. (From tya, to rub, and umka, to go away from.)

To go through; used of an instrument which is forced to a piece of wood, &c., *as*: pehla kunene inqawa i de i tyumke inhlabo, i. e.: bore firmly until the bore comes through the (wooden) pipe.

uku—TYUMSA, v. t. (*See* the preceding word, to which it forms a causative by usa, to make.)

To cause to go through; to bring through; to bore through.

i—TYUSHA. A left tributary of the Buffalo, near the mountain.

i—TYUWA, and TYIWA, n. sing. (A passive form from tya, to eat.)

Literally: a kind which is eaten; *hence*, salt.

TYWABA, adv. (Contracted from ukuti, and waba, *which see*, and u-Twai.)

Knocking against. Used with ukuti, *as*: wati tywaba, i. e.: he knocked himself against something.

uku—TYWAKAZA, or TWAKAZA, v. t. (From tywa or twa, to be thrown, ika, to get up, and iza, to make.)

To push or beat one softly, in order to make him awake.

uku—TYWATYWA, v. i. (From twa, to be thrown.)

To be afraid. A modification only of kwantya. *See* i-Twetwe.

uku—TYWINA, v. t. (From twa, to be thrown, and ina, to join, together.)

To be put together with glue.

i—TYWINA, n. (From the verb.) Glue.

U.

i—UWA, n. pl. ama. (Contracted from the passive of buluba, *which see*. *Compare also* bulala.)

A hermaphrodite.

V.

VAKALA. *Same as* Zwakala.

VAKAVAKA, v. i. (From va, and ika, to come up. The compound sense is as that of a qult. form from va,—feeling perceptible.)

To be tender, soft, good; applied to the quality of ground, &c., *as*: umhlaba u vakavaka, or vekeveke, i. e.: the earth, soil is good, soft, mealy.

uku—VAMBA, v. t. (From va, and mba, to dig.) To tattoo.

uku—VAVANYA, v. t. (From va-va, and nya II., to sink; to enter between. *Allied to* roronya.)

To go deep; to come deep into; *applied to* ukubuza, i.e.: to ask, inquire,—vavanya ukubuza.

u } um } VELO. *Same as* im-Velo, *which see.*

im—VIMVITSHANE, n. (From imvi-imvi, = to heave, heaving, and tshane, dim. form from tsho, to say.)

One who tells all manner of stories, or lies.

uku—VINGCA, v. t. (From vi, *which see*, ini, all, and gca, at a top. *See* Vimba.)

1. To stop, to prop; to put a stopper on;—2. To cover; to shut, *as*: vingca ingubo yako, i. e.: close your dress (lest your nakedness be seen.)

isi—VINGCWA or VINGCO, n. pl. izi. (From the passive of vingca.)

A stopper; a prop.

im—VUKAZANA, n. pl. izin. (From imvu, sheep, and kazana, little female.

A young ewe; a small ewe.

im—VUKAZANA, n. (From vuka, to rise up, and izana, a coming after each other successively.)

A bewailing, *as*: ba lila imvukazana, i. e.: they made a great lamentation, *lit.*: wept a bewailing.

im—VUME, n. (From vuma.) Willingness; will.

u { VUMELO, VUNYELO, } n. (From vumela, the first from the active, the second from the passive.)

That which is permitted, admitted; a liberty; favour; right, &c.

in—VUSUKUFA, n. (From vusa, to raise, waken, and ukufa, death.)

A cause wakening death; a cause bringing death.

uku—VUYA, v. i. (From va, and uya, to move.)

Literally: to feel a movement; *hence*, to joy; to feel joy; to have joy.

—— VUYELA, qult. fr. To feel joy for, *as*: ndi vuyela wena, i. e.: I feel joy on your account.

—— VUYELELA, frqt. fr. To rejoice.

—— VUYISA, caus. fr. To cause joy; to give joy; to give reason for joy, &c.

u—VUYO, n. (From vuya.) Joy; being joyful.

um—VUYO, n. pl. imi. (From vuya.) Joy; joyfulness.

W.

WA, an exclamation, contracted from wena, thou, and used in connexion with a vocative, *as*: wa 'mfondini, i. e.: thou man, = oh thou man. It is applied both in a friendly and unfriendly manner.

WACA, interj. (From wa, and ca, a point.)

Lying a time at one place. Used with ukuti, *as*: ya ti waca impi, i. e.: the enemy biouvacked.

WATSHA, interj. (From wa, imperft. form 2d pers. sing., and tsha, to burn.)

Elliptically: take care lest you burn. Used when one is about to take an accident, and another warns him from it.

i—WATSHA, n. pl. ama. (From wa, and tsha.) An arm ring.

i—WATSHO, n. pl. ama. (From wa, and tsho.) A madman; a stupid fellow. (*See* Watsha.)

isi—WOCOLO, *same as* is–Acolo.

i—WONGA, n. (From iwo, falling, and nga, bending, inclination.)

A graceful holding or wearing of the body; a beautiful figure, *as*: u newonga lomntu, i. e.: this person has a graceful deportment.

X.

i—XA, n. pl. ama. *See* i–Xesha.

i—XABISO, n. (From the causative of xaba.) Value; price.

uku—XAKATA, v. t. (From xa, *which see*, ika, to put up, and ita, to throw.)

1. To hang around or about, as a blanket (ingubo);—2. To bear, or wear, *as*: imiti i ya xakata isixakato, i. e.: the trees bear fruit.

isi—XAKATO, n. pl. izi. (From xakata.) Any thing that hangs about, as an ornament, fruit of trees, &c.

uku—XAMA, v. t. (From xa, on the top, and ima, to move, rise up. *Radically one with* xoma and xuma. *Compare* kama, cokama, nxama, &c.)

1. *Literally*: to raise upon; to put a high price upon; applied generally when engaging a girl, and explained by "ukugalela inkomo," i. e.: to pour forth cattle, to pay up cattle, to make inclined for cattle, to strike one, surprise one for cattle. It has a special application to a girl whom two or more parties try to engage for a wife, and of whom one offers always a higher price than the other, according to the expression:—ba ya shiyiselana ngenkomo, i. e.: *lit.*: they compel one another to give up by cattle, *viz.*: that the one party shall give up his intention to have the girl; = the one beating the other by offering a greater price;—2. To pay too much, too dear, *as*: ngi li xamile elo'hashe, i. e.: I have paid too much for this horse.

i—XAMA, n. pl. ama. (*See* the verb.) A hart.

i—XAMBA, n. pl. ama. (*See* xa, and bamba, to contain.)

A kind of sack made of rush.

uku—XANTSA, v. t. (From xa, upon the point, and ntsa, to spring.)

To dance; applied exclusively to the dance of an igqira, doctor.

uku—XASA. *Same as*: Pasa, *which see*.

uku—XATISA, v. t. (From xa, and tisa, to cause to take.)

To take at the tip or top; applied to a play like the cat's cradle; to the way of hunting a game, &c.

in—XAWA, n. pl. izin. (From xa, and wa; properly a contracted form from the preceding word. *Others use* gqawa.)

A hunter, who puts snares and traps for catching wild animals.

uku—XAXAMISA, v. t. (From xa-xa, *onomatopoetic*, signifying a wagging-waving, and misa, to make a motion.)

To make a wagging motion in walking; to give the body a certain shock at each step, as lazy people sometimes do.

uku—XAXAZA, v. t. (*See* the preceding word, and iza, to make.)

To purge; to have loose bowels.

um—XAXAZELA. A right tributary to the Qolonce.

XAYA. *See* Xwaya.

i—XAZI, n. pl. ama. (*See* i–Canti, and isi–Qaqa.)

i—XEBEKA, n. pl. ama. (From ixa, forked, and beka, to put.)

1. A kind of wooden spoon;—2. Any smaller spoon.

XEKAXEKA. (*See* Xeka.)

XELA. A *dialectic* difference from tyela, to tell, say, &c.

um—XELO. *See* Xela.

isi—XENXE, n. pl. izi. (A *dialectic* difference, *see* isi–Yince.)

An axe.

i—XESHA, n. pl. ama. (From ixa, fixed, and isha, make.)

A fixed time; time.

i—XESI. The Keiskamma.

um—XI, n. sing. (A *dialectic* difference = hle, beauty.)

Kindness; affability, &c.

uku—XIBA, v. t. *See* um–Nxibo.

i—XINIBA, n. pl. ama. (*Compare* qunube.) The point of a tobacco pipe.

XINGA, *see* Cinga.

isi { XINGO, } n. pl. izi. (From xinga.)
{ XINGWA, } A pass.

XITA, *see* Quta.

um—XO, n. (*Dialectic* = hlo.) Marrow; fat; the best of food.

i—XOBA, n. pl. ama. (*See* Xoba.) Something old.

i—XOBAKAZI or XOBOKAZI, n. pl. ama. (From ixoba.)
An old woman.

um—XOKELELWANA, n. pl. imi. (From xokelela, *which see.*)
A chain.

um—XOLI, n. pl. aba. (From xola.) A peace-maker; umxoli welizwe, i. e.: a justice of peace.

u—XOLO, n. (From xola.) Peace.

uku—XOLOXA, v. i. (From xola, and ixa, the top.)
To eat off the grass, or rather to nip, bite off the grass, *as*: inkomo zi ya xoloxa ekaya, i. e.: the cattle eat off the grass near the houses, at home.

uku—XOMA, v. t. (From xa, to set on, on a top, point, and uma, to move, fix. *Radically one with* xama and xuma.)
To hang at, *as*: yi xome ingubo emtini, i. e.: hang the blanket at the tree.

um—XOSA, n. pl. ama. (From xo, and usa, to cause, break, burst. *Compare* xoka, xola, xota, xoza, casa, and busa.)
Literally: one who breaks a connexion; *hence*, one who sets up for a king or a ruler (= umbusi). This is the national name for the Kafir tribe called after an ancestor u-Xosa, which name he received most probably from the fact of throwing off the dominion of another, and setting up a kingdom for himself.

i—XOSHA, n. pl. ama. (From ixa, and usha, to make, cause, &c.)
A certain covering worn over the breast of females.

um—XUME, n. pl. imi. (From xuma. *Compare* nquma.)
A head of cattle which has only one horn, the other having been broken off.

uku—XUXA, v. i. (From uxa-uxa, to set on, to point. *See* Xuxuzela.)
To rise, *as*: uboya bu xuxile, i. e.: the hair is risen up, stands up; rough.
XUZULA. *See* Quzula.

i—XWADEKA. A left tributary of the Kat River, near to the main road which leads to Block Drift.

um—XWANGU. The right source of the Gqunube.

um—XWEBA. *See* Caba *in this part.*
XWILA. *See* Tjwila.
XWESA. *See* Cwensa, *in the former, and* Xasa, *in this part.*

Y.

uku—YASHA, v. t. (From ya, to go, *see* nyau, foot, and isha, to cause, make.)
To work with the foot or feet, *as*: uku-yasha isikumba sengubo, i. e.: to work the skin for a dress by the application of the feet, in order to tread the skin so long until it is soft. (This is the way of fulling or milling among barbarians.)

um—YEZO, n. pl. imi. (*See* Yeza.) A garden.

i—YIKA, n. (pl. ama. *seldom.*) (From ika, imperative of ka;—*y* is occasioned by hiatus.)
A kind plucked off; applied exclusively to maize, and used only by women.

uku—YILA, v. t. (From ila, *see* la, with the prefix *y.*)
To direct; to give a form; to form, *as*: izikali zi ya kandwa zi yilwe, i.e.: the weapons are wrought and (then) given their proper form;—a ndi ku yilanga ematoleni, i. e.: I did not give you any direction about going to the calves.

uku—YOBA, v. i. (From oba, *which see*, with the prefix *y.*) To become intoxicated.

Z.

um—ZALISIKAZI, n. pl. aba. (From zalisa, *see* zala, and kazi, denoting female.)
A midwife.

isi—ZATU, n. pl. izi. (From za, to come, and tu, thrown, proposed.)
An argument, proof, *as*: isizatu soku-teta, i.e.: an argument of speech.

um—ZEKELISO, n. pl. imi. (From zeke-lisa, *see under* zeka.) A parable.

uku—ZIMELA, v. t. (*See* zimula.) To conceal one's self.

uku—ZIMEZA, v. t. (From zimela, by changing the last root for iza.)
To conceal; to make obscure.

in—ZWANA, n. (From zwa, *which see.*)
Something of a fine feeling; fine to the feeling, as fine cloth; something beautiful.

in—ZWANAKAZI, n. (From zwana, and kazi, denoting female.)
A fine-looking, a beautiful female.

in—ZWAZWA, n. (From zwa.) The art of making baskets.

um—ZWAZWA, n. pl. imi. (From zwa.) A large basket made of little sticks.

i—ZWILI. *See* i-Tjwili.

i—ZWINIYA, n. (From izwi, sound, ini, even, and ya, going.)
A whip, called after making a sound when struck.

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